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PREFACE.

It is with praise and thanksgiving that we complete and send forth this first volume of *Things to Come.*

Many have been the tokens of the Divine favour; and great has been the encouragement which we have received from all parts of the world.

We thank all our kind friends and helpers, and pray that God may own this volume, so far as its contents are in accordance with His Truth as revealed in His holy Word, and use it for His own glory, giving all needful grace and strength for the time to come.

THE EDITOR.

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INDEX OF SUBJECTS.

Page
Abolition of War, The 198
Advancing Apostacy, The 178
Agapemone, The 159
"Also" 116
Anglo-Israelism . 59, 100, 159, 201, 219
„ -Israelites and the Hope of the Church 139
Applause of Christian Teachers . . . 60
Archdeacon Farrar on Daniel 214
Are the Japanese the Lost Ten Tribes? . 200
"Ascent of Man" and "Natural Law in the Spiritual World" . . 20, 34, 53
Armageddon, Cyprus and 198
Atonement, Mr. Gladstone on the . . . 112

Babylon the Great . . 32, 51, 209
Bible Structure, Illustrations of—
  Genesis xv. 13-16 55
  Deuteronomy 175
  1 Samuel xvi.-xviii. 36
  Ecclesiastes xii. 11 177
  Daniel ix. 23-27 97
  Matthew iii. 5-17 117
  Mark iii. 21-35 77
  Acts 175
  Romans 175
  1 Corinthians xii. 4-11 175
  1 Corinthians xv. 231
  2 Timothy i. 6-14 157
  Hebrews i. and ii. 37
  2 Peter iii. 19-21 16
  Revelations xiii. 213
Bishop Ryle's Prophetical Creed . . . 115
Blessed Hope in relation to Prophetic Study, The 114
Borderland 59
British-Israel Question, The 11, 14, 59, 100, 194, 200, 212, 213, 215, 231
Brotherly Communion with the Foreign Protestant Churches . . . 80
Bruising of Satan, The 141
Besant and the Congregational Pulpit, Mrs. 40
„ A Hindu Woman's View of Mrs. . 58
„ and the Mahatmas, Mrs. . . . 235
Bible Testimony, Unity of 28
„ Study, Notes for, 15, 36, 54, 76, 96. 116, 135, [156, 173, 195
Black Mass, The (see Devil Worship)

Character and End of the Present Age, The 68
Christendom 19
Christianity and Heathenism 94
„ and Islam, Reconciliation of . 219
Christian Science 179
„ Social Union . . . 138, 199
Christ in the Psalms 87
„ our Hope 3, 130
Church Army, The 200
„ Forward Movement, The . . 39, 178
„ The World in the 200
Coming King, The 106
„ Prince, The . . . 13, 201
„ Reign, The 172
„ The Lord's 45
„ and the Gathering, The . . . 221
Correspondence . . 117, 174, 198, 215
Count Tolstoi 40
Cyprus and Armageddon 198
Civic Churches, Mr. Stead's 219
Christianity, Evolution and . . . 20, 34, 53
Conferences—
  Aberdeen . . . 1, 141, 161, 181
  Belfast . . . 101, 121, 141
  Boston . . 1, 21, 61, 41, 81, 101
  Bradford . 61, 41, 101, 121, 141, 161
  Carlisle 1
  Dingwall 1
  Dublin . . . 101, 121, 141
  Dundee 1
  Dunoon . 1, 21, 141, 161, 181, 201

Page
Conferences (*continued*)—
  Ealing . . . 161, 201
  Edinburgh . . 1, 141, 161, 181, 201
  Elgin 1
  Glasgow . . . 1, 161, 181
  Gloucester . . . 61, 81, 101
  Halifax 141, 161
  Inverness 1
  Keswick . . . 141, 161, 181, 201
  Liverpool 1, 21, 41, 61, 81, 101, 181, 201
  London . 81, 101, 121, 141, 161, 181
  Nottingham 1
  Paisley 1
  Portsmouth . . . 141, 161, 181, 201
  Rotherham . 1, 21, 41, 61, 81, 101, 121
  Tunbridge Wells . . 141, 161, 181, 201
  York 1

Dan, The Tribe of . . . 11, 212, 213
Daniel the Prophet 201
„ Archdeacon Farrar on . . . 214
Daniel's Vision 223
Daughters of Zion 178
"Days of Noah," The 166
Devil's Millennium, The 218
Devil Worship . . 18, 39, 99, 139, 236
Diatessarōn, Tatian's 30
Difficulties of Scripture, The 146
"Dream" and the "Vision," The . . . 164
Dispensation, The End of the Present . 102
Dream, Nebuchadnezzar's 26
Drummond, Professor, Answers to . 20, 34, 53

Editor's Table 20, 40, 60, 80, 100, 139, 160, 180, 200, 220
Education in Russia 98
„ French Unsectarian . . . 80
Electric Sense 99
End of the Present Dispensation, The . 102
Epistle to the Romans, The, 33, 52, 74, 95, 139, 211
Errata 160
Evolution and Christianity . . 20, 34, 53
„ of Humanity 79
Exodus and the Restoration, The . . . 187
Expulsions 99

"Former and the Latter Rain," The . . 178
"For His Name's Sake" 40
French Unsectarian Education . . . 80
Fulfilled Prophecy 108
Forward Movement and Spiritism, The . 159

Gentile Movements 38
God's Remembrance of "Babylon the Great" 32, 51
Great Lesson, A 73
Gladstone on the Atonement, Mr. . . . 112
Gospel of the Kingdom, The Rejection of the 134

Harvest Thanksgivings 159
Heart Service and Good Works . . . 55
Hebrew Mountaineers of Daghestan . . 232
Hill of Tara, The 212
Hindu Woman's View of Mrs. Besant, A . 58
His Return our only Hope 35
Holy Land and its Future Prospects, The . 78
How to Study Prophecy 154
Humanity, Evolution of 79

"If I go away, I will come again" . . 93
Illegal Ecclesiastical Territorial Titles . 80
Indictment of British-Israelism, The . . 228
Inspiration of the Scriptures, The . . 71, 181
International Congress of Orientalists . 119
International Work, The 18
Irreverence of the Social Gospellers, The . 159
Is Anarchy Spreading? 158
Israel Past and Present 104
Israel's Past, Present, and Future . . . 5
India, Theosophy in 79
Israel, Three Prophetic Parallelisms concerning, 24

Page
Jehovah's Name and Israel's Blessing . . 82
Jerusalem's New Prosperity 158
"Jesu the Messianic King" 100
Jewish Colonies . . . 18, 178,, 198
„ Literature 17
„ Movements 18, 38, 78, 137, 158, 178, 218, 233
„ Pale of Settlement for Siberia, A . 99
„ Societies 17
„ University in Jerusalem . . . 178
Jews, The 57
John Wesley and Pre-Millennialism . . 157

King, The Coming 106
"King," "Jesu the Messianic" . . . 100

Land Tenure 18
Latest Russo-Jewish News 98
Little Children 173
"Lord is at hand," The 206
Lord's Coming, The 45
"Lost" Ten Tribes, The 14
"Latter Rain," The "Former and the" . 178
Lesson, A Great 73

Mildmay Cards 100
Millennial Lights and Shadows . . . 62
Millennium, The 100
Mystery, The 22
Mysticism 79
Millennium, The Devil's 218

"Names and Order" of the Books of the Old Testament, 110, 132, 151, 168, 190, 208, 227
National Movement, The 18, 38, 78, 137, 158, 178, 218
Nebuchadnezzar's Dream 26
New Bibles 234
"New Age," The 119
New Gospel, The 199
New National Flag 17
Nonconformist Orthodoxy 59
Notes and Notices 1, 21, 41, 61, 81, 101, 121, 141, 161, 181, 201
Notes for Bible Study—
  "Also" 116
  Amos 174
  Ezekiel xxxvi. 15
  Gospels and Epistles Contrasted . . 135
  Law and Grace 156
  Quotations of O. T. in N. T. . . 195
  Regeneration not Reformation . . . 36
  Separation *v.* Re-union . . . 76
  Son of man and Son of God . . . 96
  The Living and Written Word . . . 54
Novels for Texts 200
Number in Scripture 155
New Religion, A Secret Church of . 219, 235
Noah, The Days of 166

Palestine . . . 18, 19, 57, 78
Papacy and the Nations 233
Paris Luciferians, The 99
Parliaments of Religions 19
Passion Plays 234
Pastors to the Sheep and Goats . . . 219
Persecuted Poland 98
Pitching "Toward the Sunrising" . . . 167
Pneuma 75
Political Signs 198
Practical Results of the Blessed Hope, The 124
„ Teaching of the Apocalypse . 40
Prophecy of the Seventy Weeks, The, 89, 97, 114, 192
„ How to Study 154
„ St. Paul and 101
Prophetic Conferences 1, 21, 41, 61, 81, 101, 121, 141, 161, 181, 201
Psalm cix. 230
Pseudos, The 8
Psychology of Holy Scripture, The . . 75

Page
Purpose of the Ages . . . 22
Prophetic Study, The Blessed Hope in Relation to 114
Present Age, The Character and End of the 68
Prince, The Coming . . 13, 201
Prophet Daniel, The . . . 15
Prophecy, Fulfilled . . . 108

Questions and Answers 16, 37, 55, 77, 98, 116, 135, 157, 161, 175, 196, 216, 232

Railways in Palestine . . 18, 57
,, Syria 178
Reasonableness and Certainty of the Hope, The 121
Reconciliation of Islam and Christianity . 219
Rejection of the Gospel of the Kingdom, The 134
Religious Movements (Signs) 39, 59, 79, 138, 159, 199, 218, 233
Reorganization of Babylon the Great, The . 209
Resurrection, The 149
Restoration of all Things . . . 225
Reunion of the Churches, The 39, 199, 219, 234
Reviews . 120, 139, 155, 160, 180
Rightly Dividing the Word of Truth . . 48
Rights of the Lord Jesus, The . . 144
Roman Catholics and the Temporal Power 79
Roumania 78
Ritualists, The Secret Work of the . . 40
Religion, The World's . . . 179
Religions, Parliaments of . . . 19
Ryle's Prophetical Creed, Bishop . . 115
Reign, The Coming . . . 172

Page
Russia, Education in . . . 98
Romans, The Epistle to the 33, 52, 74, 95, 139, 211, 229
Russo-Jewish News . . . 98
Rain, "The Former and the Latter" . . 178
St. Paul and Prophecy . . . 101
Salvation Army, The . . 39, 235
Satan, The Bruising of . . . 141
Science, Christian 179
Sense, Electric 92
Second Advent Unnecessary, The . . 59
,, ,, of our Lord and Saviour . 44
,, Coming of the Lord . . . 65
Separation or Reunion . . . 76
Secret Church of the "New Religion," A 210, 235
,, Work of the Ritualists, The . . 40
Seventy Weeks, The . 89, 97, 114, 192
Signs of the Times, The 17, 38, 57, 77, 98, 101, 118, 137, 158, 178, 198, 218, 233
Silence of Scripture, The . . . 127
Sixth Sense, A 99
Social Christianity 80
,, Services 179
,, Signs . . 158, 199, 218
,, Union, Christian . . 138, 199
"Son of Man" and "Son of God" . . 96
Spiritism and Poetry . . . 159
,, and the Forward Movement . 159
,, and Theosophy 18, 58, 78, 99, 118, 138, 234
,, and Occultism, Spread of . . 99
,, The Forward Movement of . . 159
Stead's Civic Churches, Mr. . . 219
Sunday Clubs 159

Page
Syria, Railways in 178
Tatian's Diatesseron . . 30, 80
Ten per cent. Limit applied to Workmen . 98
Their Debtors We Are 162
Theosophy and Spiritism 18, 58, 78, 99, 118, 138, 234
,, a Revival of Gnosticism . . 171
,, and the Brotherhood of Man . 179
,, in India 79
Things to Come 2
Three Appearings, The . . . 42
,, Prophetic Parallelisms Concerning Israel 24
Tribe of Dan, The 213
Twelve Propositions for Thoughtful Christians 153
Ten Tribes, The "Lost" . . 14, 232
Theosophy 19
Unity of Bible Testimony . . . 28
Unknown World, The . . 78, 119
"Vision," The "Dream" and the . . 164
War, The Abolition of . . . 198
Wesley, John, on Premillenial Advent . 157
Who are the 144,000? . . 204, 220
Will the Church . . . go through the Great Tribulation? 183
Words of the Holy Spirit, The . . 84
World in the Church, The . . . 200
World's Religion, The . . . 179
World, The Unknown . . 78, 119
Yet Another Infidel Preaching in a Chapel . 19
Zion, Daughters of 178

INDEX OF CONTRIBUTORS.

Anderson, LL.D., Robert, 73, 112, 114, 121, 201
Bullinger, D.D., Rev. E. W., 22, 30, 48, 89, 110, 132, 144, 151, 168, 190, 208
Carr, Mr. W. G., 28, 44, 187
Cumming, Rev. Dr. Elder, 5, 108, 174
Douglas, Rev. S. D. C., 45
Fausset, Rev. Canon, 42, 141
Gooch, Pastor F., 68, 102
Holland, Pastor L., 87
Liesching, Mr. L., 26, 164, 223
Marsh, Pastor F. E., 3, 84, 127, 183, 204
Mathieson, J. E., Esq., 96
Neatby, Dr., 82, 130, 181, 221
Newth, Mr. F., 153
Panton, D. M., Esq., 171
Perowne, The Ven. Arch., 162
Sloan, Rev. J., 93, 206
Smith, Rev. J., 24, 149, 166
Stearns, Pastor D. M., 65, 225
Steward, Mr. A., 71, 106, 167
Thelwall, Rev. Sydney, 234
Trench, Mr. G. F., 62, 124
Urquhart, Rev. J., 146
Wilkinson, Rev. J., 104

INDEX OF TEXTS.

OLD TESTAMENT.
Page
Gen. iii. 15 . . 141
iv. . . 166
x.-xii. . . 210
xv. . . 144
xvii. 7, 8 . . 82
xxii. 18 . . 109
xxx. 1-6 . . 12
xlix. . . 17
xlix. 16 . . 11
xlix. 16-18 12, 228
xlix. 10 . . 28
Ex. iii. 15 . . 88
vi. 2, 3 . . 82
Lev. vi. 30 . . 77
xxiii. . . 46
Num. iii. 39 . . 218
xxi. 9-11 . . 167
xxiii. 9 . . 50
xxiv. 17 . . 28
Deut. vii. . . 104
xviii. 18 . . 109
xxix. 14-21 . 12
xxxi. 29 . . 24
xxxii. 8 . . 210
xxxii. 35 . . 2
xxxiii. 3 . . 104
xxxiii. 25-27 . 28
Judges xviii. . . 152
1 Sam. xvi. . . 145
2 Sam. vii. 12 . . 109
2 Sam. vii. . 145, 225
2 Chron. xxvi. 21 . 168

Page
2 Chron. xxvii. 2 . 168
xxviii. 29 . 168
xxix. 3 . 168
Esther . . . 146
Job xix. 25 . . 28
Psalm ii. 6 . . 88
cii. 16 . . 67
cix. . . 230
cx. 1 . 147, 107
cxxxii. 11 . 109
Eccles. xii. 11 . . 177
Isa. vi. 1 . . . 168
vi. 10 . . . 218
x. 22 . . . 83
xliii. 10-12 . . 106
xxxii. 1, 2 . . 172
l. 1-3 . . . 11
liii. 3, 4 . . 109
liii. 9 . . . 148
Jer. i. 5, 18 . . 51
iii. 8 . . 11
xxvi.-xxix. . . 51
xxxi. 10 . . 226
xlvi.-lii. . . 51
Ezek. xxi. 25-27 . 11
xxi. 27 . . 226
xxxvi. 16-38 . 83
xxxvii. . . 25
xxxvii.-xxxix. . 216
Dan. . . . 201
ii. . . . 26
vii. 13 . . 109
vii. . . 164

Page
Dan. viii. 21 . . 211
viii. . . 223
ix. . . 69
ix. 24 . . 127
ix. . . 89
Hos. i. 1 . . . 11
ii. 1 . . . 11
Amos . . . 174
Micah v. 2 . 49, 109
Hab. ii. 2 . . 65
Zech. x. . . 210
ix. 9 . . 49
xiv. . . 67

NEW TESTAMENT.

Matt. iii. 11 . . 117
xxi. 43 . . 197
xxiii. . . 210
xxiv. . 20, 106
xxv. . . 50
xxv. 31 . . 50
Luke iv. 17, 18 . . 129
vii. 13 . . 149
viii. 49 . . 149
xvii. 24 . . 166
xvii. 26 . . 103
xxi. 25, 26 . 94
xxiv. 44 . . 111
John v. 25-29 . . 98
xi. 41 . . 149
xii. 32 . 125, 126

Page
John xiv. . . 28
xiv. 2, 3 . . 93
xvi. 13 . . 2
xvii. 24 . . 130
Acts i. 6 . . 226
i. 11 . . 28
iii. 19-21 . . 225
xv. 14 . . 175
Rom. v. 12-viii. 30 . 211
viii. 38 . . 2
ix.-xi. . . 229
ix. 3-5 . . 5
xi. 25 . . 82
xv. 27 . . 162
xvi. 25, 26 . 22
1 Cor. ii. 13 . . 84
iii. 22 . . 2
vii. 6, 10, 12, 25 217
xv. . . 231
xv. 20-23 . 40
xv. 51 . . 122
2 Cor. v. 4 . . 131
v. 10 . . 56
Eph. ii. 10 . . 55
iii. . . 22
Col. i. 17, 18 . . 106
1 Thess. ii. 11, 12 . 8
iv. 13-17 . 48
iv. 14 . . 93
1 Thess. iv. 16 . . 137
iv. 17 . . 131
v. 6 . . 137

Page
2 Thess. i. 10 . . 98
ii. 1, 2 . 56, 57, 221
ii. 3-8 . . 217
1 Tim. i. 1 . . 3
2 Tim. ii. 15 . 22, 48
Titus i. 9 . . . 22
ii. 11-13 . . 45
ii. 14 . . 55
Heb. ii. 8 . . . 104
ix. 24-28 . . 42
ix. 27 . . 122
xi. . . . 136
xi. 10, 12, 22 . 117
xiii. 10 . . 77
xiii. 14 . . 117
James i. 9 . . 22
1 Pet. v. 2-4 . . 29
1 John ii. 28 . . 173
Rev. i. 19 . . . 2
iii. 12 . . 117
iv. . . 103
v. 5 . . 103
vii. . . 11
vii. 1-17 . . 210
xiii. . . 213
xiv. . . 10
xvi. 19 . 32, 51
xvi. 19-xix. 4 . 210
xviii. 5 . 32, 51
xx. . . 50
xxi. 2, 10 . . 117

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INDEX OF SUBJECTS.

Page
Abolition of War, The . . . 198
Advancing Apostacy, The . . . 178
Agapemone, The . . . 159
"Also" . . . 116
Anglo-Israelism . 59, 100, 159, 201, 219
  ,, Israelites and the Hope of the Church 139
Applause of Christian Teachers . . 60
Archdeacon Farrar on Daniel . . . 214
Are the Japanese the Lost Ten Tribes? . 200
"Ascent of Man" and "Natural Law in the
    Spiritual World" . . 20, 34, 53
Armageddon, Cyprus and . . . 198
Atonement, Mr. Gladstone on the . . 112

Babylon the Great . . 32, 51, 209
Bible Structure, Illustrations of –
  Genesis xv. 13-16 . . . 55
  Deuteronomy . . . 175
  1 Samuel xvi.–xviii. . . . 36
  Ecclesiastes xii. 11 . . . 177
  Daniel ix. 23-27 . . . 97
  Matthew iii. 5–17 . . . 117
  Mark iii. 21–35 . . . 77
  Acts . . . 175
  Romans . . . 175
  1 Corinthians xii. 4–11 . . . 175
  1 Corinthians xv. . . . 231
  2 Timothy i. 6–14 . . . 157
  Hebrews i. and ii. . . . 37
  2 Peter iii. 19–21 . . . 16
  Revelations xiii. . . . 213
Bishop Ryle's Prophetical Creed . . 115
Blessed Hope in relation to Prophetic
    Study, The . . . 114
Borderland . . . 59
British-Israel Question, The 11, 14, 59, 100,
    194, 200, 212, 213, 215, 231
Brotherly Communion with the Foreign
    Protestant Churches . . . 80
Bruising of Satan, The . . . 141
Besant and the Congregational Pulpit, Mrs. 40
  ,, A Hindu Woman's View of Mrs. . 58
  ,, and the Mahatmas, Mrs. . . 235
Bible Testimony, Unity of . . . 28
  ,, Study, Notes for, 15, 36, 54, 76, 96. 116, 135,
Black Mass, The (see Devil Worship) [156, 173, 195

Character and End of the Present Age, The 68
Christendom . . . 19
Christianity and Heathenism . . . 94
  ,, and Islam, Reconciliation of . 219
Christian Science . . . 179
  ,, Social Union . . 138, 199
Christ in the Psalms . . . 87
  ,, our Hope . . 3, 130
Church Army, The . . . 200
  ,, Forward Movement, The . 39, 178
  ,, The World in the . . . 200
Coming King, The . . . 106
  ,, Prince, The . . 13, 201
  ,, Reign, The . . . 172
  ,, The Lord's . . . 45
  ,, and the Gathering, The . . 221
Correspondence . 117, 174, 198, 215
Count Tolstoi . . . 40
Cyprus and Armageddon . . . 198
Civic Churches, Mr. Stead's . . . 219
Christianity, Evolution and . 20, 34, 53
Conferences—
  Aberdeen . . 1, 141, 161, 181
  Belfast . . 101, 121, 141
  Boston . 1, 21, 61, 41, 81, 101
  Bradford . 61, 41, 101, 121, 141, 161
  Carlisle . . . 1
  Dingwall . . . 1
  Dublin . . 101, 121, 141
  Dundee . . . 1
  Dunoon . 1, 21, 141, 161, 181, 201

Page
Conferences (*continued*) –
  Ealing . . . 161, 201
  Edinburgh . . 1, 141, 161, 181, 201
  Elgin . . . 1
  Glasgow . . 1, 161, 181
  Gloucester . . 61, 81, 101
  Halifax . . . 141, 161
  Inverness . . . 1
  Keswick . . 141, 161, 181, 201
  Liverpool 1, 21; 41, 61, 81, 101, 181, 201
  London . 81, 101, 121, 141, 161, 181
  Nottingham . . . 1
  Paisley . . . 1
  Portsmouth . . 141, 161, 181, 201
  Rotherham . 1, 21, 41, 61, 81, 101, 121
  Tunbridge Wells . . 141, 161, 181, 201
  York . . . 1

Dan, The Tribe of . . 11, 212, 213
Daniel the Prophet . . . 201
  ,, Archdeacon Farrar on . . . 214
Daniel's Vision . . . 223
Daughters of Zion . . . 178
"Days of Noah," The . . . 166
Devil's Millennium, The . . . 218
Devil Worship . 18, 39, 99, 139, 236
Diatessarōn, Tatian's . . . 30
Difficulties of Scripture, The . . . 146
"Dream" and the "Vision," The . . 164
Dispensation, The End of the Present . 102
Dream, Nebuchadnezzar's . . . 26
Drummond, Professor, Answers to . 20, 34, 53

Editor's Table 20, 40, 60, 80, 100, 139, 160,
    180, 200, 220
Education in Russia . . . 98
  ,, French Unsectarian . . 80
Electric Sense . . . 99
End of the Present Dispensation, The . 102
Epistle to the Romans, The, 33, 52, 74, 95, 139, 211
Errata . . . 160
Evolution and Christianity . . 20, 34, 53
  ,, of Humanity . . . 79
Exodus and the Restoration, The . . 187
Expulsions . . . 99

"Former and the Latter Rain," The . . 178
"For His Name's Sake" . . . 40
French Unsectarian Education . . 80
Fulfilled Prophecy . . . 108
Forward Movement and Spiritism, The . 159

Gentile Movements . . . 38
God's Remembrance of "Babylon the Great" 32, 51
Great Lesson, A . . . 73
Gladstone on the Atonement, Mr. . . 112
Gospel of the Kingdom, The Rejection of the 134

Harvest Thanksgivings . . . 159
Heart Service and Good Works . . 55
Hebrew Mountaineers of Daghestan . . 232
Hill of Tara, The . . . 212
Hindu Woman's View of Mrs. Besant, A . 58
His Return our only Hope . . . 35
Holy Land and its Future Prospects, The . 78
How to Study Prophecy . . . 154
Humanity, Evolution of . . . 79

"If I go away, I will come again" . . 93
Illegal Ecclesiastical Territorial Titles . 80
Indictment of British-Israelism, The . . 228
Inspiration of the Scriptures, The . 71, 181
International Congress of Orientalists . 119
International Work, The . . . 18
Irreverence of the Social Gospellers, The . 159
Is Anarchy Spreading? . . . 158
Israel Past and Present . . . 104
Israel's Past, Present, and Future . . 5
India, Theosophy in . . . 79
Israel, Three Prophetic Parallelisms concerning, 24

Page
Jehovah's Name and Israel's Blessing . . 82
Jerusalem's New Prosperity . . . 158
"Jesu the Messianic King" . . . 100
Jewish Colonies . . 18, 178,, 198
  ,, Literature . . . 17
  ,, Movements 18, 38, 78, 137, 158, 178, 218, 233
  ,, Pale of Settlement for Siberia, A . 99
  ,, Societies . . . 17
  ,, University in Jerusalem . . 178
Jews, The . . . 57
John Wesley and Pre-Millennialism . . 157

King, The Coming . . . 106
"King," "Jesu the Messianic" . . 100

Land Tenure . . . 18
Latest Russo-Jewish News . . . 98
Little Children . . . 173
"Lord is at hand," The . . . 206
Lord's Coming, The . . . 45
"Lost" Ten Tribes, The . . . 14
"Latter Rain," The "Former and the" . 178
Lesson, A Great . . . 73

Mildmay Cards . . . 100
Millennial Lights and Shadows . . 62
Millennium, The . . . 100
Mystery, The . . . 22
Mysticism . . . 79
Millennium, The Devil's . . . 218

"Names and Order" of the Books of the
    Old Testament, 110, 132, 151, 168, 190, 208, 227
National Movement, The 18, 38, 78, 137, 158,
    178, 218
Nebuchadnezzar's Dream . . . 26
New Bibles . . . 234
"New Age," The . . . 119
New Gospel, The . . . 199
New National Flag . . . 17
Nonconformist Orthodoxy . . . 59
Notes and Notices 1, 21, 41, 61, 81, 101, 121,
    141, 161, 181, 201
Notes for Bible Study—
  "Also" . . . 116
  Amos . . . 174
  Ezekiel xxxvi. . . . 15
  Gospels and Epistles Contrasted . . 135
  Law and Grace . . . 156
  Quotations of O. T. in N. T. . . 195
  Regeneration not Reformation . . 36
  Separation *v.* Re-union . . . 76
  Son of man and Son of God . . 96
  The Living and Written Word . . 54
Novels for Texts . . . 200
Number in Scripture . . . 155
New Religion, A Secret Church of . 219. 235
Noah, The Days of . . . 166

Palestine . . 18, 19, 57, 78
Papacy and the Nations . . . 233
Paris Luciferians, The . . . 99
Parliaments of Religions . . . 19
Passion Plays . . . 234
Pastors to the Sheep and Goats . . 219
Persecuted Poland . . . 98
Pitching "Toward the Sunrising" . . 167
Pneuma . . . 75
Political Signs . . . 198
Practical Results of the Blessed Hope, The 124
  ,, Teaching of the Apocalypse . 40
Prophecy of the Seventy Weeks, The, 89, 97, 114, 192
  ,, How to Study . . . 154
  ,, St. Paul and . . . 101
Prophetic Conferences 1, 21, 41, 61, 81, 101,
    121, 141, 161, 181, 201
Psalm cix. . . . 230
Pseudos, The . . . 8
Psychology of Holy Scripture, The . . 75

Page
Purpose of the Ages . . . 22
Prophetic Study, The Blessed Hope in Relation to 114
Present Age, The Character and End of the 68
Prince, The Coming . . 13, 201
Prophet Daniel, The . . . 15
Prophecy, Fulfilled . . . 108

Questions and Answers 16, 37, 55, 77, 98, 116, 135, 157, 161, 175, 196, 216, 232

Railways in Palestine . . 18, 57
,, Syria 178
Reasonableness and Certainty of the Hope, The 121
Reconciliation of Islam and Christianity . 219
Rejection of the Gospel of the Kingdom, The 134
Religious Movements (Signs) 39, 59, 79, 138, 159, 199, 218, 233
Reorganization of Babylon the Great, The . 209
Resurrection, The 149
Restoration of all Things . . . 225
Reunion of the Churches, The 39, 199, 219, 234
Reviews . 120, 139, 155, 160, 180
Rightly Dividing the Word of Truth . . 48
Rights of the Lord Jesus, The . . 144
Roman Catholics and the Temporal Power 79
Roumania 78
Ritualists, The Secret Work of the . . 40
Religion, The World's . . . 179
Religions, Parliaments of . . . 19
Ryle's Prophetical Creed, Bishop . . 115
Reign, The Coming . . . 172

Page
Russia, Education in . . . 98
Romans, The Epistle to the 33, 52, 74, 95, 139, 211, 229
Russo-Jewish News . . . 98
Rain, "The Former and the Latter" . . 178
St. Paul and Prophecy . . . 101
Salvation Army, The . . 39, 235
Satan, The Bruising of . . . 141
Science, Christian 179
Sense, Electric 92
Second Advent Unnecessary, The . . 59
,, ,, of our Lord and Saviour . 44
,, Coming of the Lord . . . 65
Separation or Reunion . . . 76
Secret Church of the "New Religion," A 210, 235
,, Work of the Ritualists, The . . 40
Seventy Weeks, The . 89, 97, 114, 192
Signs of the Times, The 17, 38, 57, 77, 98, 101, 118, 137, 158, 178, 198, 218, 233
Silence of Scripture, The . . . 127
Sixth Sense, A 99
Social Christianity 80
,, Services 179
,, Signs . . 158, 199, 218
,, Union, Christian . . 138, 199
"Son of Man" and "Son of God" . . 96
Spiritism and Poetry . . . 159
,, and the Forward Movement . 159
,, and Theosophy 18, 58, 78, 99, 118, 138, 234
,, and Occultism, Spread of . . 99
,, The Forward Movement of . . 159
Stead's Civic Churches, Mr. . . . 219
Sunday Clubs 159

Page
Syria, Railways in 178
Tatian's Diatessaron . . 30, 80
Ten per cent. Limit applied to Workmen . 98
Their Debtors We Are 162
Theosophy and Spiritism 18, 58, 78, 99, 118, 138, 234
,, a Revival of Gnosticism . . 171
,, and the Brotherhood of Man . 179
,, in India 79
Things to Come 2
Three Appearings, The . . . 42
,, Prophetic Parallelisms Concerning Israel 24
Tribe of Dan, The 213
Twelve Propositions for Thoughtful Christians 153
Ten Tribes, The "Lost" . . 14, 232
Theosophy 19
Unity of Bible Testimony . . . 28
Unknown World, The . . 78, 119
"Vision," The "Dream" and the . . 164
War, The Abolition of . . . 198
Wesley, John, on Premillenial Advent . 157
Who are the 144,000? . . 204, 220
Will the Church . . . go through the Great Tribulation? 183
Words of the Holy Spirit, The . . 84
World in the Church, The . . . 200
World's Religion, The . . . 179
World, The Unknown . . 78, 119
Yet Another Infidel Preaching in a Chapel . 19
Zion, Daughters of 178

INDEX OF CONTRIBUTORS.

Anderson, LL.D., Robert, 73, 112, 114, 121, 201
Bullinger, D.D., Rev. E. W., 22, 30, 48, 89, 110, 132, 144, 151, 168, 190, 208
Carr, Mr. W. G., 28, 44, 187
Cumming, Rev. Dr. Elder, 5, 108, 174
Douglas, Rev. S. D. C., 45
Fausset, Rev. Canon, 42, 141
Gooch, Pastor F., 68, 102
Holland, Pastor L., 87
Liesching, Mr. L., 26, 164, 223
Marsh, Pastor F. E., 3, 84, 127, 183, 204
Mathieson, J. E., Esq., 96
Neatby, Dr., 82, 130, 181, 221
Newth, Mr. F., 153
Panton, D. M., Esq., 171
Perowne, The Ven. Arch., 162
Sloan, Rev. J., 93, 206
Smith, Rev. J., 24, 149, 166
Stearns, Pastor D. M., 65, 225
Stewart, Mr. A., 71, 106, 167
Thelwall, Rev. Sydney, 234
Trench, Mr. G. F., 62, 124
Urquhart, Rev. J., 146
Wilkinson, Rev. J., 104

INDEX OF TEXTS.

OLD TESTAMENT.

Page
Gen. iii. 15 . . 141
iv. . . 166
x.-xii. . . 210
xv. . . 144
xvii. 7, 8 . . 82
xxii. 18 . . 109
xxx. 1-6 . . 12
xlix. . . 17
xlix. 16 . . 11
xlix. 16-18 12, 228
xlix. 10 . . 28
Ex. iii. 15 . . 88
vi. 2, 3 . . 82
Lev. vi. 30 . . 77
xxiii. . . 46
Num. iii. 39 . . 218
xxi. 9 11 . . 167
xxiii. 9 . . 50
xxiv. 17 . . 28
Deut. vii. . . 104
xviii. 18 . . 109
xxix. 14-21 . 12
xxxi. 29 . . 24
xxxii. 8 . . 210
xxxii. 35 . . 2
xxxiii. 3 . . 104
xxxiii. 25-27 . 28
Judges xviii. . . 152
1 Sam. xvi. . . 145
2 Sam. vii. 12 . . 109
2 Sam. vii. . 145, 225
2 Chron. xxvi. 21 . 168

Page
2 Chron. xxvii. 2 . 168
xxviii. 29 . 168
xxix. 3 . 168
Esther . . . 146
Job xix. 25 . . 28
Psalm ii. 6 . . 88
cii. 16 . . 97
cix. . . 230
cx. 1 . 147, 197
cxxxii. 11 . 109
Eccles. xii. 11 . . 177
Isa. vi. 1 . . . 168
vi. 10 . . . 218
x. 22 . . . 83
xliii. 10-12 . . 106
xxxii. 1, 2 . . 172
l. 1-3 . . . 11
liii. 3, 4 . . . 109
liii. 9 . . . 148
Jer. i. 5, 18 . . 51
iii. 8 . . . 11
xxvi.-xxix. . . 51
xxxi. 10 . . 226
xlvi.-lii. . . 51
Ezek. xxi. 25-27 . 11
xxi. 27 . . 226
xxxvi. 16-38 . 83
xxxvii. . . 25
xxxvii.-xxxix. . 216
Dan. . . . 201
ii. . . . 26
vii. 13 . . 109
vii. . . 164

Page
Dan. viii. 21 . . 211
viii. . . 223
ix. . . 69
ix. 24 . . 127
ix. . . 89
Hos. i. 1 . . . 11
ii. 1 . . . 11
Amos . . . 174
Micah v. 2 . 49, 109
Hab. ii. 2 . . 65
Zech. x. . . 210
ix. 9 . . 49
xiv. . . 67

NEW TESTAMENT.

Matt. iii. 11 . . 117
xxi. 43 . . 197
xxiii. . . 210
xxiv. . 20, 106
xxv. . . 50
xxv. 31 . . 50
Luke iv. 17, 18 . . . 129
vii. 13 . . 149
viii. 49 . . 149
xvii. 24 . . 166
xvii. 26 . . 103
xxi. 25, 26 . 94
xxiv. 44 . . 111
John v. 25-29 . . 98
xi. 41 . . 149
xii. 32 . 125, 126

Page
John xiv. . . 28
xiv. 2, 3 . . 93
xvi. 13 . . 2
xvii. 24 . . 130
Acts i. 6 . . 226
i. 11 . . 28
iii. 19 21 . . 225
xv. 14 . . 175
Rom. v. 12-viii. 30 . 211
viii. 38 . . 2
ix.-xi. . . 229
ix. 3 5 . . 5
xi. 25 . . 82
xv. 27 . . 162
xvi. 25, 26 . 22
1 Cor. ii. 13 . . 84
iii. 22 . . 2
vii. 6, 10, 12, 25 217
xv. . . 231
xv. 20 23 . 40
xv. 51 . . 132
2 Cor. v. 4 . . 131
v. 10 . . 56
Eph. ii. 10 . . 55
iii. . . 22
Col. i. 17, 18 . . 106
1 Thess. ii. 11, 12 . 8
iv. 13-17 . 48
iv. 14 . . 93
1 Thess. iv. 16 . . 137
iv. 17 . . 131
v. 6 . . 137

Page
2 Thess. i. 10 . . 98
ii. 1, 2 . 56, 57, 221
ii. 3-8 . . 217
1 Tim. i. 1 . . . 3
2 Tim. ii. 15 . 22, 48
Titus i. 9 . . . 22
ii. 11 13 . . 45
ii. 14 . . 55
Heb. ii. 8 . . . 104
ix. 24-28 . . 42
ix. 27 . . 122
xi. . . . 136
xi. 10, 12, 22 . 117
xiii. 10 . . 77
xiii. 14 . . 117
James i. 9 . . 22
1 Pet. v. 2 4 . . 29
1 John ii. 28 . . 173
Rev. i. 19 . . 2
iii. 12 . . 117
iv. . . 103
v. 5 . . 103
vii. . . 11
vii. 1 17 . . 210
xiii. . . 213
xiv. . . 10
xvi. 19 . 32, 51
xvi. 19 xix. 4 . 210
xviii. 5 . 32, 51
xx. . . 50
xxi. 2, 10 . . 117

THINGS TO COME

Vol. I] July, 1894 [No. 1

Notes and Notices.

THE PROPHETIC CONFERENCES

which have recently been held, and those which are being now arranged, are intended to be the beginning of a new movement which will, we humbly hope, embrace the whole world in testimony to our coming Lord.

Such testimony has been borne now and again, here and there in recent years; but while other subjects, which more nearly concern ourselves, have their regular Conferences established, no definite organisation has been set on foot for this all-important subject until the arrangements were made for these

SPECIAL CONFERENCES.

The first announcement was made at the Conference held in Liverpool last November. It was then announced that that Conference might be looked upon as the inauguration of the new movement. Since then the following arrangements have been made:

NOTTINGHAM	May 8 and 9.
YORK	May 17 and 18.
CARLISLE	May 31 and June 1.
GLASGOW	June 5–8.
PAISLEY	June 9.
EDINBURGH	June 12–15.
DUNDEE	June 19 and 20.
ABERDEEN	June 21 and 22.
ELGIN	June 25.
INVERNESS	June 26 and 27.
DINGWALL	June 28 and 29.
DUNOON	August 2 and 3.
LIVERPOOL	November 20–23.
BOSTON	December 4 and 5.
ROTHERHAM	January 22 and 23, 1895.

Negotiations are in progress for a succession of such Conferences in various parts of the Kingdom.

* * * *

IT is clear that just as other Conferences and Subjects have their own organ, so these Conferences need, and should have,

THEIR OWN SPECIAL ORGAN.

The promoters are unable to use any existing journal, and feel very strongly that such an organ ought not to be the private property of any individual, however excellent. Nothing will meet the case short of putting its property and its editorship under a Trust, so that the maintenance of fundamental truth may not be jeopardized; and that the profits may be devoted to the extension of the Conference work, and the interests of the Truth alone.

The doctrines connected with the Lord's coming are as liable to perversion as any others in Scripture. Hence the need of guarding, as far as we can, against any possible departure.

The terms of the Trust and the names of the Trustees will be published in due course.

OUR TITLE.

After much thought, we have decided to make the basis of our new paper as wide as the Conferences themselves. These embrace The Inspiration of the Scriptures, The Restoration of Israel, and the Personal Premillennial coming of the Lord Jesus. Our aim is to reach a large number of general Bible-loving readers, and to increase their love for the appearing of Christ—the *Living* Word, as they already love to find Him in the *Written* Word. We have therefore named our new journal

THINGS TO COME:

A JOURNAL OF BIBLICAL LITERATURE,

WITH SPECIAL REFERENCE TO PROPHETIC TRUTH.

The Official Organ of Prophetic Conferences.

It will be addressed to all who love the Lord Jesus Christ in sincerity, who study His word, and wait for His glorious appearing.

Its pages will contain current "Notes and Notices," "Conference Addresses" (this will be the only Journal containing the Addresses revised by the speakers), "Contributed Articles," "Selected Gleanings," "Notes for Bible Study," "Illustrations of Bible-Structure" (not to be found in any other print), "Questions and Answers" (to which our readers are invited to contribute), "The Signs of the Times," consisting of paragraphs collected from Foreign as well as English current Literature, and bearing not merely on the Jewish question, but on matters Ecclesiastical, Social, Theosophical, Spiritualistic, or any others warning us of "the signs of the times" which we are bidden to "understand." (Matt. xvi. 2, 3.)

We commend our Journal therefore to all Christians, and earnestly ask their prayers and co-operation in securing its wide distribution.

* * * *

SPECIAL MEETINGS

Have been arranged for July 18 and 19, at KESWICK, in the New Conference Tent, *the week before the Convention.* See special notices.

"THINGS TO COME."

Deut. xxxii. 35; John xvi. 13; Rom. viii. 38; 1 Cor. iii. 22;
Rev. i. 19.

THE Word of God tells us of the *Past*, the *Present*, and the *Future*. The Ages that are gone, the Present Age, and the Age that is to come, are all set forth in the Inspired Record which tells us of Jehovah's ways, threefold in point of time as that wondrous Name itself implies. God has spoken of old time unto the fathers by the Prophets, and in the end of these days in the Person of His Son, whom He appointed Heir of all things, and through whom He made (or prepared) the Ages. (*τοὺς αἰῶνας*, Heb. i. 2.) In His written Word the end is shown us from the beginning. Prophecy is but history written beforehand. We who by infinite grace and mercy have been called out of darkness into His marvellous light—into the kingdom of the Son of His Love—who are privileged through the Holy Spirit's guidance and comfort to gaze by faith on the unveiled glory of the risen and glorified Son of Man, who redeemed us to His God and Father with His precious blood—we possess in the Scriptures of Truth the full and complete revelation of His written Word.

What a priceless treasure is ours! May we have eyes to see, ears to hear, and above all hearts to understand the unsearchable, the exhaustless treasures of love, wisdom, and knowledge which are therein revealed to us in Christ Jesus our Lord. We learn the lessons from the *past*, we have a light and a lamp for our path in the *present*, and we know beforehand the *future*—the Things to Come.

In God's Word we do not read of three Schools of Prophetic interpretation. Preteritist, Historicist, and Futurist—these are the result of man's imperfect grasp of Divine Truth.

Either school by itself must ever fail to *interpret*, though they may *apply* in measure, the visions and the similitudes of Him with whom a thousand years are but as one day, and who is not limited in His thoughts by the "forms" of Time and Space, which is ever the case with man, and all his Mental, Moral, and Prophetic Philosophy.

"The wisdom of man is foolishness with God," and therefore man's foolishness can never interpret the Word of God. "The Spirit searcheth all things, yea, the deep things of God; and no man knoweth the things of God but by the Spirit of God."

The Jews, the Gentiles, and the Church of God (1 Cor. x. 32) is the threefold division which it is essential to bear in mind when we are considering the present time and "things to come."

In Deut. xxxii., which contains that marvellous song of the *prophetic history* of Israel, we find (in verse 35) the expression "things to come." And if we would know the future of God's earthly people we too must learn that song, as every Israelite had to do (see Deut. xxxi. 19); at the same time remembering that the secret things belong unto the Lord our God, but the things that are revealed unto us and to our children.

If we would know the "things to come" concerning the Gentiles, then, when God tells us of Gentile ways and Gentile rebellion we must not boast against the branches by appropriating Jewish blessings as though they belonged to us alone, nor must we be high-minded, but rather fear Him who in His righteous dealings will be a Consuming Fire for Gentiles as well as for Jews who obey not the Truth but take pleasure in unrighteousness.

And lastly, if we would know the "things to come" concerning the Church of God, the Body of Christ, we must remember that the Lord Himself expressly said of the Holy Spirit that He would "reveal things to come." (John xvi. 13.) If we do this in obedience to the Lord and the Holy Spirit, we shall not look for, in the Gospels and the Acts, that which is revealed in the Epistles alone, concerning the Church which was the "Mystery," or the secret hidden in God till revealed in Rom. xvi. 25, Col. i. 26, Eph. iii. 1–10. Nor shall we so mix up the Epistles, the Gospels, and the Prophets as to confuse instead of edifying the children of God, as many do who darken counsel with words without wisdom.

To rightly divide the Word of Truth concerning things to come we must not mix up "things new and old," "earthly and heavenly," in hopeless confusion, but we must endeavour to draw from the fountain of living waters in the order God has ordained, and not to add to His Words nor to take aught from them, lest He reprove us, and so we forfeit His commendation instead of being accounted workmen unashamed, and good stewards of His mysteries.

God's building should contain — on the true and only Foundation—gold, silver, and precious stones, and not the huge piles of wood, hay, and stubble which, alas! so many teachers and builders have been erecting to the injury of the Church of God, as well as to their own loss and shame and confusion of face in that day when every man's work will be tried of what sort it is. Yet God, who comforts those who are cast down by the sad state of things in which we find ourselves, and to which our own faithlessness and failures have contributed, is able to revive and restore (in accordance with His Word) those who, being dead and risen with Christ, have learned that strength is perfected in weakness, and that His grace is more than enough for those whose "sufficiency" is from Him alone, and who have full confidence in Him who has said, "I will never leave thee nor forsake thee," and who promises, "Yet a little while, and He that cometh will come and will not tarry, and the just shall live by faith."

Yes, we look and wait not only for "Things to Come," but above all for Him, the coming One, whose servants we are, and whose Name is to us above every name.

He has set before us an opened door which none can shut. We have heard what the Spirit says to the Churches (including the one in which we find ourselves), and so with loins girded, with lamps burning, and with oil in our vessels, we joyfully serve Him, and listen day by day for the sound of His footsteps. Like watchmen of the night we proclaim, "The Morning cometh!" and with the morning the One who will transform these bodies of our humiliation, and together with those who sleep in Him, take us swiftly away to be for ever with Himself.

Conference Addresses.

IN giving each month some of the addresses delivered at the Prophetic Conferences we must not be held responsible for every expression used by the various speakers. We may have to pass over and admit many things which may yet be suggestive and helpful in leading to further light.

"CHRIST OUR HOPE."

PASTOR F. E. MARSH (OF SUNDERLAND),

(*At the Nottingham Conference, May*, 1894.)

As a key-text, will you turn to the first epistle of Paul to Timothy, 1st chapter, 1st verse: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our Hope." Now, wherever we have hope in the objective in the Word of God, it always refers to the Lord Jesus Christ coming for His people.

Christ is coming in power to put down every opposing force before He can set up His kingdom on earth. He must take away everything that offends. Before the Lord Jesus Christ comes in judgment He is coming in grace for His people. Before He comes with His people in judgment He is coming for us, and therefore when it speaks of Christ as the Hope, we are reminded not of Christ coming with His people, but of His coming for His people. Where Christ is spoken of as coming for His people, it has reference to Him coming to gather His own to Himself. This is what some people call "the secret rapture." The world will wake up one day to find that every Christian is taken out of it.

If I read my Bible rightly there is not a single thing to take place before Christ comes *for* His people. There are many things to happen before He comes *with* His people. The Lord Jesus Christ is the One we want to keep before us. We want to make this subject of prophecy a special study, but don't lose sight of Christ. Don't let it be a mere doctrine that you hold, but let us keep our minds fixed upon the Lord Jesus Christ Himself.

The whole subject of prophecy resolves itself around the characters in which the Lord appears in the Word, and if you will only notice the characters, the names by which Christ is referred to, it will greatly help you to understand this subject of prophecy. I throw out that suggestion in passing. One thing that has greatly helped me is to see the name or title in which Christ speaks when He comes, and its relation.

We should never think of Him coming for us as His redeemed ones as the King of Israel; because as King of Israel He comes to bless Israel. We should likewise never think of Him coming as a Man of War to bless His church; because as a Man of War He comes to put down His enemies. We think of Him as our Hope, as the Bright and Morning Star, Who is coming for us before the morning of His millennial glory bursts upon the world.

Tell me what you know of Christ, and I will tell you where you are as to your Christian experience.

You can sum up the whole of God's Word under three heads. God has three heads, or three sections, to His Book. You know three in Scripture is the number of completeness. Three persons in the Godhead; this book deals with three sections of the people. (1) The Church; (2) the Jew; (3) the Gentile. I also find this Book is summed up under three things in relation to Christ. (1) What Christ has done; (2) What He is doing; (3) What He is yet going to do.

The Lord Jesus Christ on the cross shields us from what we deserved as sinners. The Lord Jesus Christ is the One in Whom we are accepted, so that we are privileged to thank God that He has made us meet for the inheritance of the saints in light. The Lord Jesus Christ is not only our Holiness before God, but if we would be holy before men Christ must dwell within us. If you want to see what God has done for you look at the cross. "I am crucified with Christ," and the secret of holiness is oneness with Christ in His death, "I have died with Christ."

It is a very practical thing if you reckon you are dead. If you are inclined to let that temper of yours manifest itself, if you reckon you have died with Christ, you will at once see that dead people don't get into a temper. You will have no eyes for the lust of the flesh; you will not desire anything that the world possesses. Your eyes will be upward, and you will find your satisfaction in Christ. It is only as Christ Himself lives within you, and acts through you, in the power of the Holy Spirit, that you can possibly be holy. . .

. . The great thing is for Christ to dwell in our hearts by faith. Christ is not only my perfect Copy, but the One who is to copy His own divine copy. He is not only our Harbour, the refuge from the wrath of God; He is not only our Holiness, but our Hope, and as our Hope we are looking for Him, and expecting He will come and receive us unto Himself.

When we speak of the Lord coming for His people do not think we are referring to death. There are a great many people who pray that they may watch, that when the Son of Man cometh they may be ready. They mean that when death comes they may be ready to go into the Lord's presence. When the Lord refers to His coming He does not refer to death at all. He clearly distinguishes between death and His coming. At death we go to Christ; Christ does not come to us. I cannot call death "the blessed hope." It is the consequence of sin. If there had not been sin there would have been no death.

In the last chapter of the gospel according to John you will see a little incident related there which clearly brings the whole matter before us, and plainly distinguishes between death and Christ's coming. The Lord Jesus Christ is speaking to Peter, and says to him (in the 18th verse), "Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had said this He saith unto him, Follow me." Then Peter wanted to know what John would do. He had been his companion all along, and Jesus replied, "If I will that he should tarry till I come, what is that to thee? follow thou Me." Christ there clearly distinguished between death and His coming. What was the conclusion the disciples came to? In the 23rd verse we read, "Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee?"

Then, says someone else, "You must know that the coming of the Lord Jesus Christ is a spiritual coming." I remember one brother in the Queen's Rooms, Glasgow, praying to this effect: "Lord, Thou didst promise to come again. I thank Thee that Thou hast come and taken Thy abode in my heart." That is the way a good many "spiritualised" the promises relating to the coming of the Lord. If His first coming was a literal one—that the Lord Jesus Christ literally appeared on the earth and did actually die upon the cross, and not in some spiritual presence—then it is not the coming of the Holy Spirit we must look for when He says, "I will come again." Christ said to His disciples, "I will send you *another* comforter." I do not see the use of the word *another* if He simply meant His own spiritual presence. When the Lord is speaking of the coming of the Holy Spirit, He is not speaking of His return for His people.

Don't be taken up with signs. Some say that there are certain things taking place, and we must consequently look for others, and when these other have taken place we may expect the Lord. After the tribulation some say: I believe, however, that there is not a single thing that must necessarily take place before the Lord comes for His people.

When He says, with reference to His first coming, "Lo, I come; in the volume of the book it is written of Me," we know how He literally fulfilled that word, and how He came here on earth and gave Himself an offering for our sins, and when He says, "I will come again, and receive you unto Myself," I know He is going to keep that word as literally as He kept His first word, so that I am looking for Himself, not for certain things to take place—not looking for certain signs, not looking for death. I am looking for the *person* of my Lord and Saviour to receive me to Himself. We find this hope spoken of in different ways.

There are certain characteristics of this hope. Will you turn to Colossians i. 23: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." Therefore, the gospel brings before us a hope. It seems to me we have yet failed to understand the gospel if we simply refer to it in the sense of referring to Christ's death upon the cross in making provision for our salvation. The gospel takes in far more than that. You remember that remarkable chapter, 1 Cor. xv., where the apostle says, "I have declared unto you the gospel by which ye have been saved." And then he goes on to explain what is the gospel—how Christ died for our sins, and was raised again for our justification. Then he goes on to show how Christ will return, and what will happen then.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

I believe it is unscriptural to speak of man in his unfallen or fallen state as "immortal." It is said that Adam was "immortal" in Eden, but that he lost his immortality by sin. Is not this a contradiction of terms? If man was immortal how could he fall? What is immortality? *It is a state of holiness and bliss from which it is impossible for man to fall.* Christ is the only One who has immortality. "Who *only* hath immortality" (1 Timothy vi. 16); but His immortality is a guarantee of the believer's, for when He comes "This mortal shall put on immortality, *then*" (mark the "*then*") "shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. xv. 54.) But, on the other hand, while the natural man is not immortal, he is *indestructible*, for God made man in His own image. What is God? God is a Spirit. Remember that it is said of *fallen* as well as unfallen man that he retains that image (Gen. i. 27; ix. 6), and that is, that he is an indestructible spirit.

This is the hope which the gospel presents to us. It seems to me that this hope is only presented in the gospel. I cannot see anything in the Old Testament which speaks of Christ coming *for* His people. I can see that He is coming *with* them. In the book of Zechariah we read of the Lord coming *with* His saints.

If you turn to 1 Thess. iv. 13 you find this is confirmed.

The apostle says, "But I would not have you to be ignorant concerning them which are asleep; that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by *the word of the Lord.*" This seems to me to be one of the special things which were revealed to the apostle Paul, and which is specially brought out in the New Testament, that the Lord Jesus Christ is coming again for His people, to receive us to Himself, when the sleeping ones and the living ones are caught up together to meet Him in the air. This hope of Christ's coming is the hope of the Christian.

In 1 Thess. v. 8 we have another characteristic of our hope. It is called "The hope of salvation." "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation."

Some good people talk of having received a full salvation. I know what they mean. They have apprehended a full Saviour. I have not got a full salvation yet. I have not got my glorified body yet. I remember being at Mr. Spurgeon's funeral, and they were speaking of him as "our glorified brother." I do not think we have any warrant for saying that those who have left the body are in their glorified state. They are with Christ, which is far better, but they are not in their glorified state yet. In Philippians iii. 20 we read, "For our conversation is in heaven; from whence also we look—or wait—for the Saviour, the Lord Jesus Christ." We wait for the Lord to come and complete our salvation. He has saved us from the consequences of our sin; blessed be His name! We know Him as a living Saviour, who is able to save us and keep us from the control of sin, but He has not completed our salvation yet, because we wait for Him to come and change these bodies, and fashion them after His own body. We expect the Lord to come and complete our salvation, hence this is called the hope of our salvation.

In Galatians v. 5 we read of another characteristic of our hope, "For we through the Spirit wait for the hope of righteousness by faith." The Lord Jesus Christ says, in speaking of the Holy Spirit, "That when He was come He would convict of righteousness, because I go to my Father." The Lord Jesus Christ was cast out as an unrighteous One, and we are told in Timothy that He was "justified in the Spirit." The Lord Jesus Christ was cast out as an unrighteous One, but God has raised Him from the dead as the righteous One, and now the Spirit of God has come to convict the world of this one thing; that the Man they crucified as unrighteous, God has called the righteous One. We are privileged to be hated with Christ. The world knoweth us not, and we do not want them to know us. We do not want to have fellowship with them. There is a time coming, thank God, when Christ will put everything right; when He will take up your cause; and when we see Him face to face we know that everything will be well. This hope is also spoken of as "the Blessed Hope." I will close with one more verse. We are told in the epistle of John "That every man that hath this hope in Him purifieth himself, even as He is pure." If I am expecting the Lord Jesus Christ at any moment I must live a holy life, so that at His coming I may not be ashamed before Him.

A lady once told me that she hoped the Lord Jesus Christ would not come yet. I asked her if she was not a Christian; did she did not believe in the Lord Jesus Christ? She said, "Oh, yes, I do!" I replied, "Surely, if you are a believer you will love His appearing, and be glad to see Him." "Yes, in one sense I would, but——" was her answer. "But what?" I asked. She said, "There are many things I should have to put right if I thought the Lord Jesus Christ was coming to-morrow." That is the way with many of us, but He may be here before to-morrow morning, and if any of you have to make restitution to anybody, I would advise you to do it at once. If you have a grudge against anyone have it made up at once. You say, "Oh! but he is in the wrong; he ought to come to me." Never mind that, you go and do the right thing. You say "There are many things about my home I would not like the Lord to see." Have them put right at once. "I would not like the Lord to see my big banking account," some others may say. My dear friends, put that right. You have been sending your £1 to the China Inland Mission when you might have sent £50, or even £100.

People say this truth of the coming of the Lord Jesus Christ is not a practical one, but I know that nearly all the missionaries of the China Inland Mission believe it. They look for the Lord's speedy return, and they are making their lives practical by doing noble and Christ-like work. Oh! let us live so that when He comes we shall be right glad to to see Him. Amen.

ISRAEL'S PAST, PRESENT, AND FUTURE.

By Rev. Dr. ELDER CUMMING.

(At Glasgow Conference, June, 1894.)

Let us turn to Romans ix. 3–5: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," &c. This is one of the most eloquent, and it is, without doubt, the most solemn passage in the writings of St. Paul. For what he declares in that passage is, that he has been brought into such sympathy and fellowship with Christ that, if it were possible, which he well knows it is not, it is in his heart to do what Christ did—to die, to offer himself as a sacrifice, as an anathema from Christ and from God, on behalf of his brethren of Israel. Many have expressed themselves as utterly unable to understand such a state of mind in a man. There is one other passage, one other man in Scripture who had a glimpse of it beforehand. Moses asked God, rather than that the curse should fall upon Israel—you see it was for the same people that Moses was concerned—rather than God should give up Israel and reverse His promise and cast them away, he prayed, "Blot me, I pray thee, out of thy book." Paul takes his place beside Moses—almost, I was going to say, beside Christ. "If it were possible, I wish that I should be anathema rather than that Israel should perish for ever." These are the most solemn words ever penned by St. Paul.

"*Israelites*": There are three words used for God's ancient people in the Old Testament and the New. I find that St. Paul uses two of the words with almost equal frequency. "Israelites" is his favourite word. There is the word "*Jews*," which, used distinctively, means those of the kingdom of Judah; there is the word "*Hebrews*," which refers, if we are to take it distinctively, to the race and to the language; and there is the word "Israelites," which, if we are to take it distinctively, embraces two things—all the tribes—and specially to the race of the *covenant blessing*, not of Jacob, but of Israel.

All these words are embraced, more or less, by our subject to-day. May I say a word about the Past, the Present, and the Future of Israel?

THE PAST.

By the past I mean the Biblical past. We draw our line at the destruction of Jerusalem. All before that is the past. From that time to now is the present.

The people of Israel are the most ancient people on the face of the earth, except one. The Egyptians as a people are as old, but the wonderful distinction between them is this—Egypt began under the curse of Ham, and Israel began under the blessing of Abraham, the chosen of God. Can you realize in your minds the extraordinary fact that out of the whole world of men, and out of all generations, God should set His hand, His word, His heart *on one man!* From the far distance of heaven, and amid the glories of heaven, that God's eye, seeking out earth, should fix on one man? A young man at home too—not the eldest son, not the head of the house, but a younger son. His name was Abraham. God tested him as I do not think He ever tested anyone else; and in his father's house he said to him, 'Get thee out; leave home; leave country; leave everything around you, and go out, alone if need be, to a place I shall tell thee of after thou hast gone.' That was the beginning of Israel, and God's gifts and callings are without repentance. He has never changed in His love. "I am the Lord, I change not; therefore ye sons of Jacob, ye sons of Abraham, are not consumed."

Where God begins in love He goes on in love. "I have loved you before the foundation of the world," He says, and He loves unto the end. This is the whole secret of Israel as a nation. It is not that they are better than other people; it is not that they have any good qualities that we cannot see; it is all in God. God chose them in love; God is unchangeable in His love; therefore to-day God loves Israel; therefore to the end shall God love Israel.

Who can tell what the Bible is? We don't half understand it, and never shall until we get to glory, and then the Bible will be ours still. But have you ever realised the connection of the Jew with this book? Every writer of Scripture, without exception, was a Jew. Every book of Scripture, sixty-six in number, is written by a Jew. Is not that a wonderful thing? Every book of Scripture speaks about the Jews—generally speaks to them as well. The Jews are referred to in every book of the Bible. There is a marvellous connection between the Jews and this book.

Then think of the history of Israel. What a marvellous story of faith and patience and testimony for God; what a marvellous manifestation of God; what a marvellous revelation of God has come through that ancient people. I have said the whole Bible is penned by Jews. What say you to another fact? There is a chapter in the Bible that tells us of all the men whose history God has so cared for that He has perpetuated it to the end—the 11th chapter of Hebrews, written in better than letters of gold. Every man and woman in that chapter (except Abel, Enoch, and Noah) is a Jew or a Jewess.

Would that were all their story. But we must look at the other side of the picture. What a wayward people they were from the first. Even the patriarchs—I was going to say with the exception of Isaac, but not even with the exception of Isaac, although he was the sweetest, the gentlest, the most self-forgetting of them all. From the time of the patriarchs downward you cannot find one that did not sometimes forget and depart and almost rebel against God. What a lesson this is to those who speak of the perfectibility or sinlessness of human nature here! Of all these men from Abraham down there is not one in whom you cannot trace a fallen heart, and the effects of that fallen heart in their forgetfulness of God.

Look at their history as individuals, or as a nation. See how they turned away from God. See how, generation after generation, they forgot the Holy One of Israel. See how they tempted Him, how they grieved Him in the desert, when God, almost as a visible God, walked before them in the pillar of cloud by day and the pillar of fire by night. In the Shechinah within His tabernacle God almost appeared to them visibly. And also in the gift of the manna and the quails. How they forgot Him, and "tempted the Holy One of Israel," and grieved the Holy Spirit of God. We cannot say too much as to the faith and holiness of many individual Jews. The 11th of Hebrews is true to the letter, but there is the other side. Alas! alas! for the sins of Israel. See how God dealt with them, how patiently, sending them prophet after prophet. You remember the Lord's own parable, the husbandman sending servant after servant. One they beat, another they stoned, another they killed.

When God sent His Son, they said, "Lo, this is the heir, Come, let us kill Him, and the inheritance shall be ours." That people, God's people, Israel, my Israel, my chosen people, children of Abraham, children of Israel, children of the covenant and the promises, yes, it was they that crucified their Lord and ours. "His blood be upon us and on our children" was their cry, and a time of darkness fell almost at once. That is the Biblical past.

THE PRESENT.

Forty years after the Lord was slain, forty years after the cross, there came the destruction of Jerusalem. What did it mean? It meant the end of the whole Jewish outward economy. Above all, it meant the ending of those blessed and sacred sacrifices which from the time of Moses had been the testimony that God would hear and save. "It is the blood that maketh atonement," and from the day that Jerusalem was overthrown no atoning blood has been shed for the Jew. None of the old economy, no sacrifices of blood, have been shed by the Jew, and he stands self-condemned by his own law. He says, "God has given me a law, and I hold to the law"; and we answer, "Yes, and God has said in that law, it is the blood that atoneth for your soul; Where is your atonement now?" I put that question to a Jew once, and asked him to give me an explanation of that extraordinary fact. He shook his head and said, "We know not; we know not; will not God accept anything else?" I said, "Judge for yourself whether God can accept anything other than He has declared." That man became a Christian, and he told me afterwards that this fact was the first thing that shook him.

What has happened since the destruction of Jerusalem? The Christian Church has hated the Jew. Shame upon it for that sin. Only now is the thought beginning to rise in the Christian Church that not hatred but love is our duty to the Jew. The Romans hated and tried to crush the Jews. The Middle Ages is a long story of shame and sorrow. The Jews were bitterly persecuted; thousands were cast out of the nations, others took different names and were not known. Look at modern times. Britain bears its own share; this country has been blessed with many opportunities for carrying the Word over the whole world; but there are some tremendous drawbacks of sin, which may God forgive. Britain has a record of imprisonment and cruelty and blood lying against her for her treatment of the Jew for many generations. Germany, to some extent, has taken up the tale; and now we have the hardness and cruelty of Russia. These are remembered, and will be remembered before God.

Not hatred against the Jew, not attempts to crush the Jew, but affection towards the Jew, is the duty of the Church. If you want to reach a Jew's heart you must do it by affection, and I have reason to think that their hearts are easily touched by affection. I remember being in a small company of Jews some time ago. They were being driven out from their homes, and were emigrating to the Far West. Looking around upon them, I looked to see if there were any Jews present that would remind me of the blessed Lord Himself, for He is said to have been a *fair* Jew. Amongst the company I saw one, a tall man with a fair, comely, and sweet expression. I kept my eye upon him until the end of the meeting, when they all came up to get a copy of the Hebrew Testament, and one was given to each person with the blessing, "The peace of God be yours." When this young man came up to receive his Testament, he took my hand and kissed it. I said, "What do you mean by that?" and he answered, "Sir, in my country a man in your position would not have condescended to look at the ground on which my feet were treading as a Jew, but I have found that you love the Jew; therefore I kiss your hand." Touch them with love, and the response of a Jew's heart is wonderful.

Remember that man has never been able to crush them. The hatred and cruelty of every nation with which they have been brought into contact have been in vain, because there is a shield around them. God put it there, and man cannot remove it. At the present time we know they are more numerous than they were in Bible-history time. They are supposed to represent twelve millions, and they never came to anything like that number in the olden time of Bible story. In the face of all the persecution they have multiplied. Hosea told us what they were to be—for many days without a king, without a sacrifice, without a priest, without a land; and there they are still. It has proved impossible for the nations of the earth to destroy them. They hold to their own still; they hold to their own nationality; and they hold —though I wish they would hold it more faithfully—to the written Word of the living God.

THE FUTURE.

They are obviously preserved for some marvellous destiny in the future. Even worldly men are compelled to confess this. At the present time the Jews are one of the greatest powers in the world, and they are only needing something to call them out so as to combine that great financial power and wisdom that belong to them. It is obvious, even to men of the world, that there must be a future in store for Israel, although they cannot guess what it is. But we know; it is plainly laid down in God's word. Let me direct your attention to two or three points. It is guaranteed, it is sworn to, by the oath of God. In Jeremiah xxxiii. 20 there occurs one of the most solemn words in the Old Testament, "Thus saith the Lord; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers," &c. Then again, in the 25th and 26th verses, "Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." The whole of that chapter predicts a time long after their return from the captivity of Babylon, and speaks of the revival of their king.

Now in Jeremiah xxxi. 37 you find a very similar statement: "Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Then again in the 35th verse, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever."

I say solemnly we have two alternatives. Either Israel continues for ever, or God's word is no more to be believed. Not only is the future of Israel guaranteed, but there are tokens of the revival already. Read Matthew xxiv. 32, and it is agreed on all hands that this passage must refer to the Jews. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." We are beginning to see the blossoming of the fig tree. What wonderful things have been done for Israel in recent years. You know of the immense scattering of New Testaments all over the Jewish people—all over the world, one might almost say—and how eagerly they have been received, Jews applying for them in crowds. The work has been done through my dear friend John Wilkinson, of London. What a wonderful work he has done in that distribution alone. Then, who has not heard of Rabinovitch, Lichstenstein, and others?

To take three Jewish missionaries by name, I mention the names of John Wilkinson, David Baron, and Warsarwiak. Have you ever known in the history of the Christian Church three men more inspired by God with love and wisdom in dealing with the Jews? The blossoming of the fig-tree has already taken place. "Remember then that He is near, even at the doors."

God has promised that His ancient people are to return to their own land. Have you ever made a study of the closing words of the different books of the Bible? If you have not, I would recommend that to you as a very useful study indeed. In the meantime look at the closing words of the beautiful prophecy of Amos ix. 14, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit thereof. And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them, saith the Lord." This does not refer to their return from Babylon, because they were plucked out after that.

Turn to 2 Sam. vii. 10—"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them as aforetime." Therefore if God in His most solemn word and promise is to be believed, Israel is to return to their own land. But they are to return apparently in unbelief; they will be found in the Holy Land when the Lord returns.

Then turn to Zech. xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him." Just note how in Rev. i. this verse is quoted, "They shall look upon him whom they have pierced, and all the tribes of the earth shall wail because of him." That is the story of the Gentiles who have refused Christ. The people of Israel in their own land when He returns shall "mourn" for Him. The Gentiles shall "wail" because of Him. There you see the distinction between the *wailing* of hopeless sorrow and the *mourning* of repentant sorrow.

There is a promise given to Israel that is not given to anybody else. It is the old promise to the nation; it is still continued. We have a promise not for Britain, but for individual souls. We are not the most favoured nation. I am not sure about individual saints in the future, but I am sure about nations. What does St. Paul tell us in Romans xi. 25, 26? "I would not that ye be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob." Yes, "All Israel shall be saved," not a soul apparently left, not one left out of all Israel. We don't read that about any other nation, even in millennial days. Even in those days the sinners shall be accursed; there shall be sinners, but very few of them. Marvellous fulfilling grace to Israel.

One last word. When the Jews are thus brought to God they have a great work to do, they have got to be the means of converting the whole world. Isaiah lxvi. 19 is one of the texts that tell us this. "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, Lud, that draw the bow, to Tubal and Javan, and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Now *we* are sending missionaries to the Jews, but the days are coming when they shall send missionaries to the Gentiles, and with far more effect than our missionaries to the Jews have. In Romans xi. 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" What shall the receiving of the Jews be? What shall the gathering in of Israel be? What shall the salvation of "all Israel" be when it takes place? What shall it be for the rest of the world? "Life from the dead." Oh, Israel, what a marvellous story, from the call of Abraham until the "life from the dead" that shall come through thee!

Contributed Articles.

THE PSEUDOS.

THE subject we are about to consider is not only of great importance to all Christians, in order that they may be spiritually on their guard, but it has dispensationally a bearing upon the whole subject to which this journal is in particular devoted—Prophecy.

Let us consider a text that has long been before students of Prophecy: "For this cause God shall send them an energizing of error that they should believe the lie: that all they might be judged who believed not the truth, but took delight in unrighteousness." (2 Thess. ii. 11, 12.) The expression "the lie," or calling it by its Greek name, the *Pseudos*, is no mere isolated phrase thrown in by the way, and to be applied *solely* to the teaching of the *Anomos*, or Lawless One spoken of in the preceding verses; it must be considered in its character, according to a synthetical view of all those dispensations which the Apostle of the Gentiles sets before us in the letters he wrote to the seven assemblies—beginning at Romans, where the Church of God is brought on to the scene, and ending at Thessalonians, where it is taken off it. He takes a comprehensive survey of God's dealings with man upon the earth from the time of Nimrod down to that of the Apocalyptic judgments. What he shows us is the Divine side of the issue. That is the plan of these letters, and as he has insulated his subject wonderfully, our attention should be the more concentrated thereon.

The subjects will be seen to form a perfect series of seven members, constructed as follows:—

A | ROMANS. The truth of God changed into a lie: man hardening his own heart.
  B | ROMANS. The wrath of God revealed from heaven against unrighteousness.
    C | ALL SEVEN ASSEMBLIES. (1) The Gospel preached to Abraham; (2) the Assembly with Israel; (3) the law came in by the way.
      D | ALL SEVEN ASSEMBLIES. The Advent of Christ.
    C | ALL SEVEN ASSEMBLIES. (1) The Gospel preached amongst all nations; (2) the Assembly with the Gentiles; (3) the mystery superadded.
  B | THESSALONIANS. The wrath of God revealed from heaven against unrighteousness.
A | THESSALONIANS. The truth replaced by the lie, by God: man's heart judicially hardened.

Notice "Christ" in the centre, "the lie" at the two extremities; the further from Him, who comes as the Way and the Truth and the Life, the nearer to "the lie!"

Does it not appear that the change of God's truth into a lie by man, and God's righteous retributive act in sending it back to man, that he may believe it, is to be regarded as *a whole dispensation* which was cut in twain by God's grace in making the covenant with Abraham and all that depends therefrom, because *he* believed *the truth*, and his faith was counted to him for righteousness?

If we are to take this view, we naturally look to the length of that portion of it that has become history as at least *some* guide as to the length of that portion of it that is yet future. When we do so we are somewhat startled in noticing that this development occupied several centuries; for in what Romans i. sets before us in regard thereto in a few verses we notice references to the revolt at Babel, to the wickedness of the Cities of the Plain, and to what is now euphemistically called "the syncretic religion of Egypt." In the last-named, as the well-known picture of *the Great Assise*, taken from *the Book of the Dead*, demonstrates, the whole judgment of God is turned into caricature, for Egypt made the Woman, her Child, and the Serpent into a trinity-in-unity, at once a lie and a caricature. Re-incarnation was taught, evil spirits were invoked, and the priesthood were instructed to abstain from wine, meats, and marriage. (Cf. 1 Timothy iv.) The serpent was the supreme object of worship, and, as the mummies now on view at the British Museum prove, there could be no thought of resurrection in those who could so carefully prepare corpses to be once more tenanted by the souls that had sinned in them in the time when they were living bodies. The serpent, who began by saying, "Ye shall not surely die," had reached the length when he could represent himself as Creator—so had he worked upon the evil heart of man. His original lie had assumed at once a blacker character and a wider scope.

At last there came judgment upon all the gods of Egypt. The Divine wrath fell upon Pharaoh, his land, and his people. Pharaoh first hardened his own heart, then God judicially hardened it for him till the wrath was completed in his death.

Thus the dispensation of the *Pseudos* and that of God's mercy to Abraham overlapped one another during some four centuries, and then the former was broken, awaiting the development of God's purposes in the assemblies of His people. When they are accomplished, we arrive at the point when we may expect Satan will be allowed to take up his scheme again, in order that the evil may be brought to a head and dealt with accordingly.

But there was something special on which God placed a restraint. It was the building of the great city of Babel, or Babylon. There was a descent of the Godhead, and "they left off to build the city," and the families of the earth were scattered.

From that day to this it has been the aim of unregenerate man, whether openly expressed or hidden in his deceitful heart, to establish a brotherhood of the human race in universal peace, to live in a paradisical city, and to compass death without any atonement for sin or any thought of God whatever.

The truth of God amongst the saints serves to keep conscience alive just now in the surrounding world; yet there are not wanting signs of a doctrine that the whole aim of the Church is to "do good" to the world, to improve our cities, and to establish a sort of Christian Socialism. The newspapers speak to-day of a coming millennium (a Christless one) disarmament of the nations, reunion of Churches, and innumerable *international* projects and compacts, the very spirit of nationalism dying out in favour of commercial considerations, kings and emperors having, moreover, now to reckon with socialist armies in place of the professional warriors of 25 years ago.

Here, then, once more we see signs of a dispensational change. Something has to be done with the Christless churches about us, and the world finds a place for them. Granted the truth of God is no longer wanted; well, it was turned into the lie before, and the thing which hath been it is that which shall be, and it can be done again. The *form* of the truth may differ, but the *spiritual act* is identical, changing the truth of God into the lie.

But, more than that. Is it not the *whole* of God's truth that must now be turned into a lie? It will not be sufficient to bring forward the *réchauffé* of Egyptian theosophy with which the name of H. P. Blavatsky is associated. Must there not be a revival of apostate *Israel*. God preserved a nucleus of the ten tribes (cut off for their idolatry) in the days of Rehoboam, of Asa, of Jehoshaphat, of Joash, of Hezekiah, and of Josiah, and throughout the period of the Acts (2 Chron. xi. 16, xv. 9, xix. 8, xxiii. 2, xxx. and xxxi., xxxv. 16–19; Acts ii. 5, xxvi. 7), but the great bulk of them, that is the tribes, *as* tribes, were absolutely divorced (Deut. xxix. 18–21; Jeremiah iii. 8), though no bill of divorcement was given to Judah. (Isaiah l. 1.)

And there will be a false Messiah in Jerusalem, and a perverted Christianity all over the earth—anti-God, anti-Christ, and anti-Spirit—as portrayed in Revelation xiii. Stupendous indeed the last form of "the lie," the *Pseudos!*

This change of the truth into the lie is exactly what a survey of our symmetrical synopsis would lead us to expect. Dear Christian brother or sister, you who may read these lines, remember one thing, if there be *any part* of God's truth that you refuse to believe, *you may render yourself liable to believe just that portion of Satan's lie that he has set up as the counterfoil to that specific part.*

If the rapture of 1 Thessalonians iv. and v. be indeed near, as many of us believe, this gradual change, the dispensation of the *Pseudos* overlapping that of the truth, is what we must look for. For, as the dispensations of the *Pseudos* and the truth overlapped when Israel was in Egypt, so we may expect, as the counterpart, that the dispensations of the truth and the *Pseudos* may again overlap.

True, such things are but tendencies at present; but tendencies are spiritual germs that grow up into plants when the time comes that the God of Providence so permits.

We may remark that the time of the duration of the delusion need not necessarily extend over centuries. We only say that sufficient time should be allowed in the mind of the student, not only for the building of the gorgeous mercantile city described in the Apocalypse, but remembering the long-suffering and mercy of God, time must be allowed for the iniquity of those concerned in the mischief to come to the full.*

There is another city mentioned in the Apocalypse, a city to which the father of the faithful looked, and that city is described in the Book in terms which bear distinct evidence of an intentional contrast with "Great Babylon." That city is "the heavenly Jerusalem."

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* What is known as "the 70th week" will probably come in at or near the conclusion of the dispensation of the *Pseudos*.

Does it not appear, then, that the great hour of temptation, the *Peirasmos* of the Apocalypse, will be one in which man is to be tempted away from following the Lamb, giving up faith for sight—a gorgeous *earthly* city being built up on the banks of the Euphrates, the extreme boundary of the land covenanted to Abraham?

But perhaps the reader may put the question, Of what importance is this to *us?* Why should we be asked to consider if any lengthened period is to follow the rapture of those "in Christ," when the Lord shall have come according to promise in 1 Thess. iv. and v.?

Let us reply by putting another question: Who are the 144,000 of Revelation xiv. who stand upon the heavenly Mount Zion? Is *that* of no interest? Indeed, it has been a matter involving so much controversy of late years that some Christians, watching for the Lord's coming spoken of in 1 Thessalonians iv., have given up the study of all that Paul says, beginning at Romans leading up to Thessalonians, not very consistently, and translated themselves out of Paul's Epistles altogether into the fourteenth chapter of Revelation. Well now, after the rapture of those "in Christ" men are going to believe the *Pseudos*. Now, cannot God raise up a special testimony for Himself amidst all that seductive evil? If so, is not that the key to the 144,000 of Rev. xiv.? for, "in their mouth was found no lie." May we not understand that that means, they reject the *Pseudos*, and that therefore the *Pseudos* must be fully developed in their day, and that therefore the rapture of 1 Thess. iv. must have taken place before they begin to be called, and that therefore none of us alive now can be of their number?

The 2520 years of Gentile domination over Jerusalem have nearly run out, and the burden of her down-treading is obviously about to be lifted; but where are we told that God has no further work in Israel between that and the establishment of the Millennial Kingdom? What of the controversy of Zion in the land? (Micah vi. 2; Hosea iv. 1, xii. 2; Isaiah ix. 21, x. 12, xxxiv. 8.) What of the Tabernacle of David? (Acts xv. 14–17; Amos ix. 8–12.) What of the gracious promise of Jehovah to be a little sanctuary to Israel while scattered among the nations? (Ezekiel xi. 16.) What, too, of that fatal period when the apostate tribe of Dan "shall judge his people as one of the tribes of Israel, a serpent in the way, an adder in the path," so that all Jacob must wait for the salvation of Jehovah? (Gen. xlix. 16–18.) Are not these things all future? Who knows what duration must be ascribed to each or all of such dispensations?

Let us not study Prophecy one-sidedly, or by the light of self-interest, lest we come to resemble the unturned cakes to which Ephraim is compared in Hosea vii. 6–8, burnt on one side, and moist on the other! Must we always be saying, "After me the Deluge"? Cannot God again deal with Israel as He did in the days of another temptation, the temptation in the wilderness? There was no Gentile supremacy then, nor was Israel in the land. Shall we limit the purposes of God, or tie the Almighty down to times and seasons?

As regards the times and seasons of the Lord's coming into the air for those "in Christ," we have no need to know them (1 Thess. v. 1), because we are not appointed unto wrath: but there is to be a time when the *world* will say, "Peace and Safety," a time of planting and building, marrying and giving in marriage, when sudden destruction will overtake them, and "of *that* day and hour knoweth no man." Whether the Lord tarry or not in descending for us into the air, God has reserved within His sovereign right a period between to-day and the descent of the Son of Man to the earth, which we cannot in any way compute. In unfolding to us His gracious purposes in His prophetic Word it is comforting to think He has guarded His revelation against any abuse of the knowledge of them by an all-wise reserve, both as to the time and manner of their accomplishment. Is it not quite clear that a seductive city is going to be built up upon the banks of the Euphrates? that its luxuries will be upon a scale that we can hardly yet realize, even in spite of the advances of scientific discovery made in the Nineteenth Century? It will be the cynosure of the eyes of kings, merchants, and shipmasters, and the admiration of the whole of the human race. Every international exhibition points to this one great object of man. Let socialism, now growing apace, backed by Christless churches and "parliaments of religions," but prevent wars (in the decay of national spirit), and the Eastern Question may be settled by a national confederacy, and sealed by the building of an international capital which shall out-Paris Paris in beauty, and out-London London as a financial and commercial metropolis.

This city has not yet been built; nevertheless the principles that will thus take cognate form are even now in existence among the cities of the nations. Look at London, Paris, Vienna, Brussels, Berlin, New York, Chicago! Are they not all so many efforts in that direction? Thus the present position of Babylon is that described in Revelation xvii. as "sitting upon many waters"; but while the mind of man rushes with the march of events towards the centralization of all of it in the proper home of apostasy in the Land of Shinar, he will be unconsciously fulfilling the purposes of God, that the whole luxury of the civilized world may be brought to a focus, and destroyed at one blow, the fire suddenly devouring the whole of it together, as described in the following chapter, *i.e.* Revelation xviii.

It is the desire to remove the curse, without the Atonement, and to get back Paradise while yet in sinful bodies that lies behind all the idolatry of man and all the bloodshed that he has committed. And naturally so; man was *made* to inhabit Paradise. *Well* Satan knows it. It is *that* which is the greatest temptation he can offer. The Church of Rome was only *part* of the scheme; the whole conglomeration of apostate churches can be but *part* of the scheme. Their office is to control the conscience—a mere means to an end. None of these things touch the *root* of the evil, the secret springs of the heart of man. Satan has not changed his methods. No; there was a *restraint* placed in Nimrod's day, but the principles of Babylon are developing *now*, fast coming to a head, and the whole unsaved world is ready to-day to worship Satan if he will but give them universal peace, brotherhood, and an impregnable commercial city, unsurpassed in beauty and luxury, central as to its situation, and crowned by enormous wealth.

Not that there are not other sides to the *Pseudos.* It is a vast subject. The city is but the external form, but it is that which is easiest comprehended; it is the outline of the whole, and since we recognise the principles of that city in the cities of the nations of the nineteenth century, we are on our guard. Religious movements in particular require to be watched, as they are mostly peculiarly subtle nowadays, and it is in respect of them that Satan can put the saints to the test. It is only by the most implicit belief of God's written Word that the many delusions of ecclesiastical systems starting up around us can be discerned in these days, and we are all *first* inclined to support some pet system of our own, instead of judging our own by the Word of God. We must watch them lest the conscience go astray. The Church of Rome made a convenience of the world; but now the world will make a convenience of the churches, perverting the conscience once more. The conscience perverted finally gives glory to Satan. Babylon is called in Isaiah, "the lady of kingdoms." When the Lord saw the kingdoms of this world, the glory of them was scattered; but in Babylon the glory of them will be concentrated and beheld with the natural eye. The Lord Jesus *resisted* the temptation; but what will it be when the adversary makes the same offer to *fallen* man, "All the kingdoms of this world, and the glory of them, will I give thee, if thou wilt fall down and worship me!"

To sum up. The principles of the *Pseudos* are threefold, as embodied in Babel (or Babylon), Sodom, and Egypt. (Rom. i.) They were interrupted when Abraham believed the truth. They are to come back (Rev. xvii., xviii., and xi. 8), and man will worship Satan for restoring them. (Rev. xiii. 4.) "War impossible! Peace and Safety!" What delusion!

"DAN SHALL JUDGE HIS PEOPLE."

GENESIS xlix. 16.

THE more, through God's infinite grace and mercy, we are enabled to learn what Christ has done for us, the more we must realize that the Christian should have no boast save in the cross of Christ. If we are in Him, we have crucified the flesh, and the world is dead to us, even as we are dead to the world.

The world, both Jew and Gentile, murdered "that Just One"—Israelites and Goyim are alike guilty before God; every mouth is closed; and in His presence shall no flesh glory. Little can it matter to the object of such wondrous love as God has displayed in that while we were yet sinners Christ died for the ungodly, whether the origin of that flesh which in faith-obedience to God, he reckons dead, be from a Semitic stock, or, as he was taught to believe in his boyhood, derived from that Caucasian family of races which descended entirely from Noah's son, Japhet.

If, however, any who may read these columns should, in view of the puzzling pressure that has been brought to bear upon the professing church for the last quarter of a century to induce it to believe that a totally uncircumcised portion of the tribes of Dan, Ephraim, and Manasseh is to be found within the confines of that empire where the sun never sets, and of that vast northern continent whose shores are washed by two great oceans; if any such should be inclined to think the evidence satisfactory as to the Hebrew origin of the Anglo-Saxon race (either now or at any future date), it must be at least desirable that he should know certain humbling facts as to the behaviour of those tribes in the past, and what God shows us as to their relations to Him in the latter days.

If the presentation of these considerations should lead to self-effacement and praise to God for the riches of His grace and the depth of His wisdom, to the honour of His holy name, our object in writing will have been met.

Genesis xlix., Revelation vii., the Prophecy of Hosea, and the Books of Chronicles are the leading keys to this mysterious subject. Much might be said about Jezreel, and the day when Judah and Israel will appoint themselves one head (Hosea i. 11), and about one called in Ezekiel xxi. 25–27 (R.V.) "the deadly-wounded wicked one, the prince of Israel," and even then there would be more behind; but space is limited, and our desire is to concentrate attention upon the peculiar apostasy of the tribe of Dan.

In thus endeavouring to insulate the subject of our title it will, however, be impossible to avoid *some* reference to the principal partners in the guilt of Dan, *viz.*, Ephraim and Manasseh.

From 2 Chron. xi. 16, 17, xv. 3–15, xxx., and xix. 8, xxiii. 2, xxxi., and xxxv. 16–19, and from Acts ii. 5–13 and xxvi. 6, 7, and from the Epistle of James, is it not clear that the term "Jews" applies to all the *dodecáphulon*, or "twelve-tribed people," and that from the days of Rehoboam down to the destruction of the temple by Titus there were "devout men" of all the tribes over whom David reigned, observing the token of the Covenant, and keeping the Feasts of Jehovah at Jerusalem?

God could raise up seed to Ephraim, or to Zebulon, or to Naphtali out of the stones—if He pleased to exercise His creative power in miracle; or, that not being necessary, the God of Providence could save "seed alive" (cf. Gen. vii. 1–5) to ten tribes with merely 20 souls. But as a matter of fact great multitudes out of the kingdom of Israel, or Ephraim, came into the land to dwell, and worship at Jerusalem.

Nevertheless *as tribes* they were definitively cut off, not only *Lo-Ammi*, "not my people," but *Lo-Ruhamah*, "I will no more have mercy," and will have to await the conclusion of the whole matter at the Great Day of *Jezreel.* (Hosea i. 1 to ii. 1.) Such things were never said to Judah, and Judah was a wife put away, but not divorced altogether, like the sister kingdom. (Isaiah l. 1–3, Jeremiah iii. 8.) That there will be another marriage, the twelve tribes being all included, the Scriptures plainly declare; but of one thing we may be quite sure, any absence of circumcision could but mean abandonment of Jewish national privileges.

To our theme.

In Revelation vii. is a prophecy which has reference to a special-call to blessing in the last days, of 12,000 persons from each of twelve tribes of Israel. Levi is reckoned as a tribe; for it relates to a time when, as now, the Levitical office is suspended; Dan is most ominously omitted from this blessing altogether; and though Manasseh shares the blessing, and 12,000 are called from that tribe, the same blessing is not formally be given to Ephraim, so that Ephraim's name is also omitted from the list, and Joseph's inserted in place of it.

In the blessing of Jacob of the tribes of Israel, which specially relates to the same epoch, viz. "the latter days," the position of Dan, Ephraim, and Manasseh *as tribes* is worse still. For the names of *both* Ephraim and Manasseh are here omitted, that of Joseph being substituted for the *pair*, and Joseph is the name of no tribe of the *Land;* while Dan's name is not merely *omitted* in reference to blessing, but, alas! *inserted* as the one great cause of hindrance to the blessing.

The following is what Jacob had to say of Dan:

> "Dan shall judge his people,
> As one of the tribes of Israel.
> Dan shall be a serpent in the way,
> An adder in the path,
> That biteth the horse's heels,
> So that his rider falleth backward."

Does not the patriarch then pause in his discourse, and, identifying himself with the nation, interjaculate words of comfort indicating *how* the missing tribe necessary to the national unity will be recovered, *i.e.* no hope but in the Lord? "I have waited for thy salvation, O Lord!" (Gen. xlix. 16–18.)

But in order to get some notion as to the profound secret underlying these words, it will be necessary to consider the career of the tribe of Dan as given to us in Scripture.

Dan himself had a bad beginning. He was the first of the slave-offspring born to Jacob.

In naming the first four sons, Reuben, Simeon, Levi, and Judah, their mother spoke of the goodness shown her by "Jehovah"—the name indicative of responsibility remembered. Rachel, however, was the first of the two sisters to forget that responsibility, and having repeated, with less excuse, the error of Sarah in giving her handmaid to her husband, when Dan was born, she wrongly interprets the Lord's ways, and omits to speak of Him by His name of "Jehovah" altogether. She said that God had judged her, heard her voice, and given her a son, wherefore she called his name Dan, which means "judging." (Genesis xxx. 1–6.)

Jacob shows how God in His providence overruled this misnomer. It was *Dan* that would judge—would judge his people as one of the tribes of Israel. So far as to Dan personally. What of the career of the *tribe* of Dan?

When we turn to Joshua and Judges, we notice this tribe made a worse beginning than any other of the tribes of Israel.

Like Ephraim, they were not satisfied with the extent of the inheritance that had been allotted to them by Moses; but, dividing their strength, they sought out a place called Laish or Leshem, far from Shiloh, and far from the region of the Philistines and Amorites, whom they were expected to drive out of the land, and where they came upon a comparatively harmless set of people. Further, whereas the other eleven tribes failed to drive out the inhabitants, at all events the inhabitants did not drive away any one of the *eleven. Dan's* position, then, was singular, for we read that the Amorites managed to drive the Danites up into the hills.

The consequences of this we all know. Ekron and Gath waxed powerful, and to the former the ark of God was carried, the strength of Jehovah having been previously delivered into the hands of the enemy (prophetical of the deliverance of our Lord and Saviour by Judas to His enemies), while from the latter appeared the great monster who met the son of Jesse in conflict. Indeed, Samson's, Eli's, Saul's, and David's lives show us four instances of the trouble the Philistines gave the nation, having their origin in Dan's dissatisfaction with the bounty of the Lord God of Israel. Dan and Ephraim, of the tribes, had been guilty of this low estimate of the alone gracious gift of God.

Grace despised is never long in bearing evil fruit. A man of Mount Ephraim, not satisfied with the proximity of the House of God and the presence of Jehovah at Shiloh, and utterly forgetful of all the Lord's goodness and of His righteous laws, for the silliest of reasons had made a toy tabernacle, and coming across a half-starved Levite, went through the farce of ordaining him a priest, as the nearest substitute he could get for a real descendant of Aaron. The Danites having sent a small deputation of five men to search out the territory, these five go to Mount Ephraim, and recognize this Levite as an old acquaintance, and they consult *his* oracle as to the success of their enterprise. This mock priest gives a response which for vagueness might be mistaken for one of the answers that in later times used to be returned to the devotees of Apollo at Claros or Delphi.

Presently the Danites come upon the unfortunate owner of the apparatus, and carry away the whole concern, including his priest—whose lordly stipend, by the way, had been twenty shillings a year, and all found. They put the priest and the imagery in the centre of the procession, to imitate the march of the tribes—ignorant of the monstrous insult to God which such a caricature conveyed—till they arrive at Laish, or Dan.

This outrageous tabernacle remained at Dan for the whole time the house of God was at Shiloh.

Thus did idolatry begin in Israel. A man of the tribe of Ephraim commences it, and the whole tribe of Dan adopts it, and continues it to the bitter end.

Thus, two of the tribes, which, in varying degree, are to be out of favour in the latter days, Dan and Ephraim, did not make a creditable beginning, having apostatized from the outset.

Now it was written in the Law (Deut. xxix. 14–21) that in the event of any man or *tribe* being guilty of idolatry, there would be separation to evil by the Lord Himself.

The same portion of the book of Judges that gives us the details of the horrible apostasy of Dan, shows how God in His providence preserved a tribe that was *not* guilty of idolatry from being cut off; *i.e.* the tribe of Benjamin (xvii.–xxi.). "There was no king in Israel in those days, and every man did what was right in his own eyes"—and it was invariably ludicrously *wrong*. So, while they nearly cut off the tribe of Benjamin, and never thought of the Law with regard to the tribe of Dan, the Ephraimite, and the Levite.

So far as to the past history of the tribe. It is an *unfinished* history. When God resumes His dealings with the nation, another chapter in the chronicles of Dan will have to be opened, as Revelation vii. and Genesis xlix. teach us.

In the latter days Dan is going to judge his people, and will do so "as one of the tribes of Israel."

Now what are the premises?

When there was no king in Israel—that is in the days of the Judges—this tribe never in any sense judged "his people." The judges had the Lord *with* them, and the Lord was *not* with the tribe of Dan; and during the time of the judge, Israel was the *Lord's* people, not *Dan's* people.

When the times of the Gentiles come to an end, the sign of which is the cessation of the down-treading of Jerusalem, there will be no king in Israel, not even Cæsar. Cæsar will come back again at the end of the age; but many matters referred to in Scripture remain to be brought to their final issue before that. It is probably during some part of this interregnum that Dan will begin to judge his people.

But why "*Dan's* people"?

Israel is called "the *Lord's* people" when He fully owns them; when He owns them only for the sake of a remnant reserved according to His unchangeable purpose they are called the people of an intermediary servant of the Lord, as Moses (Exodus xxxiv. 1–10) or Daniel (Daniel x. 14). Here we learn there is a *third* aspect in which Israel can come under the notice of Jehovah, "Dan's people"—a people cast off, and ripening for punishment, for the Great Day of Jezreel, a day like Baal-Perazim and Gibeon.

But whatever may be said of these things, the Christian's place is to hear God, and to believe His Word, or in these days he is likely to believe one part or the other of the great lie, and thus one day learn to his shame that he has ministered to the final apostasy. If any Christian believe himself to be a descendant of Dan, or of Ephraim, or of Manasseh, he is the more bound to be humble before God, and to ascribe praise and honour to Him who wrote that precious word "Whosoever," and has saved him out of so fearful a dishonour to Himself, so abject a fall! Dan will *eventually* be recovered for Jacob; but that will be in God's *providence* and mercy, and only that His gracious purpose that the twelve tribes shall be supreme on earth during the millennium may not fail. Dan forsook the territory appointed near the sanctuary of Jehovah, and despised the territorial arrangement of Moses; and in the millennium the territory of Dan will be the extreme northern division of the land, the farthest from the sanctuary. Ephraim and Manasseh are, moreover, not given the posts of honour, the one on the right of the sanctuary, the other on the left. These will be allotted to Judah and Benjamin, the two tribes of the kingdom of Judah. (Ezekiel xlviii.)

Let us be on our *guard*, and preach the gospel of the grace of God the more earnestly before the time come for the *most* apostate of all the tribes to—not, indeed, seek its own righteousness, but—take up the position of *judging* the whole of Christ-rejecting Israel! There is ample provision for God's purposes regarding the twelve-tribed people among the circumcision, *i.e.* among those called, both in Scripture and in common parlance,

THE JEWS.

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Selected Gleanings.

"THE COMING PRINCE."

WE are thankful to welcome a new (the fourth) edition of Dr. Robert Anderson's important work, *The Coming Prince.* It is no mere reprint of that unanswerable volume. It has been carefully revised, and contains an "additional chapter" entitled "A Retrospect and a Reply," in which the author replies to adverse criticisms of former editions, especially to that which calls itself *The Fallacies of Futurists.* Dr. Anderson's views support our own, that the Divine Prophecies, while they have a Futurist fulfilment, may have also a Historicist, and even a Presentist interpretation; that neither is true to the exclusion of the other, all three being required to exhaust the meaning of the prophecy. Dr. Anderson speaking of this subject says (p. 292, etc.):

"The pages give proof how thoroughly I accept a historical interpretation of prophecy; and if any one demands why then I have not given it a greater prominence, I recall St. James's answer when the apostles were accused of neglecting in their teaching the writings of Moses. 'Moses,' he declared, 'hath in every city them that teach him.' What was needed, therefore, if the equilibrium of doctrine was to be maintained, was that *they* should *grace.* On similar grounds the task I have set myself was to deal with the *fulfilment* of the prophecies. But I have no controversy with those who use their every talent in unfolding the 'historical' interpretation of them. My quarrel is only with men who practically deny the Divine authorship of the sacred word by asserting that their apprehension of it is the limit of its scope, and exhausts its meaning, and *The Coming Prince* is a crushing reply to the system which dares to write '*Fulfilled*' across the prophetic page. 'The real question at issue here,' I again repeat, 'is the character and value of the Bible.' Dr. Guinness asserts that the apocalyptic visions have been *fulfilled* in the events of the Christian era. I hold him to that issue, and I test it by a reference to the vision of the sixth chapter. Has this been fulfilled, as in fact he dares to assert it has? The question is vital, for if this vision still awaits fulfilment, so also do all the prophecies which follow it. Let the reader decide this question for himself after studying the closing verses of the chapter, ending with the words, 'FOR THE GREAT DAY OF HIS WRATH IS COME, and who shall be able to stand?'

"The old Hebrew prophets were inspired of God to describe the terrors of 'the great day of His wrath,' and the Holy Spirit has here reproduced their very words. The Bible contains no warnings more awful in their solemnity and definiteness. But just as the lawyer writes 'Spent' across a statute of which the purpose has been satisfied, so these men would teach us to write 'Fulfilled' across the sacred page. They tell us, forsooth, that the vision meant nothing more than to predict the rout of pagan hordes by Constantine! To speak thus is to come perilously near the warned-against sin of those who 'take away from the words of the book of this prophecy.' But when our thoughts turn to these teachers themselves, we are restrained by remembering their piety and zeal, for 'their praise is in all the churches.' Let us then banish from our minds all thoughts of the *men*, and seize upon the *system* which they advocate and support. No appeal to honoured names should here be listened to. Names as honourable, and a hundred times more numerous, can be cited in defence of some of the crassest errors which corrupt the faith of Christendom. What then, I ask, shall be our judgment on a system of interpretation which thus blasphemes the God of truth by representing the most awful warnings of Scripture as wild exaggeration of a sort but little removed from falsehood?

"If it be urged that the events of fifteen centuries ago, or of some other epoch in the Christian dispensation, were within the scope of the prophecy, we can consider the suggestion on its merits; but when we are told that the prophecy was thus *fulfilled*, we can hold no parley with the teaching. It is the merest trifling with Scripture. And more than this, it clashes with the great charter truth of Christianity. If the day of wrath has come, the day of grace is past, and the gospel of grace is no longer a Divine message to mankind. To suppose that the day of wrath can be an episode in the dispensation of grace is to betray ignorance of grace and to bring Divine wrath into contempt. The grace of God in this day of grace surpasses human thought; His wrath in the day of wrath will be no less Divine. The breaking of the sixth seal heralds the coming of that awful day; the visions of the seventh seal unfold its unutterable terrors. But, we are told, the pouring out of the vials, the 'seven plagues which are the last, *for in them is finished the wrath of God*,' is being now accomplished. The sinner, therefore, may comfort himself with the knowledge that Divine wrath is but stage thunder, which, in a practical and busy world, may safely be ignored! . . . With regard to the seventeenth chapter of Revelation, Dr. Guinness's argument is this: The eighth head of the Beast must be a dynasty; the Beast carries the Woman; the Woman is the Church of Rome. Therefore the dynasty symbolised by the eighth head must have lasted as long as the Church of Rome; and thus the Protestant interpretation is settled 'on a foundation not to be removed.'

"It is not really worth while pausing to show how gratuitous are some of the assumptions here implied. Let us, for the sake of argument, accept them all, and what comes of it? In the first place Dr. Guinness is hopelessly involved in the transparent fallacy I warned him against on p. 268 of this volume. The Woman is destroyed by the agency of the Beast. How then is he going to separate the Pope from the apostate Church of which he is the head, and which, according to the 'Protestant interpretation,' would cease to be the apostate Church if he were no longer owned as head?

"The historicist must here make choice between the Woman and the Beast. They are distinct throughout the vision, and in direct antagonism at the close. If the Harlot represents the Church of Rome, his system gives no account whatever of the Beast; it ignores altogether the foremost figure in the prophecy, and the vaunted 'foundation' of the so-called 'Protestant interpretation' vanishes into air; or if he takes refuge upon the other horn of the dilemma, and maintains that the Beast symbolises the apostate Church, the Harlot remains to be accounted for. He forgets, moreover, that the Beast appears in Daniel's visions in relation to Jerusalem and Judah. Suppose, therefore, we should admit everything he says, what would it amount to? Merely a contention that 'the springing and germinant accomplishment' of these prophecies 'throughout many ages' (I quote Lord Bacon's words once more) is fuller and clearer than his critics can admit, or the facts of history will warrant. The truth still stands plainly out that 'the height or fulness of them' belongs to an age to come, when Judah shall once more be gathered in the Promised Land, and the light of prophecy which now rests dimly upon Rome shall again be focussed on Jerusalem."

THE "LOST" TEN TRIBES.

IN a recent discussion of this subject, by P. Asmussin, in a German periodical, the writer shows that the ten tribes never were "lost." Both in the Books of Kings and in the Assyrian inscriptions we have records of the deportations of the inhabitants of the Northern Kingdom, and in leading particulars the accounts agree.

In 734 Tiglath-Pileser led into captivity the people of Gilead and of Galilee, and the districts of Issachar, Zebulon, Asher, Naphtali, Northern Dan, Eastern Manasseh and Gad were incorporated into the Assyrian monarchy. The last king of Israel accordingly ruled over nothing but what was afterwards called Samaria, *i.e.* the territory of Ephraim, West Manasseh, and the remnants of Benjamin. (Benjamin had not been joined to Judah, as is generally supposed; but Judah had extended her boundaries in the north at the expense of Benjamin as early as the reigns of David and Solomon. The district of Reuben had disappeared during the time of the Kings.)

From this limited territory, Sargon, in 722, according to his own report, led into captivity 27,280 persons, and later on until 711 some few more. In both deportations from all ten tribes the entire number of captives could not have numbered more than 50,000, including women and children.

The system of deportation then practised by the despots never sent the entire population of a land into exile, but only those influential families who might stir up rebellion against the conqueror, and the artisans who made weapons. These captives formed a small minority in the communities where they settled, and being not very zealous Jews, religiously, they underwent a religious and social amalgamation with the foreign people. (It was different with the Babylonian exiles of a century and a half later; they were zealous Jehovists, and were promised a return, so that they adhered to Judaism, lived together in Babylon, the prophetic activity continued, and some of them later returned to Jerusalem as a congregation.)

Those who were deported from the Northern Kingdom were an insignificant number compared with the masses that remained, perhaps one-tenth. They were not tribes or large parts of tribes, but only individuals, or at most families. These persons were "lost" to be sure, but the tribes *as such* remained in Canaan, and absorbed the heathen settlers that were sent in. In later times the division into tribes signified little or nothing, the division into tribal territory was not regarded. In general, the Jew of the New Testament era knew as little from what tribe he came as does the modern Jew. Among modern Jews *all these tribes*, without any doubt, have their descendants. In other words, the "lost" tribes never have been and are not now "lost."

Notes for Bible Study.

Ezekiel xxxvi.

I. *Seven things* CONCERNING ISRAEL *to-day*:—

1. Unclean in the sight of God, *v.* 29.
2. Possessed of stony hearts, *v.* 26.
3. Profaning God's holy name, *v.* 22.
4. Scattered among the heathen, *v.* 19.
5. Covered with infamy and shame, *v.* 3–6.
6. Subjected to heathen rule, *v.* 6.
7. Desolate, famished and waste, *v.* 3, 4, 30.

II. *Seven things God will* DO TO ISRAEL'S *oppressors*:—

1. Speak out in jealousy against them, *v.* 5.
2. Turn their glory into shame, *v.* 7.
3. Dispossess them of their conquests, *v.* 11.
4. Give them to Israel for a possession, *v.* 12.
5. Break their power to crush Israel, *v.* 13, 14.
6. Vindicate His holy name among them, *v.* 22.
7. Teach them that He is God, *v.* 36, 38.

III. *Seven things* GOD WILL DO FOR ISRAEL:—

1. Gather them out of all countries, *v.* 24.
2. Bring them into their own land, *v.* 24.
3. Cleanse them from filth and idols, *v.* 26.
4. Give them new hearts and minds, *v.* 26.
5. Make them again His people, *v.* 28.
6. Cause them to flourish and multiply, *v.* 30.
7. Make their end better than their beginning, *v.* 11.

IV. *Seven things* ISRAEL THEMSELVES WILL DO:—

1. Remember their past evil, *v.* 31.
2. Loathe themselves for their iniquity, *v.* 31.
3. Be ashamed and confounded, *v.* 32.
4. Walk in God's statutes, *v.* 27.
5. Keep God's judgments, *v.* 27.
6. Dwell forever in the land, *v.* 33.
7. Pray for accomplishment of all these blessings, *v.* 37.

Illustrations of Bible-Structure.

We propose each month to devote a column to an interesting field of Biblical study. It is important because no other journal treats of it. It will therefore be a peculiar feature of *Things to Come.*

The whole Word of God, like all His works, is perfectly constructed. "All His works are perfect," and His *words* also are perfect, in their truth, their number, and their position. Every sentence and paragraph is as perfectly constructed in form and beauty as the snowflake is seen to be under the microscope. If our readers will patiently study each illustration, they will soon become proficient in discerning and understanding this Bible structure—will not only receive new light on many passages, but learn the important fact that if the very outward form of God's Word be so perfect, how perfect must the revelation be which it conveys! How precious must be its truth! How solemn its warnings! How sweet its promises!

The passage which we will take first is one bearing on "Things to come."

2 Peter i. 19-21.

These verses form one small member of the whole epistle. They are complete in themselves, but they stand also in correspondence with another member (ch. iii. 2), the subject of each member being *the Prophets* (just as the subject of i. 16–18 and iii. 2 is *the Apostles*).

Note that the letters are employed arbitrarily, and only for the sake of convenience and reference. Also that a letter in *Italic* type always corresponds with the same letter in *Roman* type. That is to say, the subjects of two members which are marked by two such corresponding letters will also correspond.

The whole epistle is so wonderful and so complex in the perfection of its structure that as our first illustration it would be bewildering. It proves, however, that Peter, an "unlearned and ignorant" man (Acts iv. 13), could never have been the author of such a marvellous structure, but only an instrument under the power of God the Holy Inspiring Spirit.

Now turn to 2 Peter i. 19, 20, which we translate and exhibit thus:

The Prophetic Word. (2 Peter iii. 19, 20.)

A | And we have more sure, the prophetic word (written prophecy);
  B | to which ye do well to take heed,
    C | as to a light shining in a dark place,
    C | until the day dawn, and the day star arise,
  B | in your hearts;
A | this knowing first, that no prophecy of scripture came of [*men's*] own disclosure.*

Here, we observe, that the subject of A and *A* is the Prophecy. In A it is spoken of as a whole; in *A*, in part, a particular prophecy. In B and *B* we have Exhortation as to our duty with regard to it. In B we are exhorted to take heed to it; and in *B how* we are to take heed—viz., in our hearts. Lastly, in C and *C* we have the Prophetic Word again. In C its character (a light in a dark place); and in *C* its duration and object (until the day dawn, &c.). Then in *v.* 21 we have

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* ἐπιλύω, means to untie, unloose, disclose; and ἐπιλύσεως, here, means their disclosure or first revealing of prophecy.

The Reason. (2 Peter iii. 21.)

D | For not by the will of man
  E | was prophecy, at any time, borne in,
  E | but by the Holy Spirit, borne along,
D | spake the holy men of God.

Here again we have in D and *D* man's relation to the Prophetic Word; in D negative, in *D* positive. While in E and *E* we have its origin; in E negative, and in *E* positive.

The above two structures may be now explained by the following Key:

THE KEY.

The Prophetic Word. (2 Peter iii. 19, 20.)

A | The prophetic word as a whole.
  B | Exhortation (general) to take heed to it.
    C | Its character: a light in a dark place.
    C | Its duration: until the Day dawn.
  B | Exhortation (particular): to take heed in our hearts.
A | Prophecy in particular.

The Reason. (2 Peter iii. 21.)

D | Man's part in it. } Negative.
  E | How it did not come. }
  E | How it did come. } Positive.
D | Man's part in it. }

Each month, if the Lord will, we will give other passages.

Questions and Answers.

IN this department of our Journal we invite our readers to ask questions on difficult passages. Not that we undertake to answer every question that may be put to us, or that every difficulty was intended to be solved. "The truth is that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found; and more than this, the instruction is to be obtained in the contemplation of the very difficulties by which we were at first startled. This may be the *intention* of some of these *apparent* inconsistencies. The expressions are used in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put in a strange way, because if they were put in a more ordinary way we should not notice them. . . . Those who dwell upon what they call contradictions in Scripture, and weary themselves to reconcile them, quite mistake the intent of the Book. They are not meant to be reconciled, but to be taken as they stand. Do this, and you gain instruction from them; but reconcile them, and in all probability when you have done you will have only explained them away, and exchanged a difficult meaning, which you were not able to comprehend, or will not appreciate, for no meaning whatever."*

There are, however, difficulties of another kind in which we hope to be of some service to our readers. As we cannot possibly receive *Questions* for this our first issue, we will take a few examples from the *Contemporary Review* for April, 1894, and consider them as though they had been put to us in the form of questions. Not that we ever expect to see such ignorance and perversity as is shown by these higher critics.

QUESTION 1.

Jehovah's command concerning Burnt Offerings and Sacrifices.

"According to Exodus, Leviticus, and Numbers, 'Moses' enacted numerous laws regulating burnt offerings and sacrifices, which laws we must believe to have been inspired by God. And yet Jehovah himself, speaking through his prophet Jeremiah, declares most emphatically that he *never gave any directions whatever* about burnt offerings and sacrifices. Jer. vii. 22."

The difficulty vanishes in noting the words of the higher critic which we have put in italics. If we turn to Jer. vii. 22 we find no such statement or inference. On the contrary, the words are limited to a definite time and occasion, viz., *the day in which Jehovah brought the people out of Egypt!* as may be seen by referring to Jer. vii. 22, 23, "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice," &c.; that is to say, in the day they left Egypt, it was the Law that Jehovah gave them, and it was not till some time afterwards that the directions were given concerning the offerings and sacrifices. Yet the critic represents Jehovah as saying: "He never gave any directions whatever."

QUESTION 2.

The Injunction as to eating the Peace-Offerings.

"In Leviticus xix. 5, 6 we read: 'And if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, *and on the morrow.*' And in another passage of the same book (Lev. xxii. 30) we find this clear injunction regarding the very same peace-offerings: 'On the same day it shall be eaten up; *ye shall leave none of it until the morrow: I am The Lord.*'"*

The answer to this indictment is simply this, that the latter injunction is NOT given "*regarding the very same peace-offerings.*" For if we turn to Lev. xxii. 29 we find that it is given in connection with "a sacrifice of thanksgiving," and not with "the very same peace-offerings."

On turning to the Law of the Peace-offerings in Lev. vii. 11-21, we find that they were of three kinds—

(1) A thanksgiving. (*v.* 12.)
(2) A votive offering. (*v.* 16.)
(3) A voluntary offering. (*v.* 16.)

Of the first of these it is written in verse 15, "The flesh of the offering of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; *he shall not leave any of it until the morning.*"

Of the other two it is written in verse 16, "It shall be eaten the same day that he offereth his sacrifice; *and on the morrow also the remainder of it shall be eaten.*"

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* Rev. Thomas Boys. *A plain Exposition for the use of Families.* 1827.

* Italics not ours.

The higher critic who thus poses as a judge of the Divine Word is convicted of ignorance, or of what is worse, when he states that the latter injunction refers to "*the very same peace offerings.*" It is not the "very same," but the very different offering, viz. "a sacrifice of thanksgiving."

This will be sufficient to show the calibre of the "higher criticism."

A friend sends us the following question:

QUESTION 3.

Is the saints' rest and rapture before or at the revelation of Christ in judgment? 2 Thess. i. 7."

The answer will be found in 2 Thess. i. 10, not in verse 7. There is no "when" in the Greek in verse 7, though there is in the English of the A.V.

It is not fair to force the interpretation of verse 7 by first asking, "WHEN does this rest come?" There is nothing about Rest *coming*. All that verse 7 says is that "at the Revelation of the Lord Jesus" the troubled saints should be at rest. Verses 8 and 9 are a parenthesis describing the results of this Revelation as it will affect the ungodly, while in verse 10 the subject of the Saints' Rest is again taken up; and *now* the question may rightly be asked, "When does this rest come?" and the answer is, "When (ὅταν) HE SHALL HAVE COME (ἔλθῃ*) to be glorified in His saints, and admired in all them that believe in that day." That is to say, at His Revelation in flaming fire, the saints shall already be at Rest, for He *shall have previously come* (ἔλθῃ) and glorified His saints, and be glorified in them, as described in the first epistle.

The Signs of the Times.

WE propose each month to give "the signs of the times" among the Jews and Gentiles, in order that the Church of God may "understand" them, and lift up its head.

Those who learn from the Scriptures what are the purposes of God, as recorded in His Word, can alone understand the events of the world as they are recorded in its News.

In our first issue we must give a *summary*. Afterwards we can record the current events of each month.

The "signs" during the last few years have multiplied to an enormous extent. Events can be recorded now which till quite recently had never been heard of or contemplated.

JEWISH LITERATURE.

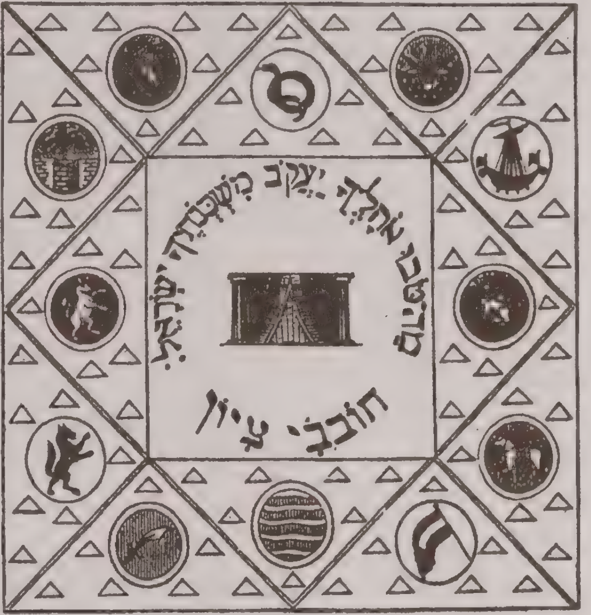
A PALESTINE literature has sprung up, and books, pamphlets, and newspapers are taken up with this now all-absorbing theme.

JEWISH SOCIETIES.

The whole nation is honeycombed with societies having different names, but one object, viz., *The Colonisation of Palestine.*

1. THE CHOVEVI SION is perhaps the largest. Its name means *The Lovers of Sion*, and is from the word חָבַב, *Chavav*, which occurs only once (in Deut. xxxiii. 3, "He loved the people"). It has branches ("Tents" as they are called) all over the world, and is represented by its own organ, which is called *Palestina.* On its cover is borne a picture of

THE NEW NATIONAL FLAG.


מה טבו אהליך יעקב משכנתיך ישראל
חובבי ציון

In the centre is a tent. Above it is the legend, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel," from Num. xxiv. 5; and underneath the words *Chovevi Zion.* Round the border are twelve devices, symbolical of the whole twelve tribes. They are arranged in the order of their encampment as described in Num. ii.

The EAST (right-hand) side. In the centre is Judah (*a Lion*, Gen. xlix. 9); below is Issachar (*an Ass*, Gen. xlix. 14); above is Zebulun (*a Ship*, Gen. xlix. 13).

The SOUTH (the bottom) side. In the centre is Reuben (*Water*, Gen. xlix. 4); to the left is Simeon (*a Sword*, Gen. xlix. 5); to the right is Gad (*a Banner*, Gen. xlix. 18).

The WEST (the left hand) side. In the centre is Ephraim (*an Ox*, Deut. xxxiii. 17); above is Manasseh ("*a fruitful bough by a well*," Gen. xlix. 22, representing Joseph); and below is Benjamin (*a Wolf*, Gen. xlix. 27).

The NORTH (the top) side. In the centre is Dan (*a Serpent*, Gen. xlix. 17); to the right is Asher (*a Tree*, Gen. xlix. 20); to the left is Naphtali (*a Hind*, Gen. xlix. 21).

The Tribe of LEVI is represented by a Tent in the centre of the Flag.

On the first page of the first number of *Palestina* there is a short poem by Sylvie d'Avigdor, called "Palestine," which we give on page 19. Other similar societies are called—

2. "L' MA'AN SION" (למען צי״ן), "*For Sion's Sake.*"

3. The National Society called simply "SION."

4. The "ADMATH ISRAEL," *i.e.*, "*the Land of Israel*," for the purpose of supporting Jewish colonists in Palestine.

5. "The Society for assisting Jewish agriculturists and artizans in Syria and Palestine."

6. The large Austrian Jewish Society "EZRA"—so called because the Society is to do for the nation what Ezra did in taking the Jews back to Jerusalem. This Society has its own newspaper organ, which is called *Zerubbabel*, because it is to help the Society *Ezra*, as the Prince Zerubbabel helped the Scribe Ezra.

7. "KADEMAH," which means *Eastward.* This also has its own organ, called *Selbstemancipation* (self-emancipation).

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* This is the *aorist subjunctive* and should be thus rendered, as Alford points out.

8. The "Beni Berith," *i.e.* the sons of the Covenant, the Jewish Freemason order, which gives twenty per cent. of its income towards Palestine organization.

JEWISH COLONIES.

There are already more than forty Jewish Colonies formed in the land, and distributed in the Jaffa, Galilee, Carmel, and Gilead districts. Besides these there is the large *Alliance Israelite Agricultural School*, near Jaffa, called the "Mikveh Israel," *i.e. the Hope of Israel*, with some 60 pupils, about 929 acres of land, 60 of which are occupied with vineyards and orchards.

Most of these colonies have original Hebrew names, expressive of the hopes and designs of their founders and promoters. We cannot give the whole of the long list, a few will serve as an example.

Rishon L'Zion, *i.e. the first in Zion*, with over a million vines, producing 150,000 kilos of grapes.

Nahalath Reuben (*i.e. The Possession of Reuben*), producing chiefly oranges and vegetables.

Rehoboth, promoted by the Russian Society L'Menucha ve'Nahalah (*Rest and Possession*).

Pethack Tikvah (*Door of Hope*), with 180,000 vines.

Yehud, a colony containing a synagogue, and supported partly by the Society "Degel Thorah" (*Banner of the Law*).

All the above are in the Jaffa district. In the Galilee district we have such colonies as

Rosh Pina (*The head of the corner*).

Mishmar ha Yarden (*The watch by the Jordan*).

In the Carmel district we find Zichron Yakouv (*The memorial of Jacob*). This is the largest in Palestine, having three branches, cultivating some 3,693 acres, and manufacturing glass in which steam is employed. It has a synagogue, hotel, hospital, and school.

Other names are Nevi Tsedek (*The Habitation of Righteousness*). Nebi Shalom (*The Habitation of Peace*). Chuddera, cultivating 6,461 acres. *The Inheritance of Levi. The Home of Israel. The Corner Gate. The Gate of Peace*, &c. &c.

JEWISH MOVEMENTS.

The grand effort of Baron Hirsch, who is called "the modern Moses," and his able coadjutor, Colonel Goldsmid, who is called "the Joshua of the New Exodus," is also a sign of the times. The effort, as most of our readers know, is to convey the persecuted Jews from Europe to the Argentine.

The object avowedly "looks upon the Argentine as a nursery ground for Palestine." Colonel Goldsmid has said, "In the revival on a large scale of the agricultural life of their early history, the Jews will see a picture of their future. The creation of a land of milk and honey in South America will bring the question of the reclamation of the Holy Land within the bounds of practical politics. . . . The Jewish question will never be solved until a Jewish State, guaranteed by the Powers, is established in the Land of Israel."

THE PALESTINE RAILWAYS

already include

1. From Jaffa to Jerusalem, which is already opened.

2. From Beyrout to Damascus, for which a concession has been obtained by a French company.

3. From Damascus seventy-five miles into the grain district of the Hauran, already commenced by a Belgian company.

6. From Acre to the Jordan, crossing which it will traverse the plateau to the east of the Sea of Galilee, and so reach Damascus. An English company is about to construct this Railway, which will almost certainly be extended to the Euphrates Valley.

THE INTERNATIONAL WORK

in connection with these Railways is remarkable. An interesting fact has come out in connection with the Jaffa-Jerusalem Railway: Turkey gave the concession. France found the capital. Belgium furnished half the rails and coal. England found the other half. Poland and Switzerland sent engineers. Italy and Austria provided engineers and labourers. Egypt and the Soudan and Algiers sent labourers. Greece furnished the cooks. The United States shares with Germany the man who first surveyed the road, while Philadelphia supplied the engines! The nations may yet unite in doing much more important work in restoring the Jews to Palestine.

LAND TENURE.

Since October, 1892, all restrictions have been removed by Turkey as to Jews purchasing and possessing land.

SPIRITISM.

Many and ominous are the growing signs of the coming Apostacy and

THE CRISIS OF ERROR.

In 1 Tim. iv. the Holy Spirit emphatically warns us that there would be an apostasy from the faith, and that men in these latter days would give heed to seducing, deceiving, or wandering spirits and doctrines of demons. Many who have read and commented on these solemn words of warning have not called attention to the fact that two sets of spiritual enemies are referred to—Evil Angels and Demons. It is undeniable that we have for many years had demons in our midst in connection with the "mediums" and manifestations of spiritualists. These spiritualistic phenomena have been increasing in intensity. There are now several millions of people in England and America who have dealings with and consult those who have familiar spirits. Those who have studied Madame Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, and who recognize therein the revival of the teaching of the Gnostics, Essenes, Neo-Platonists and of the ancient Hermetic mysticism and philosophy, will probably agree that the statement of the writer, that she was not the real author, but only the transcriber of these books, is perfectly correct. She and the authors of *The Perfect Way* were inspired by "Mahatmas," or evil angels. Theosophists and Spiritualists, though hitherto somewhat antagonistic, are now being drawn into closer union. The forces of the enemy are being collected and brought into their places for the final struggle for the possession of the kingdoms of this earth. The true interpretation of such passages as 1 Tim. iv., 2 Thess. ii., and Rev. xii. xiii., will throw much light upon the present attempt of Satan to bring about the complete apostasy of Christendom so as to make way for the final manifestation of the Man of Sin, when he will himself claim the worship of the world in that awful crisis which appears to be so rapidly darkening the horizon.

DEVIL WORSHIPPERS.

A paragraph in *The Daily Chronicle* of April 20th gives an account of *The Black Mass* as practised by the "Luciferians," or worshippers of Satan. The liturgy, as described by M. Huysmans, is a parody of the Mass. The consecrated wafers are stolen from the Tabernacles of churches, or received in communion by female adherents. Mgr. Fana, Bishop of Grenoble, has issued a circular to his clergy ordering special vigilance. The matter has been discussed at the Ministry of Public Worship in Paris, and instructions have been given to the Prefect of Police to increase the surveillance of the churches of Paris and the suburbs.

We know from Revelation xiii. that the whole world will worship the dragon, but we did not know that the "Luciferians" of Paris had already begun to do so, and instituted the "Black Mass." We have read the *Perfect Way* and the *Woman Clothed with the Sun*, which contain more concentrated blasphemy than any other "esoteric" production of Western Theosophists. In these we are told that "man is by virtue of his constituent principles entitled to divinity." So both *man* *and Satan* are to be worshipped. The "Luciferians" are not only esoterically wise, but they logically and exoterically worship him whose children they are.

Truly the Holy Spirit has warned us "expressly" of these times. Let us watch and be sober, for the days are very evil.

THEOSOPHY.

The Daily Chronicle of April 28th reports a lecture given by Mrs. Besant at Streatham Townhall, on "Theosophy the path to Spiritual progress." Our limited space does not permit us to quote it as we should wish. She said that "St. Paul used the words 'body,' 'soul,' and 'spirit,' thereby recognizing the same three distinctions as Theosophy does. The Theosophists looked upon Paul as an 'initiate,' which implied much the same as the Christian idea of inspiration. The Christian, the Parsee, the Hindu—all were seeking to obtain this inspiration." "Man," she said, "was of all parts of the universe the most disorderly, although the highest. But this implied his divinity. He had the power of breaking laws if he wished."

This revival of Oriental Pantheism under the high-sounding title of Theosophy is one of the signs of the times. Mrs. Besant and others who have apostatized from the truth, and are giving heed to spirits that peep and mutter, and to Mahatmas who dispense with ordinary methods of communication by means of their "precipitated letters" and other lying wonders, wish us to listen to their "divine wisdom," and their ideas of "spirit," even though this wisdom comes through "most disorderly" channels. To learn that the power of "breaking laws" implies "divinity" is one of the latest "fruits of Theosophy"!

We know that this teaching of wandering spirits will lead Mrs. Besant and others to proceed to further ungodliness.

They are right in considering Paul an "initiate." Moses was learned in all the wisdom of the Egyptians—he saw through it—"Isis" was "unveiled" to his eyes; and the great apostle of the Gentiles knew more of the "secret doctrine" and the true meaning of "spirit" than Madame Blavatsky and Mrs. Besant ever will know.

There was one thing the Egyptians did not believe in, as their mummies and *Book of the Dead* testify, and that is the power of God to raise the dead. Their wisdom did not go beyond "Re-incarnation"; for Satan's power is limited to this creation; and the "higher plane" of the New Creation, and the Spirit of Life in Christ Jesus risen from the dead, is as inaccessible to Mrs. Besant and her followers as it was to those whose wisdom was derived from the Book of Thoth and from Lucifer, who endeavoured to exalt his throne above the stars of God, whose heart was lifted up with pride, who corrupted his wisdom, and who, when iniquity was found in him, was cast out as profane from the mountain of God.

So shall it be with evil people; their end shall be according to their works.

CHRISTENDOM.

On Whit-Sunday evening, May 13th, 1894, at the Congregational Church, St. Thomas's Square, Hackney, Mrs. Annie Besant delivered a lecture before a crowded audience on "The Brotherhood of Man: a Fact in Nature." Mr. Belcher, the minister, occupied the chair.

Mrs. Besant, who met with a most enthusiastic reception, speaking from the pulpit, said the last time that she spoke in a place of worship was in India, and it was a very different scene to the one which was around her that night. It was in one of the vast Indian temples, crowded in every corner by the dark faces of our Indian brethren. On every side they gathered, and on her right were some hundreds of Indian women, who, although they were unable to understand the English tongue, yet had gathered that they might have the pleasure of hearing a white sister speak in one of their temples on the great spiritual principles alike to every creed. Men, indeed, were the same everywhere; the brotherhood was a reality, for she could speak to them in that chapel in the same thoughts, and find in their hearts the same response that they gave her in the far East. Drawing our light from the light of the spirit we shall become separate stars that come out and light the others, and each one of us reflecting the light from above will shed it below, and from the highest region, the region of the spirit, brotherhood shall seek its way, shall pass on its road a benediction to each of us who can be heralds of that brotherhood. (Cheers.)—*Daily Chronicle*, May 14th, 1894.

And has it come to this, that a so-called Christian Denomination has admitted to one of its pulpits a teacher who denies God the Father, God the Son, and God the Holy Ghost; who has spoken against the Holy One of God, and who, having done despite unto the Spirit of grace, gets her inspiration from Mahâtmas and Pantheistic theosophy!

Congregationalism has long been on the downgrade road, but we were not prepared for such an announcement as this.

Why is Congregationalism silent after such an outrage as this?

YET ANOTHER INFIDEL PREACHING IN A CHAPEL.

"At one time, and not long since, the Baptists were accepted as most rigid believers and disciplinarians. But, judging from the appearance of Mr. Moncure Conway yesterday as a lecturer on, and a vindicator of, Thomas Paine (the author of "The Age of Reason"), *in Dr. Clifford's chapel* in Westbourne-park, Nonconformity is undergoing a remarkable change. "Tom Paine," who has been held up to obloquy and execration for a century, like some other historic characters, has a chance of enjoying, some time during the coming century, a picturesque apotheosis."—*Echo*, 30th April, 1894.

The late Mr. Spurgeon used to talk of "Downgrade" Baptists. What would he say to this! What with Congregationalists admitting Mrs. Besant to their pulpits; and Baptists, under the guidance of Dr. Clifford, inviting Mr. Moncure Conway to lecture on "Tom Paine," it looks as if "Broad Church" Nonconformity is rapidly becoming savourless, and as "bad salt" fit only, like Laodicea, to be "spued out" with all that is corrupt in Apostate Christendom.

PARLIAMENTS OF RELIGIONS.

Apropos of the recent "Parliament of Religions," held at Chicago, the *Weekly Times and Echo* reports another as being arranged for Bombay, and suggests that one might be held in London in lieu of our "May Meetings." It says, "Thinking men and women have woke up to the fact that all religions worth calling such are practically much alike." All are the outcome of "giant minds." It is now seen "that what is contemptuously called 'idolatry' is after all no more peculiar to Hindu or Buddhist or Ghinto faiths than it is to the materialized Christianity of Southern Europe," &c. &c.

This is the great principle of the coming Anti-Christian religion, and those whose eyes are opened can, from these signs, see its rapidly increasing development.

Poetry.

PALESTINE.*

NATIONS have risen through these bygone years,
Have worked their way from nothing to a Name;
Honour, dominion, liberty were theirs,
Theirs too the glory of undying fame.

The sea brought riches to their happy strand,
Nature helped man to build a mighty state;
The world lay at their feet, theirs the command
Of other nations, they alone were great.

Yet each must rise and fall in ebb and flow,
E'en empires break and crumble in a day;
In swift succession kingdoms come and go,
Commerce and riches, ruin and decay.

And so the wheel turns on, we know not how,
The sea still washes on the self-same shore,
Yet Egypt, Greece, and Rome, where are they now?
Where is the wealth, the sovereignty of yore?

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* From the organ of the "Chovevi Zion," *Palestina*, by the daughter of its President E. H. d'Avigdor, Esq.

Gone, like the passing of a sudden wind—
Like the swift breath of summer breezes, gone—
A people vanished, traceless. Who can find
A Roman now, as Romans once were known?

Yet *one* remains, one people, undestroyed,
Unchanged in worlds of change, whose blood can flow
And course through veins as pure and unalloyed
As then it flowed—three thousand years ago.

One people stands apart, as prophesied
That they *should* stand, with the most glorious past
That ever nation had. The Jews are wide
Spread over all the world. They only last.

So far Truth has prevailed. Yet one step more
To full completion of the prophecy.
Soon shall the exiles reach the promised shore,
And Truth shall triumph to eternity.

Nations have vanished. Change in all but thee,
O faithful Jew! Thy country *shall* be thine.
Thine was it in the past, and thine shall be
Again the promised land of Palestine.

SYLVIE D'AVIGDOR.

Editor's Table.

THIS being the first issue of *Things to Come* it is impossible for Books to be sent to us for Review. We invite Publishers and Authors to submit their publications to us (care of our Publishers, 17, Paternoster Row); and we shall gladly commend to our readers those which are based on the word of God.

We have already given an extract from a most important work which we earnestly press on the notice of all students of Prophecy, viz.,

"THE COMING PRINCE: THE LAST GREAT MONARCH OF CHRISTENDOM,"

By Dr. Robert Anderson, has just been issued in a new edition—the fourth, revised, with an additional chapter. It It is published by Hodder and Stoughton, 27, Paternoster Row. Price five shillings.

"THE ASCENT OF MAN."

"If Evolution can be proved to include Man, the whole course of Evolution and the whole Scheme of Nature from that moment assume a new significance."

"The Evolution of Man is also the complement and corrective of all other forms of Evolution."

"From this height only is there a full view, a true perspective, a consistent world."

Thus writes Professor Drummond in his introduction to *The Ascent of Man*.

Creation according to him is a drama, and no drama was ever put upon the stage with only one actor.

The "Struggle for Life" was the "Villain" of the Darwinian piece.

But Professor Drummond will dramatise the Evolution of Man better than Darwin did. He will introduce a "Second Factor," that "Struggle for the Life of Others," that Altruism which starting from unicellular protoplasmic organisms now appears amongst us after millenniums of evolutionary ages as Christianity.

Professor Drummond thinks that the fittest symbol for his system founded on Self-Sacrifice is "Leaven." We agree with him, it *is* the fittest symbol.

It is also the symbol of Disintegration, Fermentation, Corruption, and Decay.

"Honey" is another symbol which may well express the sweetly-flowing words of man's wisdom with which Professor Drummond sets forth his views of *The Ascent of Man*.

There is no "salt" (Lev. ii. 13) in this book, nothing but "honey" and "leaven." In the sacrifices which typified that "full, perfect, and sufficient" Burnt Offering and Sin Offering, —to which no reference whatever is made in anything that has as yet come from the pen of Professor Drummond—"honey and leaven" were to find no place. (Lev. ii. 11.) In *The Ascent of Man*, as also in his other writings, they are to be met with on every page and in great abundance. To understand their true symbolism, which Professor Drummond evidently does not, is to see through his entire system and to value his books at their true estimate.

Now as to the theory of Evolution, considered quite independently of Professor Drummond's writings, *Natural Law in the Spiritual World* and *The Ascent of Man*, scientists will see that there is yet "somewhat to say on God's behalf."

We are living in days when the "leaven" has so spread throughout the whole lump that the "unleavened bread of sincerity and truth" is rarely to be met with.

Not only the "leaven" of the Scribes and Pharisees, but the "leaven" of Natural and Mental Philosophers is to be seen and read on every hand, and as the "salt" has become corrupt, "honey" is now being used to sweeten and disguise the rapidly decomposing mass.

GOD is not bound by so-called natural laws, nor is He necessarily shut up altogther to one of His varying methods.

If "the waters *brought forth* abundantly the moving creature that hath life," and "the earth *brought forth* living creature after its kind, cattle and creeping thing, and beast of the earth after its kind," it also "brought forth thorns and thistles."

All things are possible with GOD. Evolution is no more the limit of His creative power, than is "Biogenesis" of His sustaining and reproducing energy.

When Professor Drummond and Herbert Spencer have reconstructed their Philosophy of GOD, Man, and the Universe, they will find to their shame and confusion that their system of Social Ethics is after all but a poor thing, and that the true "Factor" is altogether wanting. They will then have to own that beyond the range of their philosophy is a wisdom which none of the Princes or Philosophers of this world knew, for had they known it they would not have crucified the Lord of Glory.

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FREE DISTRIBUTION OF "THINGS TO COME."

FRIENDS willing to assist us in making known and helping to establish this journal will be supplied with copies of this first number at the rate of 5*s.* per 100, carriage paid. This applies only to the first number. A large edition of many thousands will be printed, and it will be kept in type so as to be able to meet all demands.

Contributions are invited from those willing to help either—

(1) The Free Distribution Fund, or
(2) The Special Prophetic Conferences Fund.

A form is enclosed for the convenience of Contributors.

THINGS TO COME

Vol. I] August, 1894 [No. 2

Notes and Notices.

OUR first number has been sent forth with many prayers for a blessing from the God of Truth on behalf of one more witness for the Truth of God, in a world where both are ignored, and the Christ of God is rejected.

It is a day when man is standing up for his "rights." The question of "claims" and "rights" fills the atmosphere of the world. It is a day therefore when it is our privilege to stand up for the rights of the Lord Jesus, and to set forth His claims.

This is the one object of the special Prophetic Conferences which have been inaugurated; this is to be the one subject of its special organ—

"THINGS TO COME."

It is our special privilege and mission to witness for the rights of the Lord Jesus. His right to the land as "the Son of Abraham"; His right to the throne as the "Son of David"; His right to universal dominion as the "Son of man"; and His right to be "the Heir of all things" as the "Son of God."

All these rights will be dealt with, set forth, and upheld; while the absolute inerrancy of the inspired Word of God will be maintained as the basis on which securely rest the rights of the Lord Jesus, and all the hopes of His people.

With the *results* of our testimony we have nothing to do. Our responsibility is to be *faithful* in the delivery of it, leaving the One of whom we testify to care for us, to support us, to prosper us, and bless us.

As to ourselves, our aim will be to study to show ourselves approved unto God (2 Timothy ii. 15); and our motto, "Let God be true, and every man a liar."

In God's strength we will go forward, and from the platform and the press contend earnestly for the faith once delivered to the saints, and witness for our absent but speedily coming Lord and Saviour.

We have every reason to be encouraged with the results of the Conferences already held during the month of June.

The conference at Carlisle was well attended (on May 31st and June 1st), and a deep interest was manifested. For two days—morning, afternoon, and evening—the people came together to hear of the coming Saviour. Mr. Henry Carr presided at most of the meetings.

At Glasgow, the Queen's Rooms were well filled, and several questions were handed in, in response to an invitation. The answering of these at one of the meetings was quite a feature of this conference. We were helped by several local friends, and the address of Dr. Elder Cumming has already appeared in our July number.

At Edinburgh the four days' Conference (June 12–15) was marked by two things—the amount contributed in aid of the Conference funds, and the spontaneous "testimony meeting," which brought it to a close. Many stood up to testify of the help and light and blessing which they had received.

At Dundee (June 19 and 20) the Kinnaird Hall was well attended, and the testimony was welcomed.

At Aberdeen (June 21 and 22), the granite city, the precious seed of testimony was received with earnest attention, but with an evident determination to judge it by "The Book," and submit it to close scrutiny. Yet here we had much encouragement, and the brethren who remained over the Sunday were unable to rest, as they were compelled to continue the testimony while the people pressed upon them to hear the Word of God.

At Elgin (June 25), Inverness (June 26 and 27), and Dingwall (June 28 and 29) the same blessed results were seen, many confessing that a new light had come into their souls, and a bright sun had illuminated the Word of God. One special feature of this blessing was the evident and overflowing joy of those who looked for the Lord, and who, after standing almost alone in their testimony, had been strengthened and refreshed by our visit, and encouraged to go forward.

FUTURE CONFERENCES.

DUNOON . .	August 1 and 2.
LIVERPOOL . .	November 20–23.
BOSTON . . .	December 4 and 5.
ROTHERHAM . .	January 22 and 23, 1895.

TWO FUNDS

Call for the liberal contributions of all who wait for the Lord, and who desire to hasten His appearing.

THE CONFERENCE FUND

Has had large demands made upon it during the month of June, and we hope that before the series of Autumn and Winter Meetings commence our treasury will be filled by those who feel it to be their privilege to share in this important work.

The addresses given at these Conferences will all appear in due course in these pages, and make this our organ a very interesting and effective way of spreading the light. To accomplish this,

THE FREE DISTRIBUTION FUND

will need the prompt and liberal help of *all* our readers and friends. This Journal is public property. It will be vested in Trustees, and the profits will not be at the disposal of any private individual, but will be devoted to the extension of these Conferences and of our organ, *Things to Come.*

WE APPEAL

to all our friends to leave nothing undone in making this Journal known by sending copies to all parts of the world, and to all persons who are known to be interested in these truths.

Those who are unable to contribute to the Distribution Fund can at least purchase a few copies to give or send to their friends.

The first number will be kept in type in order to meet all demands that may be made.

Conference Addresses.

"THE PURPOSE OF THE AGES."

By the Rev. Dr. BULLINGER.

(*At the Nottingham Conference, May*, 1894.)

THE one great and blessed feature of these prophetical conferences is that Christ is the centre of them, and Christ the object they bring before us. Their great object is to glorify Christ, and that also is the special work of the Holy Ghost. Christ is the *living* Word, and we assemble here to learn from the *written* Word. This Word has many different titles, and each title brings with it its own peculiar claim. It is called (James i. 21) "the engrafted Word." What is our responsibility to it as "the engrafted Word?" To *receive it with meekness.* In Titus i. 9 it is called "the faithful Word," and as the faithful Word we are to *hold it fast.* "Holding fast the faithful Word." We dare not hold man's words fast. But, just because this is the faithful Word we may hold it fast. In Philippians ii. 16 it is called "the Word of life." As such we are to *hold it forth.* Then it is "the Word of truth." (2 Timothy ii. 15.) As such we have a very remarkable duty to it. It does not say hold fast the Word of truth. Every word in this book is carefully weighed, for God means what He says, and He has a meaning for everything He says. What are we to do with it then as the word of truth? *To rightly divide it.* The secret of all our differences is found in the fact that we do not rightly divide the Word. In proportion as we rightly divide it we shall learn, and agree in its truth. "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." What a precious study this is. The praise of men is our great snare, and the fear of man is another great snare. God deliver us from both. "Study to show thyself approved unto God." Now this word of truth is occupied with three great subjects. One concerns the Jew, the other concerns the Gentile, and the third concerns the church of God; and every portion of the word concerns one of these three. Unless we rightly divide the word we are apt to commit robbery. There is already a good deal of robbery in the chapter headings. The blessings which God pronounced upon the Jew and Jerusalem have been robbed in many cases, and given to the church of God; and there is one peculiar thing about this robbery; viz., that the *judgments* are never stolen in that way. The judgments which God pronounced over the Jews and Jerusalem are all left to them. We shall never commit such robbery if we rightly divide the word, and interpret of the Jews the scriptures that relate to the Jews.

In the Old Testament the words Judah and Israel are used with definite and peculiar significance. We must not draw the conclusion that we use them with the same significance to-day. The Gentiles always speak of the whole nation as Jews. We see this all through the Old Testament. It is the term used by outsiders, not by the people of Israel themselves. We do not use the word "Jews" to-day as equivalent to the kingdom of Judah. Nor is the term so used in the New Testament. In Acts iv. it says "the people of Israel" crucified Christ, not the Jews. The kingdom of Judah contained a large portion of all the tribes of Israel, so that it can be truly said that it was "the people of Israel" that put the Lord Jesus to death.

With regard to the Gentiles, we have carefully to distinguish that which refers to the history of the Gentile nations and the times of the Gentiles.

Then there is a third body as distinguished from both; viz., "the church of God." It does not say the church, but "the church of God." That means *God's church*, not *man's*—the church of the living God, which is composed of both Jew and Gentile. The *Jew* is baptised by the Holy Ghost into the body of Christ, and thus becomes a member of the church of God. He ceases to be a Jew as to his standing, his hopes, and his destiny. The *Gentile* is baptised by the Holy Ghost into the body of Christ. He becomes a member of the church of God. He ceases to be a Gentile as to his standing, his hopes, and his destiny. So that the question of Anglo-Israelism does not concern us in the least if we belong to the church of God. It does not matter whether we are born Jews or Gentiles. The great question for each of us is, Am I a member of the "church of God"?

This Church of God is the subject of special revelation in the New Testament. There may be references to it in the Old Testament, but it was never *revealed* there. I want you to turn to three passages. First, in Romans xvi. 25, 26: "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." The word "mystery" is a Greek word which simply means *secret.* We have adopted the word, and used it as meaning something which cannot be understood. But "the mystery of His will" (Ephesians i. 9) means "the secret purpose of His will. So that the church of God is a secret "which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." In Colossians i. 26 we read, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." What is it that God would make known? The riches of the glory of this secret among the Gentiles; which is, Christ in you, the hope of glory. In Ephesians iii. the apostle says, "By revelation He made known unto me the mystery;" that is, the secret. The fifth verse goes on to say, "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel." This secret was not merely that the Gentiles were to be blessed. That was never any secret, because it was revealed unto Abraham that all the nations (Gentiles) should be blessed through him;

but it was this special blessing which is mentioned in Ephesians ii. 15, "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain" (both of the Jew and of the Gentile) "*one* new man." That is the secret which was never made known in the Old Testament scriptures; viz., that God was going to save both Jews and Gentiles, and make of the two ONE *new* body, which he was going to call the church of God.

Again, we have to divide the truth as to times and seasons, for in this third chapter of Ephesians he goes on to speak (in the 10th verse), "To the intent that now unto the principalities and powers in heavenly places might be known by the Church" (*i.e.* by means of the Church) "the manifold wisdom of God, according to the eternal purpose (*i.e.* "the purpose of the ages," R.V. margin) which he purposed in Christ Jesus our Lord."

When we speak of God's purposes we speak of something totally different to man's purposes, because in Isaiah lv. we learn that Jehovah said, "My ways are not your ways, nor my thoughts your thoughts." Whenever we hear of God's purposes or thoughts or ways, we have something totally different from man's thoughts and man's ways. This is specially so with regard to the future. Of course, this is the reason why the world does not love such Conferences as these; at any rate, the worldly church does not, because we are writing folly on their purposes. They are looking for the improvement of the world, expecting it to get better and better; but, understanding God's purposes, we know it will get worse and worse. The professing church promises the world that by social improvement and education and progress it is going to get better, and it proposes to bring in the millennium by these means, but it is to be a millennium without Christ. They are so accustomed to boast of their arts and science, and the spread of what they speak of as "religion," that the very proposition that the modern church is to grow morally worse, and that all the claims of the world are going to end in disaster, provokes determined opposition both from the religious world and from the worldly church. Therefore our testimony involves so much of condemnation and rebuke, and suggests such tremendous failure that this proud boasting, ungodly, God-denying, and God-defying age will not tolerate it or us for a moment.

And yet we read that this present age is an "evil" one. It is from this very evil age that the Son of God has redeemed us. "He gave Himself for us, that He might deliver us from the present evil world, according to the will of God our Father." It is remarkable how the will of God comes out. It is the will of God which is the source of our salvation. So also in Romans xii. we are exhorted not to be conformed to this world (that is the sort of non-conformity that we want!); but "be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The princes of this world, and wisdom of this world, and the god of this world are all evil, and therefore we look for a different age. In Ephesians ii. 7 we read, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ." In chapter iii. 10 we read, "To the intent that now [in the present age] unto the principalities and powers in heavenly places might be known by means of the church the manifold wisdom of God." That is to say, God is using the church of God now, *i.e.* the body of Christ, to make known to these principalities and powers in heavenly places—whoever and whatever they may be—in order to unfold to them His own "manifold wisdom."

In His dealings all through these ages He has not been trying experiments with man, but he has been unfolding His manifold wisdom, demonstrating to these principalities and powers certain great, wonderful, and important truths, and the great truth is this, that *apart from Christ there is nothing*; without His almighty, sustaining power no *created* being can stand, whether angels or men. What God has been demonstrating from the beginning and through these ages is that the will of man has always been contrary to the will of God.

Look at our first parents. No created beings could have had better opportunities or more favourable conditions than they had. They had the garden of the Lord for their home, the image of God for their likeness, the Lord God Himself for their counsellor, and the tree of life as the symbol and pledge of immortality. The trial they had was the least possible trial, and the reward the greatest that can be conceived. How did that trial terminate? In manifesting that the will of man was contrary to the will of God, and yet men think that, with a fallen nature and without such wonderful advantages, they are going to do what our first parents failed to do. That conflict ended in the choice of evil, and their being cast out from that garden; while those who were born in their own likeness ended in that universal apostasy which brought on the judgment of the flood.

After the flood God committed all power in the earth to man. In Gen. ix., x., xi. you have the formation and division of nations, and on the first opportunity they manifested the fact that their will was contrary to God's will. He had given one command—to scatter themselves abroad in the earth, they declared they would do the opposite and continue together. This exercise of their free will ended in another judgment.

Then God takes out one man (Abraham), and of him He makes a great and wonderful nation. He gave them privileges such as no nation ever had before. A divine ritual was given them, and yet it was from the beginning and all through to the end, "We will not." When the Son of God Himself came they said, "We will not have this man to reign over us." And remember that it was the religious part of the nation that said that, not the rabble. It was the religious people that put the Lord Jesus Christ to death. That tells you how much religion is worth without Christ! Hence you find Israel to-day without a king, without a prince, without a sacrifice, without a land, without a home.

And now God has chosen another man, the "Second Man," "the Lord from heaven." In Christ He is making another nation; He is taking out, not a nation as He did with Abraham, but a people from amongst Jews and Gentiles, and giving them what none else ever had. In Christ these shall stand, in Christ these are safe; they can never perish, and they can never be lost. Only in Christ can they stand, and, quickened in Christ, they will presently be caught up together to meet the Lord in the air, so to be for ever with the Lord.

Then Israel will follow in virtue of the unconditional covenant which Jehovah made with them. The new covenant will then be made, and then it will be seen how Israel will stand only by the almighty power. Not only will a new heart be given them, but their old heart will be taken away (Ezekiel xxxvi. 26), and then Israel too will stand.

For a thousand years the nations will walk in the light of "Israel, my glory." And after the thousand years what about the nations? They have not got a new heart. Will they stand? They will have had great privileges and blessings during those thousand years. Will these do anything for them apart from Christ? The close of the thousand years finds them in rebellion against God. They gather themselves together (as you read in Revelation xx.) to battle, "and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." That is to be the end of the *will of man*. And now God is using this mystical body of Christ, this church of the living God, to demonstrate and show forth to the principalities and powers in heavenly places His manifold wisdom, showing that without His life none can live, that without His power none can stand.

The question is asked, "Who shall be with Christ where He is? Who shall enter into His glory?" The answer is demonstrated, "Those whom thou hast given Me," "I have prayed for them." "I have kept them." The gift of the Father, and the work of the Spirit, and the intercession of Christ is the three-fold cord which can never be broken. These are "in Christ" now, and this alone will ensure their being with Christ when He fulfils His promise, and descends into the air to receive them to Himself. Yes, His free grace has given them a new will, a will to love Him and honour Him and obey him. Hence they find that to be their greatest pleasure which once was their greatest abhorrence. What wondrous grace! So precious are they to the Son that He left heaven's glories to die for them, to endure the cross, to ascend to heaven and intercede for them, and to come again to receive them unto Himself. The world thinks nothing of them, but He accumulates words to show how precious they are in His sight:—they are His jewels, His flock, His body, His temple, His ALL.

Think of this coming One now seated at God's right hand, and henceforth expecting, and learn how we are like our blessed Master, *seated*, resting in His own precious, finished, perfect work. And we are *expecting* too. He is "expecting" the time when He will come and receive us, and we are expecting the time when He will come forth, and we shall be caught up to be for ever with the Lord. We have learned from the frailty of our nature that we cannot stand upright apart from Him, and we are testifying against the evil world which is waxing worse and worse, and for which there is no hope until Christ comes. Oh that we may go from this meeting with our souls stirred up to greater love, to greater zeal and faithfulness in these last evil days, these perilous times, and wait more entirely and unreservedly for God's Son from heaven.

THREE PROPHETIC PARALLELISMS CONCERNING ISRAEL.

By Rev. JAMES C. SMITH, of Dufftown.

(*At the Glasgow Conference, June, 1894.*)

TO understand the Old Testament you must understand *Israel;* to understand the New Testament you must study the *Church.* The great subject of the Bible is sin, and the great doctrine of the Bible is the putting away of sin by the grace of God. All other subjects fall under this great line of study. If the Bible casts its teaching in any special form or mould more than another, it is in the form of parallelism, and this is one of the many things which gives the Bible its intense fascination, even as literature. The parallelisms of the Bible are splendid, and they break out and corruscate everywhere. Let us look for a moment at

A PARALLELISM OF INSPIRED FORESIGHT.

In Deuteronomy xxxi. 29 we read, "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger, through the work of your hands." There you have a specific indication of the line of the great apostacy. It is one of the most remarkable things, in this connection, to notice this wonderful prophecy of Moses. He distinctly affirms that after his death the people would apostatise, and go after other gods. In Acts xx. 28 you will find this wonderful parallelism. It is in Paul's address to the elders at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; therefore watch and remember that by the space of three years I ceased not to warn you night and day with tears." Thus tearfully did Paul warn the elders of Ephesus of the apostacy, just as Moses had warned the people of Israel. That parallel is one of the most remarkable in the Bible. In the light of the great many things that are being said and done at this present moment, I would ask you to look into these things. We are asked, How could Moses have said these things in his time? I beg you to notice that he had handed to the Levites the written record of the revelations which he had received.

A great many people are saying to-day that Moses could not have written these things at that time; that these things must have been written later on. But was the address to the elders of the church at Ephesus written a hundred years after the death of St. Paul? There is a complete answer to these questions in the fact that *Paul and Moses were equally inspired to see these things.* If we recognise that, these difficulties vanish; all these things become perfectly clear to us.

There is a very remarkable thing, in connection with this thought, in the 30th chapter of Deuteronomy, where Moses gives not only the apostacy, but he goes far beyond the apostacy, unto the restoration of the people concerning whose apostacy he spoke. Notice the early verses of Deuteronomy xxx., and there you find the things which the great leader of Israel said about the restoration of the people. At the beginning of the chapter we read, "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul," etc. In the third verse you have the great subject of the restoration—God's *turned attitude* towards the people of Israel, and the return of their captivity. In the fourth verse is the *gathering;* in the fifth verse you have the third point, "The Lord thy God will *bring thee into the land* which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers." The fourth point is in the sixth verse, where we read that the Lord will do a thing He never did before, "He will *circumcise thine heart* and the heart of thy seed, to love the Lord thy God with all thine heart." That is a point that has never yet come to pass with respect to Israel. They are circumcised in the flesh, but not in the heart. They are going to be when the Lord turns their captivity, and when they are brought unto their own land. The fifth thing is in the seventh verse, "And the Lord thy God will *put all these curses upon thine enemies*, and on them that hated and persecuted thee." The sixth thing is in the ninth verse. "The Lord thy God will *make thee plenteous* in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good," etc. The seventh thing is at the close of the ninth verse, "For the Lord will *again rejoice over thee* for good, as He rejoiced over thy fathers." There is the joy of the Lord. First of all He changes His attitude. The time is coming for His people to be recalled; then their hearts will be circumcised, and the plentifulness that characterised them before will characterise them again, and the Lord will rejoice over them just as He did in the days of their espousal.

The whole mystery is found there in Deuteronomy. Some of us very greatly neglect this book, but what a loss it would have been if it had not been written. With all respect to the higher critics, I hold that Moses was the real author of this book. Here is another line—

A PARALLEL OF HISTORIC DEVELOPMENT

in the history of Israel. The great typical facts of Israel's history are pretty much inside the period from Jacob's advent in Egypt to the time of David and Solomon—that is to say, to put the matter in very few words, from the time of the oppression in Egypt to the time of the unchallenged sovereignty of David and Solomon in the land of Israel. All the great ideas, all the types, are inside that period. After that we have scarcely a type at all; after that there is nothing fresh, nothing but repetition and declinature. That period is filled by four great names which are typical.

Joseph took the people *into* Egypt, but he never took them out. Joseph died in Egypt, and he was embalmed; he never left the country until he was carried out of it. He took his father and all his seed, and nourished them there, but he never took them out. The type ceases there with the idea of God's providential care over the people in the midst of the Gentiles.

Then comes *Moses*, and he carries the type still further. Joseph took them in, but Moses, the deliverer, took them out. He took them *out* and led them right *through* the wilderness. Then we reach a further stage.

The type of Moses merges very gradually and beautifully into the type of *Joshua*, who *took them in* and gave them possession of the land.

Then in *David* and *Solomon* you have embodied the thought of the *kingdom*. The simple sequel in Solomon was the building of the temple, and the kingdom in peace.

After that you have nothing but repetition. I do not look upon the captivity in Babylon as anything new, for they had been in captivity before.

Now we apply all this to the Lord Jesus. I say the Children of Israel must pass through all this again in connection with the Messiah, the rejected One.

They are in the Joseph period to-day. They are scattered, they are among the Gentiles, as they were in Egypt. The Lord Jesus Christ has gone to glory, and he is carrying on his work among men, calling out his Church, and the Jewish people are being preserved by the very Jesus whom they rejected. The Jews are not allowed to go out of existence. They are not allowed to become extinct. It is only within the last year or two that it has been discovered that in New York alone there are over 200,000 Jews. Men's minds are being called to this people in many remarkable ways. They are in the furnace, and it is the time of their oppression over again. You cannot read the awful statements of their persecution in various parts of the world, especially in Russia, without realising that the Jews are again in Egypt. They are in the place where the plagues are to be poured out, and from which God will make a new Exodus, and where He will make the oppression to cease; the better Joseph is now in the glory.

The better Moses that was rejected is the Moses who is coming back again soon, and by his power in glory he will bring this people into their own land, and call them His.

As the better Joshua He will give them back their Jewish possessions, and finally, as the better David and Solomon He will set up and establish the millennial kingdom. The Jews will travel that road again in connection with Jesus Christ, that they have gone already in the history of the world. This is a study in historic parallelism that I commend to you. Notice how the Lord Jesus Christ is going to fulfil all these types in Israel. Be very careful about the distinction between the literal interpretation of a thing and the spiritual application. Be careful not to call the Church the Jews, or the Jews the Church. There were only two parties until the day of Pentecost, the Jew and the Gentile; but now there are three, the Church of God being the third, and it is being made up of both Jew and Gentile. The Lord Jesus Christ is coming to fulfil all that He has promised in connection with Israel. Now in closing take

A PARALLEL OF PROPHETIC VISION.

Turn to Ezekiel xxxvii. This chapter is divisible into three parts, because in it you have three great figures, telling us three great things about Israel. From 1 to 14 you have the figure of the *bones*. Israel has lost three things, and here it is indicated to her that they will be brought back to her. Israel has lost life—national life, spiritual life—and national life and spiritual life are going to be brought back to her.

Life.—That you have in the figure of the bones. The bones becoming a great army is a figure of Israel living again. By-and-by, when they get that life back again, they will be like the resuscitated bones.

National Life.—From verses 15 to 22 you have the figure of the *two sticks*. What about the two sticks? They are joined into one stick, which is an indication that the division which came with Solomon's death is going to be healed again. First you have *life*, then *unity*. The breach in the nation is going to be healed after they are revived, and they live again nationally.

Spiritual Life.—From verse 23 to the end of the chapter you have the figure of the *tabernacle* in the midst. You have the figure of *purity* after the figure of unity. It shall be an everlasting covenant. You cannot have unity without life. The only unity that is of any use is the unity of life. In this chapter you have the people worshipping around the tabernacle. You cannot have the perfection of worship until you get unity and life. When these are revived, and the breach healed between the two nations, they will come round the tabernacle, and the pure offering will ascend to the Lord from Jerusalem. Let us remember that. He will bring all this to pass, "for the mouth of the Lord has spoken it." The whole earth shall be filled with His glory. We may well add, in the words of Psalm lxxii., that God's glory having filled the earth, the prayers of David, the son of Jesse, will be ended, for so far as the Jewish horizon extends there will be nothing else to add when the whole earth is filled with His glory. Let us pray that this glorious day will soon come.

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NEBUCHADNEZZAR'S DREAM.

Daniel ii.

By Mr. LOUIS LIESCHING.

(*At the Nottingham Conference, May, 1894. First Address.*)

To the student of prophecy my subject may appear a very elementary one, but, as I understand it, we have not come here to speak to those who are students of prophecy, but rather to those who are not. There are many who have an idea that there is a great deal in prophecy which they know nothing about, and which they can know nothing about. Now as to their not knowing about it I am willing to admit; but I think there is a great deal which God has revealed, and which consequently they can know about. I am going to address you on that wonderful dream of Nebuchadnezzar, which you find related in the second chapter of the book of Daniel. That great king Nebuchadnezzar dreamed a dream which he forgot, but was most anxious to recall, and the revealer of all secrets revealed it to Daniel, His servant, and, to the astonishment of the king, he had one event after another, which formed the subject of the dream, repeated, and the interpretation given. Naturally, the king would think that the man who could know a dream which nobody had told him, would, in all probability, be right in the interpretation of it. This king, Nebuchadnezzar, saw a magnificent statue of a man. His head was of gold, his arms were of silver, the thighs were of brass, the legs were of iron, and the toes were partly of iron and partly of potter's clay. That was the dream, and now as to the interpretation. When a sculptor proceeds to make a statue, he first forms a model of clay, from which he makes the actual statue. The great and important question for you and me is to know how far the man who is working out this statue has got, for it is a history of the events which are to take place from the time of King Nebuchadnezzar until the end of this present age. It is also most important for us to know where we are at present, and on that subject the word of God has given no uncertain sound.

The head of the statue was of gold. Daniel tells the king that it represents himself, Nebuchadnezzar. "Thou art this head of gold," he said to him. Now the divine idea of perfect government is that of one single individual ruling under God, receiving his commission from Him, ruling in His fear, and doing justice as answerable to Him. That is the divine idea as represented in this head of gold. God had given to him the dominion of the world. Had Nebuchadnezzar seen fit to extend his conquests to the remotest parts of the earth, he would not be circumscribed by anything but his own will. God gave him the whole world, provided that he should rule as God would have him. But that head of gold—the absolute monarch ruling in the fear of God—proved a failure, because, as in all the other governments, man is a failure; and man being a failure, all man's works must be failures. When the handwriting on the wall said to his son Belshazzar, "Thou art weighed in the balance, and found wanting," I understand it to allude, not merely to Belshazzar, but also to the dynasty which was to terminate in him. Absolute monarchy had been tried, and it had failed. What next?

The next is very aptly represented by silver (as silver is inferior to gold), and the two arms and body represent the Medo-Persian empire. It was inferior to the golden head, because it was not absolute monarchy, but monarchy controlled by an oligarchy, by nobles and princes; and its characteristic was this, that if, with the advice of the nobility, the king made a statute and put his seal to it, nothing on earth—no fiat of the council or king—could change it. You see that in the case of Daniel. The king was caught in the trap which was laid. The princes had persuaded the king to sign the edict for-bidding his subjects to pray to any God under penalty of death, and their design was to get Daniel destroyed. When the king discovered the plot, he laboured till the going down of the sun to get Daniel delivered. But the nobles said what the king thoroughly understood. "Know, O king, that it is the constitution of this realm that when a law has been passed it cannot be altered!" If he broke a law his own sovereignty would have been in jeopardy. Consequently he was obliged to put Daniel into the den of lions. It was the same when the edict afterwards went forth under Ahasuerus that all the Jews should be slain. The king could not alter it.

In that respect, taking absolute monarchy as the standard, the next government was inferior. The third government was brass, and that represented the Grecian Empire under the sway of Alexander the Great, who, in three pitched-battles, destroyed the Medo-Persian Empire, and acquired the supremacy of the world. Then he died. His government was inferior to that of the Medo-Persian, for it was a sort of court-martial. That monarchy was divided into four parts. I want to ask this question at this point. There are those who tell us that Daniel did not write this book. If they would tell us who did, it would be more easy to answer them. But whether Daniel wrote it, or whether somebody else wrote it, I want to know how did the man who wrote it know that there would be four empires and never another afterwards? how did he know that the Roman government would not have been followed by another?

Supposing the Turks had overrun Europe (as they almost did), you might have put the book of Daniel into the fire, or amongst the false prophecies. But every single detail in this dream is fulfilled up to the very little that remains. The Roman Empire was the fourth great monarchy, and it is most aptly represented by iron. Now comes the strange part. This workman who is making the statue, when he comes to the feet, changes his material. There are the two legs—the Roman Empire, of course, was not in existence then—one foot standing upon Constantinople and the other upon Rome, and, like a Colossus, bestriding the world. How did the writer of this book, who, we are told, was not Daniel, know that the Roman Empire would be divided into two kingdoms? As the sculptor makes the feet he first takes iron and then potters' clay—such as our flower pots are made of—and he puts this in amongst the toes. When he has done toe No. 2, and gets to No. 5, he finds that No. 2 has gone all wrong, because clay and iron cannot mingle.

The important point to us is, that we are just about the place where these ten toes are in process of development. The old Roman Empire is to be divided into ten kingdoms—five toes on the right foot and five on the left, and not, as some would make it, ten on one foot. When the old Roman Empire is divided into ten kingdoms, there is nothing beyond the ten toes. Then the statue will be finished. But in the meanwhile what is happening?

I have not one single word to say against any class of men, for all men in the sight of God, even the humblest man, stands as regards his soul on an equality with the highest; but in its governmental aspect the empire of clay represents Democracy—the rule of the people—contending with the iron hand of governmental authority. Is that not what is going on? Do we not see in representative government a perpetual difficulty arising? They cannot mingle. We began with the head of gold, the universal absolute monarchy; now we hear of the "sovereign people." God intended that every form of government should be tried in succession, and to say to each one, "Thou art weighed in the balance, and found wanting."

What do we find at the present moment? Europe armed to the teeth, the nations ready to fly at each other, each nation arming itself in the interests of peace. What next? Would you, dear friends, have believed a year or two ago that it would have been possible that, seated as we are quietly and peaceably, a man might come in at that gallery door, throw a bombshell into our midst, and leave a dozen or two in agony, and go out and declare that he has done it for the good of society? Do such things teach us that the world is getting better? Do they teach us that education is going to rectify everything? Take away God from a people, and there is nothing to prevent them from doing whatever the devil puts into their hearts. When everything has failed, what remains? A stone cut out without hands (see the 45th verse) falls upon the feet, and then the clay and the iron, and the brass and the silver and the gold are swept away like the chaff of the threshing-floor. All earthly government fails because man is a failure, and then the Lord Jesus Christ, the Stone that the builders rejected, becomes the head of the corner. He dashes the statue in pieces as a potter's vessel. All is completely swept away, and He is King of kings and Lord of lords, the only ruler who knows how to settle the difficult questions that are perplexing men. In His day shall righteousness flourish, and there will be happiness and peace. He shall come as a shower watering the whole earth. He will be the Sovereign who shall reign in righteousness, and shall care for the poor, the meek, and the downtrodden.

"Jesus shall reign where'er the sun
Doth its successive journeys run;
His kingdom stretch from shore to shore,
Till kingdoms rise and set no more."

Brothers, sisters, are you looking for the bright celestial dawn? Are your loins girded, your lamps burning? Are you waiting for the Master's voice? Soon He will come, and will not tarry.

"Watchman, what of the night?
Do the dews of the morning fall?
Have the Orient skies a border of light
Like the fringe of a funeral pall?
The night is fast waning away,
And soon will the darkness flee,
And morn shall spread o'er the blushing sky,
And bright will its glories be."

THE UNITY OF BIBLE TESTIMONY TO THE COMING OF CHRIST.

BY MR. WILLIAM G. CARR, OF ROCHESTER, N.Y.

(*At the Glasgow Conference, June,* 1894.)

THE truth of the Lord's coming runs like a golden thread from Genesis to Revelation. It is not a new doctrine, but an old truth. Let us briefly look through our Bibles, and see how all witnessed concerning it, from the time that the first and oldest preacher began to preach of the "coming of the Lord," namely Enoch, reference to which is made in the Epistle of Jude, beginning at the 14th verse. "And Enoch also, the seventh from Adam," etc., to end of verse 15.

We get several things in the life of this wondrous preacher. He walked, he waited, he pleased God. And he preached of the coming of the Lord, resurrection of the dead, and the judgment of the ungodly.

The last words of Jacob were also about the Lord's coming. Gen. xlix. 10. In this verse we get what we frequently get in Scripture—the first and second coming of the Lord so interwoven that only those who are taught of the Spirit can distinguish the difference. Gen. xlix. 10: "The sceptre shall not depart from Judah . . . until Shiloh come." That is the first part. "And unto Him shall the gathering of the people be." That has not occurred, but it will very soon. That is the second coming.

Moses' last words in Deuteronomy xxxiii. 25: "Thy shoes shall be iron and brass," &c., to end of verse 27.

Has that yet been done? There are millions of Jews to-day that are trodden down under despotism. Never yet has that advent been accomplished referred to in verse 27: "But He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone." Has Israel ever yet dwelt in safety? Quite the contrary. Witness the history, and read from the beginning to the end. Instead of their treading upon their high places, they are being trodden under foot all over the earth.

Balaam. Numbers xxiv. 17. He tried to curse Israel, but God turned the curse into a blessing; and we find him saying, in verse 16, "He hath said which heard the words of God," &c. There are four things in this verse—1st, he heard the word; 2nd, he knew the knowledge; 3rd, he saw the vision; 4th, he had his eyes open. That is what we need to-day. "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." The "Star" came, but the "Sceptre" has not yet come. The Sceptre shall rise out of Israel—that which is spoken of in the 2nd Psalm: "He shall rule them with a rod of iron; He shall dash them in pieces like a potter's vessel." That is the way the heathen are to be treated.

We hear a great deal about the preceding verse: "Ask of Me, and I shall give thee the heathen for thine inheritance," etc., and there most people who quote these words stop. Why don't they read the next verse, "He shall break them with a rod of iron," etc.? That is evidently referred to here by the Sceptre that shall rise out of Israel to "smite" and destroy the enemies of Jehovah. (Num. xxiv. 17.)

Job xix. 25. In the city where I come from some of our Congregational ministers tell us that Job was a myth. He is a beautiful myth. It is very significant that the book of Job is a key to the Bible, and you will find in one chapter alone nearly every doctrine in the New Testament, notably the 33rd. Hear Job xix. 25: "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Now we have had Enoch, Jacob, Moses, Balaam, Job—surely witnesses enough to establish the truth from the Old Testament.

And now to speak of the Psalms in a general way, and you may prove this for yourselves. As I read I see that out of one hundred and fifty psalms, ninety speak of the second coming of our Lord. Possibly I may be mistaken, but it would be very easy to correct this, and a profitable study to do so.

Prophecy is full of it; sixteen books of the Old Testament, and one in the New (Revelation). The coming of the Lord is the burden of prophecy. I may say it is the fulfilment of every hope; it is the accomplishing of every promise of the Word of God; and it is the time of rewarding for the deeds done in the body. Isaiah begins this prophecy; Malachi ends it. Prophecy is always associated with Israel and the nations; never connected with the church.

Then, coming to the New Testament, the evangelists speak of it something like one hundred times. In John xiv., "In my Father's house are many mansions," &c. There is one other reference I will speak of without reading it, that parable of our Lord concerning the nobleman who "went into a far country to receive a kingdom and return." The "nobleman" was our Lord, the "far country" heaven, the "kingdom" that which we read of in the book of Revelation. Our Lord received the seven-sealed book, the title deeds of the kingdom. It is a principle of God's truth, that judgment always precedes blessing and glory; therefore we are pre-millennialists on principle. We are forced to be, because it is the principle of God's truth, and I am sure if our brethren who take the other view would only see this, they must necessarily be pre-millennialists too.

Now I am going to the book of Acts, where our Lord ascends into heaven, where He is taken away from His disciples. I love to think of that glory-cloud that covered them all those years in the wilderness; how it came down once more, and took Him away to heaven. Acts i. 11: "Ye men of Galilee, why stand ye gazing up into heaven?" &c. Now notice the simple statement (and the more simple we take it the more we shall be assured) that the "coming of the Lord" is to be personal, literal, visible; and more than that, as we, if we had time, could prove, that the very spot from which He ascended is the spot to which He will descend. "His feet shall stand in that day upon the mount of Olives." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." To any plain man, to any sensible man, if I should say to you I go through that door, and as I go away so I will come back again, it would not need any Greek or Hebrew to understand that. It only needs common-sense and plain English to understand it. "Shall so come this same Jesus in like manner as ye have seen Him go."

The Epistle to the Romans is made up of three parts—the first eight chapters of *doctrine;* the next three of *dispensation;* the last four *practical.* The second division of three chapters—ix., x., and xi., are all associated with the resurrection—restoration—and restoration of God's people Israel, which is always connected with the coming of the Lord. The apostle takes occasion in the sixteen chapters of the first Epistle of Corinthians to correct sixteen errors into which they had fallen. Yet bad as they were they still clung to the hope of the Lord's coming. "Seeing ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." (i. 7.)

In the next epistle (Galatians) we find something remarkable, and yet not remarkable. In this Galatian epistle we find three things conspicuous by their absence. There is nothing about *singing*, as there is in many of the other epistles; neither did the apostle ask them to *pray* for him, as he does in many of the other epistles. The Galatians could not do it. They were living under law. And the great majority of professing Christians are the same. I don't believe they can either sing or pray, and if they do, it doesn't go much higher than their heads. To sing praise to God we must sing with the spirit and with the understanding—to pray acceptably. "We know not what we should pray for as we ought;" hence the Spirit must "help our infirmities." (Romans viii. 26.) If we pray it must be "with the spirit," and with the understanding also. And those who have got into that legal condition spoken of by the apostle in the Epistle to the Galatians (one of the coldest and severest of all the epistles), have very little use for the truth of the Lord's coming, whether pre-millennial or post-millennial.

In the next epistle we find nothing about the coming of the Lord, because we are viewed as with Him "quickened," "raised," and "seated together in heavenly places in Christ," one with Him in glory by faith, soon to be with Him literally. I must stop here for a moment to say that I believe that is the truth that we as Christians need to believe—that is the truth that we as preachers ought to preach to-day—the gospel of the glory. We speak too much about earthly, worldly, and carnal things. We are occupied with worldly things, "minding earthly things." Possibly some here to-day may be in the condition in which I was some years ago—striving, climbing, agonizing, and praying, getting up a round of the ladder day by day, finally falling perhaps further than I had got up. I was not making very much headway. One day I opened my Bible and found that instead of being at the foot of the ladder to agonize and struggle, God had put me at the top. How true it is that God always gives us the best. Satan tries to keep us from realizing our blessed position in Christ. Since I saw that truth, that I had died and was risen again in Christ, my whole Christian life and character have been changed. I don't struggle any more. I just enjoy myself. In the Epistle to the Philippians iii. 20, "Our citizenship is in heaven, from whence we look for the Saviour also, the Lord Jesus Christ." If we are citizens up yonder we are not citizens here. I don't know how it affects you to get hold of that truth. I know what it did for me. Although a politician for many years, holding six positions under the United States government, "I quit," and I have no use for politics any more until He comes, whose right it is to reign. So about our "*glorious body*," we are to get it when Jesus comes. Oh, how great is this truth, how practical it is, how real it is!

In Colossians we read, "For ye are dead, and your life is hid with Christ in God," etc. (iii. 4.) And I believe that one glimpse of that glory that is to come—that glory that is eternal—because it is His glory, and unfading, will make all glory down here look very dim.

Now the Epistle to the Thessalonians contains in every chapter some reference to the coming of the Lord; and that blessed chapter, the fourth, seems to be the culmination of it, "For this we say unto you by the word of the Lord." It was not Paul who said it. It was "By the word of the Lord." "If we believe that Jesus died and rose again"—we all do, of course we do! Well, *even so*—if we believe the first, we *must* believe the second.

Notice that 14th verse, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Then he tells us how—"For the Lord Himself"—not another. When He wants His people, the Jews, He sends His angels to gather out His elect from the four corners of the earth (Matt. xxiv. 31); but when He wants His church He will not trust that to the angels. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Now two or three things in conclusion about the practical part.

The Lord's coming is the time of reward. (1 Peter v. 2-4.) And I cannot help, as I go over all these things about the Lord's coming, dropping a word to the Christians who are here to-night. I believe your calling and mine, my brother, is to "feed the flock of God." I don't know how it is in your country, I have just come from my own (America), but it is lamentable and appalling, the ignorance of the children of God about the word of God. God help us who know the word to see the awful responsibility that is upon us; and to see the other thing—the wondrous glory awaiting those who "feed the flock of God." "Feed the flock of God which is among you." Read to end of verse 4, "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I am looking for that crown, and it only comes to those who "feed the flock of God." Our Lord Himself, in the Gospel of Luke, said that there would be no reward until He came. When thou makest a feast do not call the rich and those who can pay you back; but call the poor, the maimed, the blind, for they cannot recompense thee, but thou shalt be recompensed. When? Not when you die. You are not going, as some of the preachers say, to get a robe and harp when you die. But Jesus said ye shall be recompensed "*at the resurrection of the just.*" The resurrection of the just and the coming of the Lord are one and the same; "and he that hath this hope in Him" (as we read in 1 John iii. 3), "purifieth himself even as He is pure."

Now *to sum up* briefly, *How* is He coming? *when* is He coming? and *where?*

How will He come? *Literally, visibly, personally*, as we have seen.

When will He come? At any moment—and we believe from the teaching of God's word that the only thing that hinders His coming is that the last member of the body of Christ may be gathered in. May we live so that we may not be ashamed before Him at His coming. He may come then at any moment.

Where will He come? First in the air, to meet the members of His body. And the members of the body and the living Head will be united in heaven. Afterwards He will come to the earth, and His feet shall stand, as we have said, on the Mount of Olives.

God grant that this may be a blessed practical hope to us from this night. May we see how full the Scripture is of it, and how it runs like a golden thread from Genesis to Revelation.

Contributed Articles.

TATIAN'S DIATESSARŌN.

By the Rev. Dr. BULLINGER.

IT was reserved for the nineteenth century to seriously assail the authorship of the fourth gospel. The *Alogi* of the second century rejected it, without arguments, simply because they denied the doctrine of the Divine Logos. The doubts of Evanson and others in the eighteenth century were weak and superficial.

It is only in recent years that the higher critics have definitely advocated the subtle speculations of the Tübingen School, giving up the Johannean Authorship, and assigning the composition of the gospel to some anonymous writer towards the close of the second century (certainly not before A.D. 170), with the exception, perhaps, of those passages which are to be found in the other gospels. But the discrepancies between the higher critics themselves are far more serious and fatal to their arguments than the alleged discrepancies between the fourth and the other three gospels.

The evidence in favour of John's authorship, beginning with his own claim in chapter xxi. 24, is by no means wanting. But the most remarkable evidence has been reserved for our own days. So interesting is the history of it that it reads like a romance; so important is the evidence afforded by it that its force is absolutely crushing to the wild theories of the modern critics. Just as their criticisms are at their height, this evidence is forthcoming to meet and silence them.

It has been known for many centuries that a Greek by the name of TATIAN compiled a work on the four gospels about the year 130 to 150 A.D. By some it was spoken of as a "fifth gospel"; by others "the gospel according to the Hebrews." Tatian himself called it *Diatessarōn*, from the Greek word *Διατεσσάρων*, which means *through four*, *i.e.*, one through four.* In English idiom it would be represented by our word "Harmony," when we speak of "a harmony of the four gospels," *i.e.*, one produced by means of the four.

Little is known of Tatian beyond that which he tells us in what was until recently thought to be his only surviving work, *An Address to Greeks*.† This is a scathing exposure of the enormities and absurdities of heathenism. Having been an "initiate" of the ancient "mysteries," shocked by their religious rites, and perplexed by the "demons" instigating to the perpetration of evil, "retiring," he says, "by myself, I sought how I might be able to discover the truth; and while I was giving my most earnest attention to the matter, I happened to meet with certain barbaric writings,‡ too old to be compared with the opinions of the Greeks, and too divine to be compared with their errors; and was led to put faith in these by the unpretending cast of the language, the inartificial character of the writers, the foreknowledge displayed by future events, the excellent quality of the precepts, and the declaration of the government of the universe as centred in one Being; and, my soul being taught of God, I discerned that the former class of writings lead to condemnation, but that these put an end to the slavery that is in the world, and rescue us from a multiplicity of rulers and ten thousand tyrants." His address concludes thus: "These things, O Greeks, I Tatian, a disciple of the barbaric philosophy, have composed for you. I was born in the land of the Assyrians, having been first instructed in your doctrines, and afterwards in those which I now undertake to proclaim. Henceforward, knowing who God is, and what is His work, I present myself to you prepared for an examination concerning my doctrines, while I adhere immoveably to that mode of life which is according to God."

Tatian was received into the church at Rome, and continued by his writings to defend his new faith.

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* *Διατεσσάρων* is the technical term in music for the interval of the *fourth*. Τέσσαρες (*tessares*) means *four*, and *diatessarōn* means *through four*. In music, through four notes; just as *diapasōn* means *through all*, *i.e.*, all the eight notes, and was used of the *octave*.

† The *names* of others have come down to us; *e.g.*, *A Book of Problems* (explaining what seemed obscure in the Old Testament), *Of Perfection according to the Saviour*, *On Animals*, *A Collection of the Epistles of St. Paul* (some eleven "fragments" of these, as preserved in quotations by Irenæus, Clement of Alex., Jerome, and others, are given in vol. xlii. of T. and T. Clark's *Ante-Nicene Christian Library*, pp. 46-48), and *The Diatessarōn*, which, until quite recently, was also supposed to be lost.

‡ The books of the Hebrew Old Testament. How wondrous thus to hear of the power of God's word!

His *Diatessarōn* was known to have existed by various writers.

Eusebius (A.D. 325) in his *Ecc. History* (iv. 29) speaks of it, though he had not seen it.

Epiphanius in his work on *Heresies* (about 374) says, "The *Diatessaron Gospel* is said to have been composed by Tatian, which some call *according to the Hebrews*." (Cap. xlvi. 1.)

Theodoret, Bishop of Cyrus, near the Euphrates, about 420 A.D., speaks of having collected and put away some 200 copies, replacing them by copies of the four evangelists.

Other writers refer to it as to a book which they had heard of, but never seen.

It was doubtless written in Syriac and therefore inaccessible to Greek and Latin Churches, while it was being used in the Syrian Churches to the exclusion of the separate gospels.

Modern writers, in the absence of the original work, have denied that Tatian could have been in possession of all the four gospels. They admitted that the *Diatessarōn* was a kind of gospel and compiled from more than one source, but not necessarily *four*. They criticised the references of ancient writers to it, and refused to accept their evidence, because it was their contention that "the miracles of healing ascribed to Jesus in the fourth gospel were a later invention, never heard of in the first century.

This is the secret of all the *animus* which the most enlightened modern criticism has manifested in its anxiety to get rid of such a piece of evidence. This "advanced thought" and the "higher criticism" cannot be better exposed than by citing a paragraph trom one of its works entitled *Supernatural Religion*, which ran through some six editions in as many months after its publication in 1875. These critics say:

> "There is no authority for saying that Tatian's gospel was a Harmony of *the four* gospels at all; and the name *Diatessarōn* was not only *not given by Tatian himself* to the work, but was merely the usual foregone conclusion of the Christians of the third and fourth centuries; that everything in the shape of Evangelical literature must be dependent on the gospels adopted by the Church. Those however who called the gospel used by Tatian 'the gospel according to the Hebrews,' must have read the work, and *all that we know* confirming their conclusion. No one seems to have seen Tatian's Harmony, probably for the simple reason that *there was no such work*. The manner in which Theodoret dealt with Tatian's gospel, or, 'that according to the Hebrews,' recalls the treatment by Serapion of *another form of the same work*—the gospel 'according to Peter.'"

The words which we have printed in italics exhibit the modesty (!) and the truthfulness (!) of our modern critics. The whole of the above paragraph is now shown to be on a par with their criticisms of the Word of God itself — the ignorant reasonings and vain imaginations of their own hearts. For now comes the remarkable story of the discovery of this long lost but priceless work!

In the Vatican Library is an Arabic MS. numbered xiv. But no one knew anything of it until 1883, when Agostino Ciasca, one of the Guild of Writers to the Vatican, examined it and published an essay on it in Paris, entitled, *On the Arabic Version of Tatian's Diatessarōn*. Still the MS. itself remained in Arabic, untranslated. In 1886 Ciasca happened to show the MS. to Antonius Moreos, Visitor Apostolic to the Catholic Copts, who said he had seen one like it in Egypt, and could obtain it for him. In August, 1886, the promised MS. arrived in Rome, evidently a copy of the same work as "MS. xiv." This MS. Ciasca selected for translation, and in 1888 he published a Latin Translation of it in honour of the Pope's Jubilee.

The latter MS. distinctly states that it was translated from the Syriac into Arabic. This must have been before 1043 A.D., as the translator, Abû-l-Faraj, died in that year.

It is neither possible nor necessary for us to go into all the side issues raised and settled by this wonderful discovery—deeply important and interesting as they are.

The great and important fact is this, that Tatian's *Diatessarōn* opens with the words, "IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD ITSELF IS GOD, &c., and contains practically the whole of John's Gospel!!

Apart from its value as a harmony, and the many interesting questions raised by and involved in it, there remains the inestimable value of the undeniable evidence afforded as to the Johannean Authorship of the fourth gospel, and as to its genuineness and authenticity.

Here it is proved that a man living and writing in the early part of the second century (being born about A.D. 110, and dying, it is believed, about A.D. 180, at Edessa) HAD THE GOSPEL OF JOHN before him. He was a pupil of Justin Martyr (born about 114, and martyred about 165 A.D.), and therefore his *Diatessarōn* must have been compiled between A.D. 130–150, at which time John's Gospel was in circulation, and well known.

This remarkable discovery utterly demolishes the hypothesis of the higher critics that the fourth gospel was not the work of John, but that it was written by some unknown individual at the end of the *second* century, certainly, according to them, not before A.D. 170.

Tatian's work has now been translated into English with a valuable and elaborate introduction and appendix by the Rev. J. Hamlyn Hill, B.D., and published by T. and T. Clark.

It is no small privilege enjoyed by the readers of *Things to Come* to have some particulars of this remarkable work, which, as Mr. Hill well concludes his introduction by saying, "has been a subject of interest to Christians of every age since it was first written, around which so many controversies have revolved, which has been in its entirety so singularly recovered in our own day, which throws so much light upon the information possessed by Christians of the second century, and which at the same time possesses a national interest."*

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* Those who desire to know more about this interesting subject are advised to procure a complete and elaborate, yet plain and clear account of the whole work, which has been prepared by our brother Pastor William Elliott, of Plymouth. It is entitled, *Tatian's Diatessarōn and the Modern Critics*. We have not yet seen more than the syllabus of it, but enough to show us its great excellence and value. It may be obtained of the Rev. W. Elliott, 13, Ashley Terrace, Plymouth.

GOD'S REMEMBRANCE OF "BABYLON THE GREAT."

REV. xvi. 19; xviii. 5.

IN the twenty-fifth chapter of Jeremiah's prophecy there occurs a remarkable prediction of which no account is taken in the various handbooks that have lately been issued, but which has a most important bearing upon dispensational changes that now seem to be pending.

The verses are the 15th and 16th: "Thus saith the Lord, the God of Israel unto me; Take the cup of the wine of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them."

Then follows the catalogue of the nations. They would be:

1st. JERUSALEM AND THE CITIES OF JUDAH—an apostate portion of the nation. Not apostate because of their sins and transgressions—the *whole* nation had been guilty in that respect—but apostate because they had not believed God and hearkened to His voice, and served the king of Babylon.

The twenty-fourth chapter shows this division. Those who heard the Lord's voice, in spite of past sins and transgressions, were regarded, in His good pleasure, as very good figs, even as Abraham believed God, and God was pleased to count him righteous. But those who remained believed a lie (xxvii. 10, 14, 15, 16; xxviii. 1–17; xxix. 31, 32), that there would be no sword, but "peace and safety," and were reckoned as very bad figs, so vile that they could not be eaten, and upon them would fall the curse of Deuteronomy xxviii. 37; and they would be utterly consumed, wherever they went, by the four sore judgments of Jehovah—the sword, the pestilence, the famine, and the noisome beast. Thus it came about that this portion was simply regarded as "of the nations" or Goyim, while as to those described as "very good figs," Jehovah would be to them a God, and they to Him a people.

The great issue in Jeremiah is the "hearkening to the Lord's voice." The phrase is reiterated again and again in the Book. The alternative was to believe the lie, to hearken to prophets prophesying falsely in the name of Jehovah. This issue is thus presented in the seventh chapter, verses 22–26: "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Hearken unto My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I command you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in their *own* counsels and in the stubbornness of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto Me, nor inclined their ear, but made their neck stiff: they did worse than their fathers."

2. PHARAOH KING OF EGYPT, AND HIS SERVANTS, AND HIS PRINCES, AND ALL HIS PEOPLE. Thus the very nation to whom they were looking for protection would also have to drink of the cup of the wine of the fury of the Lord. They would be put to the sword.

3. THE PHILISTINES, EDOM, MOAB AND AMMON, TYRE AND SIDON. The peoples round about Palestine that had so greatly troubled them in the past, these too would drink of the same wine cup with them and with Pharaoh.

4. NATIONS FURTHER OFF, SUCH AS DEDAN AND TEMA, ARABIA, ELAM, AND MADAI.

All these four classes of nations were to drink at one time, and at the hands of the king of Babylon, the cup of the wine of the fury of the Lord.

It is added, "And the king of Sheshach shall drink after them."

"Sheshach," say the Revisers, is, "according to ancient tradition, a cypher for Babel,"* *i.e.* for Babylon.

The time when Babylon was to drink of this wine cup was, then, to be a later one than that at which Jerusalem and Judah, Egypt, the nations round about Palestine, and the nations at a distance, would drink it.

At what later period, then, could this be?

First, let us reply at what later period we should *not* look for it. *It could hardly take place during the time of the government of the earth by the four Gentile empires.* The following considerations are offered by way of proof:

There were three prophets of the captivity—Ezekiel, Jeremiah, and Daniel, and these present three different aspects of the government of the earth.

The peculiar feature of the captivity period is that a revolution then took place in the government of the earth, to which nothing that has since transpired offers any parallel. For, from the day Israel crossed the Jordan to the times of the failures of her kings, nations, peoples, and kingdoms rose in strength when her iniquities called for some divine chastisement, and fell when, through her repentance, the Lord granted deliverance; for she was God's kingdom upon earth, and by which He would, and will, rule the earth. But the whole system was set aside when the Shechinah left the earth.

EZEKIEL shows an end come upon the government of the earth in its divine form, Jehovah present in the temple in Jerusalem, signified by the Shechinah-glory. The Shechinah is beheld departing from the earth. Then, in chapter twenty-five, the nations round about Palestine, such as the Philistines, Moab and Ammon, Edom, &c., are got rid of; next Egypt, Elam, and Assyria, which were aspiring to the mastery of the world as rivals to Babylon, are disposed of; and in chapter thirty-two the common dirge of all of them is sung.

This would have been the proper place to have introduced the four Gentile empires; but such a thought could not occur in Ezekiel. Any other form of government but that of Jehovah present in Jerusalem would be foreign to the whole scope of the Book, and *the whole period of the rule of*

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* God thus apparently turns their Kabbalism upon them. For by the Kabbalistic way of reckoning the last letter of the alphabet for the first, and so on, Sheshach and Babel are the same word.

the four Gentile empires is omitted by Ezekiel. So that in chapters thirty-three to the end he is occupied about the *restoration* of the government of Jehovah, including the suppression of the rebellion of Gog after Israel is at rest in the land (the Lord, as the Son of man, having come according to promise), till at last the Shechinah-glory returns to the temple, and the Millennium is established.

JEREMIAH neither shows the earth governed by the presence of Jehovah in the temple at Jerusalem, nor by power committed to the four Gentile empires. What *he* shows is the earth not governed at *all*, but, on the contrary, nation rising up against nation and kingdom against kingdom, their peoples drunken with the cup of the wine of the fury of the Lord, the sword finding its way into every land. Thus again *the whole period of the rule of the four Gentile empires is omitted by Jeremiah as foreign to the scope of his prophecy.*

DANIEL makes no reference to the government of the earth by the presence of Jehovah in the temple at Jerusalem, as in Ezekiel. He makes no reference to the surging of the nations and absence of government, which forms the theme of the prophet Jeremiah. On the other hand, *Daniel fills in the gap which Ezekiel and Jeremiah had left open, and shows how the interval will be occupied; viz., by power committed for a time to the four Gentile empires—Babylon, Medo-Persia, Greece, and Rome.*

These powers would be bestial in character; that is, like the wild animals, they would have no sense of responsibility to God, for God is not in all their thoughts.

The threefold view of the scope of the captivity prophets seems indeed, essential to a right understanding of dispensational truth. For the question of the government of the earth is usually presented one-sidedly, Daniel, the most attractive of the three, being alone taken account of, and this has led many persons to think that the Millennium begins at the expiration of the times of the Gentiles,[†] which is nowhere stated in Scripture.

The threefold view teaches us two important facts:

1. At some time after the times of the Gentiles have expired, and before the descent of the Lord as Son of Man to the earth, the scope of Jeremiah's prophecy will be again taken up and brought to its final issue.

2. At some time after the times of the Gentiles have expired, and after the descent of the Lord as Son of Man to the earth, the scope of Ezekiel's prophecy will be again taken up and brought to its final issue.

But it is with *Jeremiah* that we are occupied in this paper.

When, therefore, the times of the Gentiles come to an end, we must look to the land and city of Babel, or Babylon, being once more upon the scene; to a general refusal to hearken to the Lord's voice concerning a time at hand when the sword will be called for all over the earth, nation to rise against nation, kingdom against kingdom, led by Judah and Jerusalem (now being repeopled by Jews returning in unbelief), but spread through all the earth. We must look to a false prophecy of "peace and safety," and universal belief in the lie, the *pseudos*, which formed the subject of a special article in our first number. At that time all these things should be expected, and lastly, but not least, God will call to mind the fact that He has not yet given to "the king of Sheshach," that he too may take of the cup of the wine of His fury, that his nation and city may also drink and reel to and fro like a drunken man. For such is the scope of Jeremiah's prophecy.

(*To be concluded in our next.*)

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THE EPISTLE TO THE ROMANS

AND THE FALSE GOSPELS OF TO-DAY.

I.

THE Holy Spirit taught the great Apostle of the Gentiles to write burning words of indignation and rebuke to the Galatians, who were in danger of listening to those who were bringing them "another gospel," which was not another (for there is but one gospel of the Grace of God).

This epistle it was which Luther, Melanchthon, and the Reformers used as a sword against the false gospel of Rome in their days, and it is to this epistle we must turn in our day when we are again face to face with Rome, and with those obvious or more subtle imitations of Romish doctrine and spurious piety which beguile unstable minds, as the serpent beguiled Eve. For do we not now discern in our very midst those that come preaching on our platforms "another Jesus," "another spirit," and "another Gospel" (2 Cor. xi. 4), perplexing and deceiving instead of comforting and establishing the sheep of the Good Shepherd?

But in order to use the sword of the Spirit aright as far as the epistle to the Galatians is concerned we must be thoroughly instructed in, and able to handle with spiritual power, that epistle which enabled Melanchthon to uphold with such solid learning and logical acumen the faithful and outspoken words of the greatest of the reformers.

The epistle to the Romans contains the most complete exposition of the gospel of the Grace of God of all the inspired writings, and is a wonderful book of divine reasoning and psychological analysis, as well as of instruction for practical holiness of life and walk.

The epistle to the Romans sets forth the gospel of God's grace on the basis of justification by faith alone, and to fall away from the truth of this portion of God's word in our doctrinal teaching or social or ethical systems is to "fall from grace." The principle of God's grace when once departed from must be (by His mercy alone) again called to mind before systems of false doctrine and false piety can be firmly and successfully grappled with.

The epistle to the Galatians in the great crises of Christendom is the point at which foolish wanderers from God's written Word begin to retrace their steps; and when the full truth of the gospel of God's grace concerning His Son and His finished work of redemption is again clearly discerned in the text-book of grace—the Epistle to the Romans—then the huge buildings and erections of man's theological and ceremonial systems are regarded in their true light, and are forthwith abandoned and exchanged without delay for the true camp at Gilgal.

[†] It is not as a power governing *by* divine authority, but as one in rebellion *against* divine authority, that the image in Daniel ii. is crushed by the stone falling on it.

God's Word is the only book found at that camp, and so long as it is studied thoroughly, and meditated on day and night, there is good success. The Captain of the Host of the Lord, with drawn sword in hand, is as powerful now as in the days of Joshua, and nothing but our want of faith or unholiness of walk need preclude as certain a victory over the hosts of evil as were the victories gained by God's people when He alone was their Refuge and Strength.

Now all well-instructed preachers and teachers ever make the Epistle to the Romans their true Gilgal in the Scriptures of Truth. They remember that they have been baptized unto *His* death, Whom God set forth as the propitiatory for their sins, in virtue of His blood, through faith. It is simple and acceptable obedience to God to reckon ourselves "dead and risen" with Him who was delivered for our offences and raised again for our justification.

No questions as to "deepening the spiritual life" or "progressive holiness of walk" should be discussed on our platforms until the camp at Gilgal is acknowledged, and the true circumcision of the flesh insisted on.

To attack Romish false doctrine, or the numerous imitations of the writings of Thomas-à-Kempis, now in our midst, without the Sword of the Spirit in our hands, and the camp at Gilgal for our constant place of retreat, is but to learn after sad reverses the uselessness of all other weapons, and the treacherous nature of all other camps.

The false gospels of these closing days of the nineteenth century will soon be detected and their hollowness exposed, with all their musical paraphernalia, if we will only judge them by the Word of Truth. It should be as easy to make a "hole" in their "drum" as Luther by God's grace did in Tetzel's.

The maudlin sentimentality and effeminacy of pious little booklets and manuals of devotion will be treated with the disdain they merit, and the vulgar and profane methods of some itinerant evangelists will be exchanged for the burning words and stern faithfulness of the Reformation martyrs.

This camp can be held only by those who are prepared to say, "Let God be true and every man a liar," and who do not hesitate to disturb the peaceful harmony of those who, like the lotus-eaters, would rather have soft words accompanied by softer music, as they wander from the way bewitched and beguiled with the goal in sight, than listen to faithful words of warning.

Men suffering from a serpent's bite must be forced to rouse themselves lest vitality should fail, and those who have swallowed poison should not quarrel with the hand that administers a powerful emetic.

In like manner sickly and sentimental Christians should be rebuked "sharply," and, if needs be, saved "with fear," "pulling them out of the fire."

(*To be continued.*)

PROF. DRUMMOND'S "ASCENT OF MAN" AND "NATURAL LAW IN THE SPIRITUAL WORLD."

I.

"I have yet somewhat to say on God's behalf."—Job xxxvi. 2. (R.V.)

THE conflict between those who endeavour to ignore or explain away the distinct statements of the word of God, with a view to accommodating it to the latest conclusions of "modern science," and those who still contend that God means what He says, and that His word will outlive even the latest hypotheses, is an uneven conflict, and the result a foregone conclusion, for "the word of the Lord endureth for ever," whereas hypotheses do not. Simple faith in this word is better than foolish arguments in so-called defence of it. We marvel not so much at the fact that the Bible has hitherto outlived all the attacks of science, rationalism, and infidelity, but rather because it has survived all the foolish reasonings of the innumerable books and pamphlets written by its defenders.

We do not consider Professor Drummond's position a good one, either from a scientific or theological point of view.

As a scientist he may have more authority than as a theologian; his text books on Biology and Evolution have evidently been more carefully studied than that other Text Book of which Sir Isaac Newton said, "I find more wisdom and divine philosophy in the Holy Scriptures than in all other books put together." If Professor Drummond had studied Genesis and the Apocalypse as faithfully as he has investigated the latest books on biological, ethnological, and mental evolution, he would have perhaps produced a still more remarkable book than either his *Natural Law in the Spiritual World*, or *The Ascent of Man*. Has he been too well satisfied with the commentators and higher critics, to examine and verify quotations for himself? His journey to Africa and his interesting notes on *Mimicry in Animals* and other original expositions give evidence of a certain independence of thought. Association with well-known and popular evangelists and revivalists who were "quick to recognise his worth" was doubtless valuable. Mr. Drummond, as a lieutenant of Messrs. Moody and Sankey, gained an experience of the "lights and shades of human nature which cannot be too highly estimated." True; but scriptural exegesis is not always a strong point with revivalists. Their books and other "Cabinet Series" contain much piety and instruction doubtless, but they are evidently not intended to lay a firm basis for demonstrating the evolution of Christianity from unicellular protoplasmic cells!

Professor Drummond can fairly claim from those who criticise his *Ascent of Man* that they should know something of Herbert Spencer's philosophy and the writings of Darwin, Romanes, Wallace, St. George Mivart, Haeckel, Lotze, and others, and that they should have ready some other reasonable hypothesis on the subjects of the "evolution of mind" and the "origin of language," and that they should not shrink from dealing with other crucial questions, not omitting those inserted "eccentricities in the human body," which it would be simply irreverent to attribute too directly to "Providence."

Omitting therefore (for the present) his introductory chapter to the *Ascent of Man* let us deal fairly with his arguments chapter by chapter, beginning with the "Ascent of the Body." (Chapter i.)

According to Professor Drummond "the earliest home of the primitive man" was "a cave in the rocks," the simplest and most unevolved form of human habitation. This statement is evidently not a quotation from Genesis, for man is not relegated to a cave in Genesis chap. i., nor can we find the word "troglodyte" in chapter ii., for there we see man's beautiful home is called "Eden." Surely the leafy bowers and shady glens of this well-watered garden were superior to the "one-roomed hut" or the two-roomed hut which was the first step in the evolution of the house-building of primitive man—an evolution which has already progressed far beyond the stately buildings of ancient Babylon and Egypt, the temples of Greece and Rome, and attained to the luxurious buildings of modern European cities, and the many-storied flats or "skyscrapers" of New York and Chicago.

Domestic architecture has undoubtedly "ascended," but does this prove the initial statements as to the "troglodyte" and the "one-roomed hut"? Was not Eden very beautiful? What historical or scientific evidence can Professor Drummond produce, in order to convince us that Genesis ii. is no longer to be regarded as other than a pleasing allegory?

Will any quantity of bones in a cave, or remains of broken cooking utensils, flint arrow-heads, or perforated marrow-bones, *prove* that evolution is God's only method of creation?

But let us consider the cumulative evidence at our disposal. We read on: "In this evolution of a human habitation (one-roomed hut) we have an almost perfect type of the evolution of that more august habitation, the complex tenement of clay in which man's mysterious being has its home."

We will for the present accept this conclusion without too closely considering the premisses, for we are assured that this evolution of man's tenement of clay "is almost as clear to modern science as in the case of material buildings."

"The Body of Man is a structure of a million or a million million cells." This too we accept provisionally, *i.e.* until we can count the number of molecules and atoms contained in each cell, in the same manner in which we accept the improved axiom of Professor Virchow, "*omnis cellula a cellulâ.*"

As to the argument from Embryology, it is sufficiently important for at least one special notice, and we will merely state here that every detail which can be conveniently dealt with in a public manner will receive the unbiassed consideration which the subject so unmistakably demands. This we hope to do in our next number, still keeping up the simple analogy of a "one-roomed hut" to illustrate that interesting inquiry of ontogeny; namely, how the embryo of the future man is evolved from a single cell, almost microscopic in size, in the same manner as the embryo of a dog, elephant, lion, or monkey.

(*To be continued.*)

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Selected Gleanings.

HIS RETURN OUR ONLY HOPE.

I HAVE been just thinking how the great apostate systems, whether civil or ecclesiastical, are to advance in strength and magnificence just as the day of their doom and judgment approaches. Witness the woman in Rev. xviii. and the beast in Rev. xiii.

And I ask, "Is not this moment through which we are passing giving pledges of this? Do we not see the great ecclesiastical system advancing to occupy itself of the world with something of giant strength? And is not the world, as a civil or secular thing, spreading itself out in luxuries and attainments and cultivation and magnificence, beyond all precedent? And are not these things the pledges that all is on the road to the display of the woman and the beast in their greatness and grandeur, which are divinely destined to precede their judgment?"

But again I ask, "Is there any such notice under the hand of the Spirit, that the *saints* are to rise to their great or beautiful condition before their translation? The *apostate* things are to be great before their judgment comes; but, I ask, is the *true* thing to be great in its way before its glory comes?"

This is an affecting enquiry. What answer does the oracle of God give it?

The second epistle of Timothy contemplates the *ruin* or *break up* of the church. But what condition does it anticipate things to be in afterwards? No restoration to spiritual strength or beauty in church order, but *the pure in heart* calling on the Lord together outside the great house, and following the virtues, and cultivating the graces, that belong to them and become them in company.

Jude anticipates the last days. But what then? He promises nothing in the way of restored order and power, but encourages the "beloved" to build themselves up in holy faith, and to be looking for the mercy of God unto eternal life.

The second epistle of Peter also contemplates the last days, and fearful *unclean* abominations among professors, and the *scorning of promises* in the world. But he gives no hint of restored order and strength in the church, but tells the saints to grow in grace and in knowledge of the Lord and Saviour, in the assurance that the promise of His coming and majesty is not a cunningly devised fable.

John contemplates the last days also; but it is under one strongly-defined characteristic—the tampering with, and the denial of the inestimably precious mystery of the Godhead-Persons, and the truth about the Son. But he expects us only *individually*, so to hold by that mystery, that we may not be ashamed before Him touching it when He Himself appears.

The judgment of the seven churches takes place in Rev. ii. iii. It is a solemn scene. There is some good and much evil.

There are many healthful admonitions for us, both in our individual and gathered condition; but there is no promise of restored order and power. The churches are judged—left under the word of judgment, and we hear no more of them *on earth;* the next sight we get of the elect is *in heaven.*

All this, beloved, is serious and yet happy, for all is strikingly verified by the great moral phenomena around us at this moment. . . .

It is well. It is gracious in the Lord to cast up before our eye, in His word, the high road along which we were destined to travel, and the sights we were appointed to see. And it is happy to know that our translation does not wait for our regained condition of corporate order and strength. We might wait *long* if that were so, according to present appearances.

The WRONG things will be in their MAGNIFICENCE, just when their *judgment* comes—the TRUE thing will be in weakness till its GLORY comes.

J. G. B.

Notes for Bible Study.

REGENERATION NOT REFORMATION.

JESUS did not come to reform men, but to redeem. (Titus ii. 14.)

Nothing can make flesh fit for God. (John iii. 6.)

God represents man as wholly lost, without strength. (Rom. v. 6.)

For a photograph of the natural man look at Romans iii.

Man can grow in sin, but never out of it.

Man can be no better than his heart. (Luke vi. 45; Jer. xvii. 9.)

A house can be no better than its foundation. (Luke vi. 49.)

A chain is no stronger than its weakest link. (Gal. iii. 10.)

A resolution no stronger than he who makes it. (John xv. 5.)

Cultivation cannot remove guilt. (Jer. x. 23.)

Education cannot blot out sin. (Jer. xiii. 23.)

Civilization will not stand the judgment of God. (1 John v. 19.)

God's one and only remedy for sin is Christ. (1 Cor. iii. 11.)

No improving what God has condemned. (Rom. iii. 19.)

They that are in the flesh cannot please God. (Rom. viii. 8.)

Patching an old garment makes the tear worse. (Matt. ix. 16.)

A reformed world has nothing in it for God. (1 John ii. 16.)

He cannot divide His glory with world-improving machinery. (Gal. vi. 14.)

Reformation while trying to exalt man dishonours God. (John x. 1.)

William G. Carr.*

Illustrations of Bible-Structure.

THE *Contemporary Review* for April, 1894, raises once again the supposed contradiction in 1 Samuel xvi.–xviii. where Saul first sends to Jesse to ask that David his son should "stand before him" (xvi. 21, 22); then, after having tried his armour on David (xvii. 38), Saul enquired who David was, as though he had never before seen him. (*vv.* 57, 58.) The higher critic asks:

> "If a Rationalist critic had contradicted himself in this palpable way, and then calmly turned round and affirmed that the two statements, far from being contradictory, were corroborative of each other, what would our dogmatic theologians think of that man's intellect, and in what terms would our casuists allude to his ethics?"

The commentators generally concur in meeting the difficulty by assuming an error in the Text, either of interpolation or transposition.

The real explanation is furnished by the *structure* of the whole passage, which consists of four members, arranged alternately, in which the *first* member corresponds to the *third*, and the *second* to the *fourth*.

1 Samuel xvi.–xviii.

A | xvi. 1–13. DAVID anointed: an incident in his early life. The Spirit of the Lord coming upon him.
  B | xvi. 14–23. SAUL rejected: David in Saul's house. The Spirit departed from him.
A | xvii. xviii. 4. DAVID: an incident in his early life.
  B | xviii. 5–30. SAUL rejected: David in Saul's house. the Spirit departed from him. (*v.* 12.)

Now these four members are thus arranged alternately (David, Saul, David, Saul) in order to bring into sharp contrast the two statements in xvi. 13, 14, in which the Spirit departing from Saul is brought into close connection with the Spirit coming upon David. The member B (xvi. 14–23) is thus, for this purpose, introduced here, to connect together these two solemn facts. In the case of these four members therefore A is to be read on as continued in *A*, while B is to be read on as continued in *B*.

Thus, as related to the consecutive history, both B and *A* are practically and respectively *parenthetical.*

Hence *A* relates an earlier incident in David's life, which took place prior to B. And it will be noted further therefore, that at the time when Saul conversed with David (xvii. 31–39) he did not know *whose son he was.* As he had promised the conqueror to make "his father's house free in Israel"

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* In *Spiritual Outlines*, F. H. Revell, New York.

(xvii. 25), it was necessary that he should enquire, after David's victory, "WHOSE SON is this youth?" and Saul, it will be observed, asks not WHO is this youth, but who is his FATHER.

Hebrews i. and ii.

is constructed in a similar manner—

A | i. 1, 2–, God speaking.
  B | –2–14, the Son—"God" (*v.* 8) "better than the angels." (*v.* 4.)
A | ii. 1–4, God speaking.
  B | 5–18, the Son—"man" (*v.* 6) "lower than the angels." (*v.* 7.)

Here it will be noted that B (i. 2–14) and *A* (ii. 1–6) are thus respectively placed, by the structure, practically in a parenthesis.

The member *A* (ii. 1–4) reads on from A (i. 1, 2–) thus: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son . . . Wherefore we ought to give the more earnest heed to the things which we have heard," &c.

In like manner the member *B* (ii 5–18) reads on, not from the preceding verses 1–4, but from the member B (i.–2–14) thus: "Are they not [*i.e.* the angels] all ministering spirits, sent forth to minister for them who shall be heirs of salvation . . . for unto the angels hath He not put in subjection the world to come," &c.

This exquisite structure, while it exhibits the beauties of Hebrews i. and ii., illustrates exactly the structure of 1 Samuel xvi.–xviii., and proves that instead of there being any mistakes or discrepancies in the text, new perfections are brought to light. For while those chapters, as they stand, bring out the fact that all Saul's troubles are traced up to *the departure of the Spirit of God from him*, and all David's blessings are traced up to *the Spirit of God coming upon him;* the same chapters as they are *constructed* leave us in no doubt that in the member B (xvi. 14–23) a *subsequent* incident is introduced before the member *A* (xvii.–xviii. 4), in order to bring out this great and solemn fact. If we please we may read xvi. 14–23 after xviii. 4, in its *historical* sequence; but if we do we lose the great spiritual lesson which is the one point that the history is designed to bring out and set forth.

Likewise in Heb. i. ii. we may, if we please, read according to the logical sequence, as indicated above; but if we do we miss the spiritual teaching that He by whom God has spoken is God who made all things, and that He to whom we are to give heed is the same Blessed One who became man in order that He might thus speak to us.

In each case the *structure* brings out the spiritual point without destroying the historical and logical sequences.

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Questions and Answers.

QUESTION 4.

How is it that in Acts ix. 7 it says of those which journeyed with Paul that they "stood speechless, hearing a voice, but seeing no man?" Whereas it says, in Acts xxii. 9, that "they heard not the voice of Him that spake to me."

The answer is that the verb ἀκουεῖν (*akouein*) *to hear*, takes either the *genitive* case after it, or the *accusative*. When it takes the genitive, it refers to the *person from whom the thing is heard*, as in Mark ix. 7, John x. 3, Luke xv. 25. When it takes the *accusative*, it refers to the *thing that is heard*, as in Matthew vii. 24, xiii. 20, &c.[*]

In Acts ix. 7 it has the *genitive* case, and shows that they heard the voice, *i.e.* the *person* speaking; while in xxii. 9, it has the *accusative* case, and shows that they heard not the voice, *i.e.* the *words which He spake.*

QUESTION 5.

How are these two passages to be understood? "And lead us not into temptation" (Matthew vi. 13 and Luke xi. 4) contrasted with James i. 13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."

J. L.

The answer is that the verb πειράζω (*peiraso*) "to tempt," and the noun πειρασμός (*peirasmos*) "temptation," are both from the root πείρω (*peirō*) *to pierce through*, *perforate*, by doing which we make trial of the internal constitution of things. Hence the verb means *to try*, *make trial of;* hence, *to attempt*. And the noun means *an experiment*, *attempt*, *trial*, *proving*. Its only use by a Greek author is of experiments made on diseases. It is used in two senses; in a *good* sense, by which God leads His children into trial, to test and prove the genuine character of their faith (see 1 Cor. x. 13; Heb. ii. 18; iv. 15; xi. 17, 37, &c.); and in a *bad* sense, by which men test one another maliciously, in order to entice and lead astray (as in Matt. iv. 1; xvi. 1; xix. 3; xxii. 18, 35, &c.). God never thus entices man to sin as is declared in James i. 13, while man is said to test and try, by impious conduct, God's justice and patience, &c.

The Lord Jesus could be *tried* in this good sense but not in the bad sense. He "knew no sin" (2 Cor. v. 21), "did no sin" (1 Peter ii. 22), "and was without sin" (Hebrews iv. 15.) In the face of these scriptures we must not say[†] or assume that the Lord could be tempted in a bad sense by inventing the phrase, "else there would have been no temptation." For if this were so He would be *peccable*, and we should have a Saviour who Himself needs to be saved.

In a good sense He was tried, and in a good sense all God's sons are led into scenes which try and prove the divine work in their hearts. But of this we are taught to pray that we may not be led.

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[*] Sometimes both are expressed together, as in Acts i. 4, "Wait for the promise of the Father, which (acc.) saith He, ye have heard of me (gen.)."

[†] With Dr. Pentecost, *Bible Studies*, p. 261.

The Signs of the Times.

IT is significant that nearly every modern heresy which marks the deepening apostacy is connected in some way with the coming again of the Lord Jesus, with His people Israel, and with the inspiration of God's word. Universalism, second probation, Anglo-Israelism, pretensions to miraculous power, and a multitude of religious extravagancies fill the land, and all claim to be concerned about the Lord's Coming. It cannot be that this blessed doctrine produces these errors, or fosters them, for in the early church the "blessed hope" was the mark of purity of doctrine. It is rather the device of the Devil in his hatred of this truth to seek by all and any means to bring it into ridicule and contempt, and so he baits his hooks in various ways to withstand the truth in all its various aspects.

If the Lord's people are led into the more deep and systematic study of His word, the Devil will not oppose as heretofore with the Inquisition and its tortures, nor with blasphemies of infidels which only revolt the "gentle" mind, but he will raise up "religious" infidels, who shall from multitudes of pulpits deny the inspiration of the Scriptures in the very name of Christianity.

If it be that the Lord's people are more and more exalting the person of Christ as they wait for His return from heaven, the enemy will not now deny Christ. No; now there are many Christs, there is the Christ of Theosophy, Stead's Christ, the Socialists' Christ, nay, every man is a Christ to-day!

If it is the Lord's return, he will lead some to fix days and even hours for that glorious event, and as each passes by he tells the multitude that it is a vain hope.

If it be the restoration of Israel, he will lead some to teach that there is practically no Israel; for they have become Gentiles, and can never see the fulfilment of the prophecies concerning them. Or, on the other hand, that the whole Anglo-Saxon race are Israelites.

If it be the more zealous witness concerning the gospel of God's grace, the enemy has his burlesque of "Salvation" through "blood and fire" ready, in order to bring it into contempt and reproach.

And so, as the Lord's people have their minds turned to any of these great truths, the devil is ready with his caricature; and the books that teach his lies run into hundreds of thousands, are in everybody's hands, and are lauded even by the so-called "religious" press.

All these are "signs of the times," which we do well to note side by side with those which show that God's purposes are being accomplished.

JEWISH MOVEMENTS.

The Akka-Harfer-Damascus Railway is making great progress. It will connect many of the Jewish colonies already established. The Directors are making a first issue of £275,000 debentures at £90, which will yield an income of over 5½ per cent. With this the first fifty-five miles to the Jordan will be opened.

THE NEW EXODUS. Under this now common title the *Daily Graphic* of July 7, 1894, gives an illustrated "interview" with Baron Hirsch, and this, taken in connection with a Foreign-office report recently issued from the British Vice-Consul at Buenos Ayres, shows the gigantic nature of the scheme and the certainty of its success. It is remarkable that the Baron has no idea of fulfilling Prophecy; indeed he deprecates it. Nevertheless, it is strange that such a word as an "*Exodus*" should to-day be in the air, just as the Lord is about to "set His hand the second time to recover the remnant of His people . . . like as it was to Israel in the day that he came up out of the land of Egypt." (Isaiah xi. 11–16.)

GENTILE MOVEMENTS.

THE LABOUR WAR in America has just furnished us with a terrible illustration of the mixture of iron and clay in the feet of the great image, and has shown us how all the bonds of society may any day break up. When "the people" have full power and control of the police forces (which now it is their great aim to do) no security will exist of any kind for property or life, and the ground will be clear for the rider on the "red horse" (Revelation vi. 4) to go forth, and find all ready to his hand.

A NEW "ANARCHIST-COMMUNIST-CHRISTIAN COLONY." The logical outcome of the teaching of Count Tolstoi is seen in the account given in *The Echo* of May 1 from the *Hamburger Korrespondenz* of the above colony of Signor Fazzari. The confederacies, re-unions, and confraternities of men who "obey not the truth" will exhibit in the near future the obstinate folly of man's unregenerate heart.

PEACE AND WAR. That there is to be a "coming war" is certain, but we believe that before it comes and marks the crisis of "the Day of the Lord" the devil will endeavour to have *his* millennium of peace. It will indeed be of short duration, and it will be ended with "sudden destruction."

The Apocalypse speaks of a luxurious commercial city whose destruction is recorded in chap. xviii; the prophecy of Joel speaks of ploughshares that will be in existence before the Great Day of Jehovah breaks upon the world; Paul's Epistles speak of a time when the world will be saying "peace and safety" just before sudden destruction comes upon them; the Gospels speak of a time of ease as in the days of Noah and the days of Lot before the destruction comes; Daniel and the Apocalypse point to the supersession of nationalism by internationalism and confederacies of kings and peoples. In fine, the world will have a short "millennium" without the Atonement—a period of temptation.

As *The Times* newspaper will not be accused of any bias founded on the above, the following remarks from their leader of Friday, 6th April, 1894 (our italics), will be interesting—

> There are at present abundant proofs that *the Sovereigns of Europe are men of their time*, and have grappled in a serious spirit with its needs. On all hands we see endeavours to substitute more human and less burdensome relations between States for the attitude of unmitigated suspicion and armed watchfulness which has converted Europe into a congeries of fortified camps. The Triple *Alliance* has done its work, and is giving place, not, indeed, to any sort of *millennial* tranquillity, but at least to a state of things involving less severe tension and offering hope of *eventual reduction of armaments*. Germany and Austria-Hungary came to *a commercial understanding* some little time since, in spite of many difficulties. Germany and Russia have concluded *a commercial treaty* which will be of great benefit to both, not so much from a purely *commercial* standpoint as by allaying the violent animosities between the two peoples, which sprang from *commercial* antagonisms accentuated by a vicious fiscal policy. Negotiations of a similar kind between Russia and Austria-Hungary are now in a very forward state, while the TSAR has proved, by his personal intervention upon a point which might otherwise have wrecked the whole affair, that he is resolved to let nothing stand in the way of the application all round of the policy he has adopted. *These commercial treaties are everywhere accepted as pledges of peace.* We do not suppose that anyone regards them as absolute guarantees of tranquillity. In themselves they would count for very little if Emperors desired to play at the game of Kings. But, promoted as they are by Emperors, they constitute strong evidence that *the rulers of Europe are learning to recognise the advent of new players.* It is not always recognized with sufficient clearness that when Kings played the game of war they did it by leaving their peoples very much alone. They had their own way very much because they were served by a fighting class, in some conspicuous instances drawn mainly from foreign countries. *Citizen armies have altered all that*, and the rulers of to-day recognize two things—that to hurl two armed nations at one another's throats is a very different thing from pitting two mercenary hosts against one another, and that *since they have gone to the citizens for their armies they must accept their policy from the same quarter.*

It may not be generally known that the international commercial necessities have called into existence an organization which is called by the ominous name of "THE LATIN UNION!" Six Countries already belong to it, and its object is to induce others to join. Recent events (such as the "Monetary Conference" at Brussels) point to a coming confederacy on the basis of Bi-metallism.

Can it be that this "Latin Union" may eventually form a basis for the ten kingdom confederacy of the Roman (or Latin) world?

"*RELIGIOUS MOVEMENTS.*"

"SATANISTS." The following is the Roman Catholic account of the Devil-worshippers to which we referred in our last number. It is taken from *The Tablet* of June 30th."

> "The character of the opponents of the Church in France is illustrated by recent disclosures of the doings of a sect against which the police have at last been compelled to institute proceedings. This latest emanation of human impiety is devoted to the worship of the evil principle, under the name of *Satanistes* or *Luciferistes*. Its adepts seek to propagate their monstrous tenets by all forms of propaganda, distributing tracts among school children, and luring those under instruction for first communion to their infamous conventicles. They have a blasphemous liturgy of their own, and their priests, who wear the ecclesiastical garb, celebrate 'Black Masses' at night, with consecrated Hosts stolen from the churches. Such a relapse into the mediæval mysticism of evil is the result of unbridled freethought in this so-called century of progress."

In the *Daily News* of July 11th is a paragraph concerning a libel action brought by a lady against a priest at Friburg in Switzerland for refusing to allow her to partake of Mass. She lost her case, and is accused of being the Grand Mistress of the Ladies' Lodge which had "accepted the Satan worship imported from America, and the "Devil's Mass," instituted by Grand Master Holbrook, at which the host used has been stolen from a church, and is perforated by dagger thrusts, or is black, and dedicated to Lucifer."

> THE EGYPTIAN BOOK OF THE DEAD. "What is intended to be the most complete edition yet of the Egyptian *Book of the Dead* will be published by Messrs. Putnam this year. Dr. Charles H. S. Davis, a well-known American authority on Egyptology, is responsible for it. In order to make the *mythology and symbolism* of the *Book of the Dead comprehensible*, an account is included of the religion and mythology of the ancient Egyptians. It comprises chapters on "The Egyptian Pantheon" and "Animal Worship in Ancient Egypt." There will be 100 full-page illustrations from the Turin and Louvre papyri, and twenty-five designs representing the Egyptian gods."—*Daily Chronicle*, July 7th, 1894.

The mythology and symbolism of the *Book of the Dead*, the epitome of the religion of ancient Egypt, is "comprehensible" when we remember that the whole system was an awful perversion and caricature of prophetic revelations and patriarchal religion.

"The toning down of dogma." Under this title *Light* (July 6th, 1894), says, in its "Notes by the Way":

> "It is a subject for sincere rejoicing that we can everywhere see the *toning down* or even the *transformation* of dogma—the blending of mere doctrine into counsels of perfection for life; and we are persuaded that in this direction we are to look for the salvation of the Church as well as of the world. It would be doing good service if someone would publish a *bright religious journal* entirely devoted to the gathering up from all churches of typical instances, showing that the best men are all one in spirit, and that, barring bits of dogma, which often are palpably only survivals, they are all practically teaching the same way to heaven below and heaven above."

Light then gives an extract from a sermon of a Mr. Tipple, of Norwood, preached to city men.

The Spiritualist organ, *Light*, naturally approves of the "toning down" and "transformation of dogma."

There are already many "bright religious journals;" *e.g.*, not far from Duke Street, Adelphi, is the office of the *Review of Reviews*, the Editor of which has started a "Civic Church," not for the "manufacture of saints," like General Booth's Salvation Army and *War Cry*, but for the evolution of countless modern "Christs" by an altruistic *recipe* which is simplicity itself. Dogmas are of no consequence—in fact, the "Civic Church" may be said to be the outcome of the "Parliament of Religions," regard being had only to "humanitarian" excellencies, all dogmas being tabooed.

Is Mr. Tipple, of Norwood, one of Mr. W. T. Stead's altruistic "Christs"?

THE REUNION OF THE CHURCHES is not only "in the air," but, as may be seen from sermons published in the *Daily Chronicle* of May 14th, is also very much "in evidence."

We have already seen the extent to which Dr. Clifford can go in sacrificing the truth of God's word so as even to countenance the teaching of "Tom Paine"; Mr. Price Hughes states the day is "approaching" when even the world will admire the reunion of Christendom! a daily paper says—

> "Circulars have been sent out to all the Wesleyan ministers in circuit work in England and Wales urging them to agree to the appointment of a committee to confer with the Church respecting ultimate reunion. It is stated that several well-known Wesleyan ministers have signified their concurrence."

What is the true basis of this reunion? Not the word of God and His Spirit. Unless the "precious" is carefully distinguished from the "vile," and the Word of God put in its proper place, these "leagues" and "confederacies" will but pave the way for the great apostacy.

THE REV. PAGE HOPPS AT NOTTINGHAM. During our Prophetic Conference at Nottingham the bills announcing Mr. Hopps's visit were on the walls. He delivered a lecture on "The Common-sense View of a Future Life" before the Nottingham Spiritual Evidence Society.

> "He did not hesitate to say that the Bible was an inconsistent book. It had the loveliest heights, and the deepest depths of shadow; it had the most heavenly images, and the most Satanic blemishes of any one book in the world! . . . He took his stand before the Great White Throne, and simply asked for justice. He would be content with the simple justice of God."

The Rev. Page Hopps will get what he asks for. He is a Unitarian and Spiritualist in one. He would probably be a Theosophist if the Blavatsky Lodge would recognise him, but even Theosophists must draw the line somewhere. At present it is drawn, we believe, at the Reverend Page Hopps.

For ourselves, we merely record his blasphemous utterances without further note or comment.

THE CHURCH FORWARD MOVEMENT. The *Daily Chronicle* of June 4th contains a report of a sermon headed "Mr. Adderley on Heaven."

The Rev. Mr. Adderley preached, on June 3rd, under the auspices of the Church Army, at Brunswick Chapel, W., the last of a series on "Christian Social Union." His subject was "The New Jerusalem" (Rev. xxi. 2), which he described as "perfected humanity." This had not yet come, because people had "not given themselves up to Him," notwithstanding Christ "had pitched His tent among us, urging upon us His own perfection as the goal of humanity." The first great thing to be aimed at was "the life of social brotherhood," for "religion was not a matter of personal salvation."

This is the teaching which is being forced upon the people to the accompaniment of string bands and musical performances, under the title of "Bright and Attractive Services." It is another sign of the times, indicating the method in which the salvation of God, through the atoning blood of Christ, is about to be set aside by a Babylonian gospel of "perfected humanity," first of all by confounding truth and falsehood, and presently by leaving out the atonement altogether.

THE SALVATION ARMY. *The Echo* of July 6th, in giving an account of the Salvation Army Festival at the Crystal Palace, thus describes the motley crew:

> "Some of them carried native tomahawks and spears, others sang to the accompaniment of banjoes, while those from India 'yelled and shrieked

and danced to the discordant music of their own band. They swirled round and round, and jumped and sang with an *abandon* that would have made Mrs. Grundy blush to the roots of her hair.' And the hard-earned money of poor men and women is expended in bringing people thousands of miles to indulge in antics which but for the singing of hymns were more in accordance with a third-rate music hall than a place of worship. This lavish entertainment, regardless of expense, arranged *for the glorification of a man*, will be followed no doubt a few weeks hence by some fresh pathetic appeal to the charity of the English public, and not a few people who are not ashamed to let their own hard-working ministers live in privation will hasten to shower their contributions into the exchequer of the astute 'General' of the Salvation Army."

The Salvation Army has done more to degrade holy things and caricature professing Christianity than any other modern delusion.

Mrs. Besant and the Congregational Pulpit.—With reference to Mrs. Besant's preaching in a Congregational Chapel, to which we referred in our previous issue, we are informed on good authority that Mr. Belcher is in a certain measure independent of the authorities of the Congregational system, and is not regarded as being a regular member of their ministry. This much is certain, that a great outrage has been committed in so-called Christendom.

Count Tolstoï.—Count Tolstoï's writings, with which we are now probably all more or less familiar, are highly appreciated by the *Daily Chronicle* and Christian Socialists of the so-called "Church Forward Movement."

To eliminate all reference to the Atoning death of the Saviour—to bring down Christianity to the low level of "Modern Religious Thought," *i.e.*, to ignore God and to use His Revelation for "the Service of Man" without giving glory or worship to the Creator and Redeemer—is the tendency and object of Christian Socialism.

The special messages to Gentiles, contained in the Pauline Epistles, are entirely set aside, and the Humanitarian aspect of the Four Gospels is prominently brought forward, as if Christ and His teaching had not been rejected by both Jews and Gentiles when He was betrayed and crucified. Moreover, the Gospel of the Grace of God to lost man which, in His mercy and love, He sent subsequently by a specially-called Apostle to Gentile Nations, is completely set aside by Count Tolstoï and Christian Socialists generally.

Truth is being set against truth. That which is good and true in itself is being used with great subtlety to undermine and weaken the very foundations of Christianity.

"And what will they do in the end thereof?"

Editor's Table.

"For His Name's Sake."[*]

This plea for reverence by the author of *The Gospel and its Ministry* is one which will greatly cheer the hearts of God's people, who have long been exercised and grieved at the growing tendency to irreverence and profanity which characterise so many departments of so-called Christian effort.

Of the many excellent passages which will be found in this little book we select the following as an illustration :—

"Christianity made easy is the characteristic of the age. It is impossible to have too high a conception of the grace and love of God, or to exaggerate the freeness of the gospel, if only God be kept before the soul. But too often God is lost sight of altogether. The stupendous mysteries of our faith are lowered till they come within reach of the natural mind, and can be grasped apart from any work of the Holy Spirit at all. And without ever the conscience being aroused, the heart won, or the soul brought into the presence of God, the sinner is introduced as it were into comradeship with this conventional 'Jesus,' and his conversion is forthwith proclaimed."

The irreverence and profanity of many of the popular collections of hymns, compiled both for ordinary worship and revivalist gatherings, are here properly condemned.

We would say to all who are distressed with us at this widespread evil which is so degrading modern religious efforts, lose no time in sending for a copy of *For His Name's Sake*, and after reading it and thanking God for its faithful testimony, send the little book without delay to any in your own neighbourhood who either from thoughtlessness or evil example are evincing a tendency to reduce to a still lower level the popular notions as to what reverent Christian worship ought to be.

"The Secret Work of the Ritualists."[*]

It gives us great pleasure to commend this most useful pamphlet by Mr. Walter Walsh, issued under the auspices of the Protestant Truth Society, 9, Rutland Square, Edinburgh. It is a terrible exposure of the secret machinations of these enemies of the truth, and has a special reference to their work in Scotland. All Scottish Protestants should circulate it broadcast, in order that the eyes of the people may be opened to the danger which besets them.

"The Practical Teaching of the Apocalypse."[†]

The interpretation of the Apocalypse is one thing, the practical application of it quite another matter. The title in the present instance need not deter those who are endeavouring to arrive at a clearer interpretation of this great prophecy from purchasing it, for there are many original and suggestive thoughts in it which will commend the book to Bible students.

The true key to the interpretation of the book Mr. Garland does not possess. To this key we may refer in subsequent numbers, but nevertheless it is very much nearer to the true solution than many other books which are held in estimation.

The character of the *Arnion*, or Lamb, and of the *Therion*, or Beast, doubtless calls for fuller consideration, but Mr. Garland's interpretation is scarcely adequate.

Of the two appendices, the one on the "Eternity of Matter" is very valuable, and should not be missed by those who are exercised at the revival of Pantheistic Naturalism.

The second appendix on the "Symbology of Numbers" is very incomplete, and should be supplemented in a second edition.

FREE DISTRIBUTION FUND.

Friends willing to help to make known *Things to Come* are invited to procure copies, and place them in the hands of those likely to become subscribers. And also to contribute, that others may help who cannot afford to purchase large quantities. We thankfully acknowledge the following :

	s.	d.
Miss J. B. Fairfield	2	6
Mr. Samuel Field	2	0
Miss Grace C. Fraser	10	0
Mrs. Mercer	3	6
Mr. E. A. Rawlence	2	0

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[*] James Nisbet and Co., 21, Berners Street, London. Price 1s.

[*] J. F. Shaw & Co., 48, Paternoster Row, London, E.C.

[†] By the Rev. G. V. Garland. Longmans, Green, & Co.

THINGS TO COME

Vol. I] September, 1894 [No. 3

Notes and Notices.

WE have every reason to be thankful for the blessing God has vouchsafed to bestow on our effort to "honour His holy name and His Word" in the first two numbers of *Things to Come*. Letters of welcome are reaching us from various parts of the world glorifying God on our behalf.

We in our turn "thank God and take courage."

Our desire is to show ourselves approved unto God, and to have the confidence of and to encourage our friends, who with us are waiting for that "Blessed Hope."

THE PROPHETIC CONFERENCES,

as advertised, have been duly held.

From the Conference at DUNOON the Chairman (Mr. J. E. Mathieson) writes: "We had excellent meetings here yesterday, and expect even better to-day. We have with us Dr. Stearns, from Philadelphia, U.S.A., Canon Fausset, Dr. Neatby, Mr. Marsh, W. R. Lane, A. Stewart (of Glasgow), Spencer Walton, and Mr. Brandreth."

The meetings at KESWICK were held during the week preceding the annual gatherings there, and the Convention Committee kindly granted the use of the smaller tent. On the Wednesday evening about three or four hundred assembled for preliminary prayer, and as visitors kept arriving the numbers rose to seven hundred on Thursday, and to over a thousand on Friday. Mr. J. E. Mathieson presided.

The platform teaching well exemplified a remark overheard on leaving one of our meetings in Aberdeen, "Weel, they canna be far wrang, fur they stick to the auld buik." That exactly represents the position we desire to occupy.

Dr. Neatby spoke impressively on the relation of the coming of the Lord to the Church, and upon "the judgment-seat of Christ."

The Rev. John Sloan, of Glasgow, dealt with the coming of the Lord in relation to the Gentile nations; and the Rev. John Wilkinson on its relation to the Jews, past and present; while Pastor F. E. Marsh, of Sunderland, dealt with Israel's future and the Resurrection.

Mr. W. R. Lane called attention at the final meeting to the purifying nature of the "blessed hope," while Mr. W. G. Carr, of Rochester, N.Y., imparted great interest to several of the meetings by his refreshing unconventionality. His dry but pointed way of forcefully putting old truths in new lights was extremely happy. Seated on account of the infirmity of what he on that ground described as his "vile" body, he was at his best in answering queries which fell to his lot at the question meeting, one of the most interesting of all. Dwelling on the value of Holy Scripture, he urged his readers to leave off reading theological books till they knew enough of their Bibles whereby to try them. "I never read a new book," he said, "but I ask God to read it with me."

Speaking of the philanthropic agencies of the present day, and all the efforts that are being made to stem the tide of iniquity, Mr. Carr called on Christians to cease trying to put out a fire which God, in His almighty wisdom, had permitted, and, instead, *to pull men out of it*. "Only make sure you're out of it yourself. If there is any doubt, you're in danger yet. Get out of it now."

In concluding the Conference, Mr. Carr remarked on the wonderful unanimity which had prevailed during this and others of the series on such complex subjects, between speakers of different schools, without any previous concert as to what should be said. This alone he held to be a proof that the teachings they had held forth were God's truth, and nothing else.

FUTURE CONFERENCES.

At present the following are fixed:

LIVERPOOL . .	November 20–23, 1894.
BOSTON . .	December 4 and 5, 1894.
ROTHERHAM . .	January 22 and 23, 1895.
BRADFORD . .	Jan. 30, 31, and Feb. 1, 1895.

Many others are in negotiation, including a special series in

IRELAND,

in the Spring, arrangements for which are well advanced. Full particulars will be duly announced.

We again remind our readers of our needs in continuing this testimony for our absent but coming Saviour and Lord.

We are thankful to acknowledge this month the receipt of £20 14*s*. 6*d*. for our Conference Fund, and £27 1*s*. for our Free Distribution Fund. Particulars are given on page 60.

Conference Addresses.

THE THREE APPEARINGS.

By The Rev. Canon FAUSSET.

(*At the York Conference, May, 1894.*)

DEAR BRETHREN, I call your attention to Hebrews ix. 24, 26, and 28, "For Christ is not entered into the holy places made with hands, but into heaven itself. For then must He often have suffered since the foundation of the world," &c. Last verse, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Notice that in this Authorised Version, which is in the main correct, we have three appearings mentioned, and they correspond to the present, the past, and the future. In the past we have the once-for-all offered sacrifice of the Lord Jesus Christ. You find that expression in verse 26. "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Then, lest we should think, as a large portion of the professing Christian church think, that the sacrifice was once completed, but that the offering is still continued, it is expressly written in verse 25, "Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others," &c. The statement is clearly made that offering Himself would involve suffering, but, reasons the writer, He has once for all suffered, that one sacrifice has been completed, and the once-for-all sacrifice involves that the offering too should only be once for all.

Then we have the great work that the dear Lord is carrying on at the present time—appearing in the presence of God for us. This connects together the time that elapses between His ascension and the blessed Lord's return. He appeared once on Calvary to make one completed sacrifice, and then in His entering into the heavenly holy of holies to offer Himself there, and to sit down at God's right hand. Now, between His ascension and His return, He is ever appearing in the presence of God for us; not standing, as that would imply that the sacrifice and the offering were not completed. He is sitting, which implies that the work is a finished work, and that every believer who has come to God by Him, is complete in the Lord and Saviour Jesus Christ. Sin is abolished once for all, and through that precious blood, once for all shed and presented to God, we have a continued means of justification and purification. Notice the three great truths here presented to us—justification once for all through the sacrifice of Christ, and sanctification which the blessed Jesus is carrying on, preparing a place for us.

That work having been completed and the work of sanctification continually more and more being realised, by the Holy Spirit which He sends down from His seat at God's right hand, what remains is that we should be looking for the blessed hope. "Unto them that look for Him shall He appear a second time."

Our meetings together are amongst the most remarkable signs of the times. I do not think there is a more noteworthy sign than these Conventions which are being held in various parts of the country, gathering together Christians of all denominations of the orthodox faith. Surely it is like the first beginning of the cry, "Behold the Bridegroom cometh; go ye forth to meet Him." Just notice in passing Hebrews x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." The same Greek word, here used for assembling or gathering together, is used in 2 Thessalonians ii. 1, of the gathering of the saints to Him at His coming, but the gathering will not be until the Lord comes, therefore in scripture our attention is directed not to what the natural man would direct his attention to, namely, that we are all liable to die at any moment. Christ puts the truth before us that we are to be looking not for death, but the coming again of our Lord Jesus Christ, watching with our loins girded, waiting for Him.

If you look at Psalm l. 5, you will see that the same word and the same thought again occur in describing the Lord's coming. Read from verse 3, "Our God shall come and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him; He shall call to the heavens from above, and to the earth that He may judge His people. Gather My saints unto Me; those that have made a covenant with Me by sacrifice"—those who through the once completed sacrifice are at peace with Me, those who are becoming purified and sanctified through Jesus pleading for them at God's right hand. This gathering together unto Him refers by *interpretation* to the Jews, but it certainly is *applicable* to believers gathering together to the Lord at His return. Now notice further, in Malachi iii. 16, 17, that it is precisely at the time when the words of the ungodly and unbelieving world are stout against the Lord, as we read in chapter iii. 13, "Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee?" and in the next verse the Lord fixes upon the point where even they spake against Him, "Ye have said, It is vain to serve God, and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts," and in verse 15, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered." Then comes that very emphatic word, "THEN." "Then, they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." It is precisely at that time when the ungodly speak stoutly against Jehovah, the saints speak often one to another.

I would ask any one who is conversant with our modern popular literature, whether you do not hear on every side the babbling of wicked men against God and His revealed truth? The Lord hearkens to every word which is spoken before Him. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels, and I will spare them as a man spareth his own son that serveth him." You will see then that there is an eternal and everlasting distinction between them that serve God and them that serve Him not. Immediately after that gathering together of the ungodly who say, "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were," comes the "then" in verse 16, followed by the same word in the 18th. When the Lord comes you will discern between the righteous and the wicked, between whom unbelievers say there is no final distinction. He comes as a shepherd separating those who look for Him from those who look not for Him; then you read, "The proud and all who do wickedly shall be stubble, and shall be burnt up, but to them that fear My name shall the Sun of righteousness arise with healing in His wings."

You will remember that in Genesis iii. there are three great lies which the father of lies speaks. His first lie is, "Yea, hath God said." Very rightly the first place at these Conferences is the inspiration of the Scriptures. The devil's first lie by insinuation seeks to shake confidence in God's word. We hear a great deal now-a-days about what is called the Higher Criticism. It is puny man setting himself up to be the (*krites*) judge of God. But the Lord saith, "The word that I have spoken the same shall judge him in the last day." (John xii. 48.) May God stifle in our hearts the very first beginning of the thin end of the wedge of doubt of God's word. The Bible is a perfect whole. You cannot take any part out; it is a perfect organic whole; not one single book can be taken away without impairing the integrity of the whole.

The devil's second lie is, "Ye shall not surely die." How many in the present day are trying to shake the doctrine of the eternal punishment of the lost. The words of the Master Himself tell us that it will be better for a man to lose one hand, one eye, one foot, than to be cast into hell fire where their worm dieth not. Depend upon it, if people believed that God means what He says, and that the wages of sin is death, and that death is not mere separation of soul and body, but separation of man in his integrity from his God who is the source of life and blessedness, they would flee from the wrath to come, flee from sin, and look to the Saviour in faith, hope, and love.

The third lie spoken by the devil is, "Ye shall be as gods." In the literature of to-day we see man defying God and glorifying himself. We cannot have too much knowledge, provided that knowledge is recognised as coming from God and is used for God and His glory. Let me notice another occasion on which the word "gather" is used. Will you turn to Revelation xvi.? In the 14th verse we read, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the war [Greek] of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." There, you see, we have the word "gather" again. We read about the spirits of demons working miracles. We have these in our midst to-day. We have spiritualism in this city of York. Just as in the time of our Lord's first advent demons took the bodies of men; so
now, near the Lord's second advent, demons are work
miracles. We read of the spirits of demons going forth
gather them to the war. I use the word war because it is
till the 16th verse that we come to the actual battle. Wha
happening now? Every nation in Europe is arming itself w
the most deadly weapons, and if there are coats which are s
to be bullet-proof there are terrible engines of war which
sweep away regiments of men, bullet-proof coats and
Archibald Forbes, in a magazine article, has described
implements of war as of a most deadly description. The de
with a power such as he never had before, is arming
nations for one fearful last war. All honour to the Friends,
members of whatever denomination, who are seeking to disa
the nations. From my very heart and soul I earnestly w
and pray for the accomplishment of their purposes, but at
same time I cannot hide from myself that man's passions m
be disarmed by God. You must begin by healing me
hearts. We see only the outward and visible signs. Revelat
tells us that in the invisible world preparations are being ma
for the last awful war of the Lord God Almighty. In
16th verse we see the actual conflict. Notice that when
saints are gathered together for prayer, waiting for the Lo
coming, the ungodly and the demons are gathered together
that awful conflict with which this present dispensation
grace is about to close.

I will throw out just one hint here. Remember not
expect dogmatic accuracy in statements of this kind.
must be content with accepting the great general truths with
any doubt about them, but when we come to details we h
to be very moderate and undogmatic. Between the gather
together of the nations for that war which is evidently im
nent, and the actual gathering unto the battle-field, stands t
15th verse: "Behold, I come as a thief. Blessed is he t
watcheth, and keepeth his garments, lest he walk naked,
they see his shame." It seems not improbable at that p
that the Lord comes.

Remember that there are two stages in the Lord's comi
There is the stage in which the Lord will come for His
people; for those who while they are in the world are not
the world, for those who are now seated in heavenly pla
And there is the stage when He returns with them to inflict
blow which is to decide the issue whether Christ is to reig
Antichrist. The conflict is between God and the evil
between the Lord God of heaven and the usurper, Sa
energising the Antichrist, and the ten confederate kings
the earth. That decisive blow shall be given near Jerusal
as we read in Zechariah xiv.

As to the signs of the times a difficulty presents its
Many may say, How can the Lord be coming as a thief if
signs are given? If these signs have not been fulfilled ye
is a clear token that the Lord will not yet come. If cer
signs are given to us and they have not been fulfilled, can
we reason that the Lord is not coming? The simple ans
to these questions is that these signs are not designed
believers, but for unbelievers. St. Paul says, "Signs are gi
not for them that believe, but for them that do not belie
In 1 Thessalonians v. the apostle says, "But of the times

the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Evidently the day of the Lord is that day which shall come with awful vengeance upon the unbeliever. For the unbelievers there will be condemning signs, but God's believing children need not wait for signs; for they know that the day of the Lord so cometh as a thief in the night.

One sign I may refer to, and that is the growth of knowledge. I spoke of the gathering together of the saints. In Daniel xii. 4 we read, "But thou, O Daniel, shut up the words and seal the book, even to the end of the time; many shall run to and fro, and knowledge shall be increased." In Revelation xxii. 10 you have the very opposite direction. "And He saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand." What is this knowledge that shall be increased? It is *the* knowledge—the knowledge of the truth of the Lord's coming and of the times.

May God give us grace that we may be taking heed to His sure word of prophecy as to a light shining in a dark place until the day dawn. I do not know anything that will lift us above self-seeking, above ambition-seeking, above mammon-seeking, so much as to be longing for the blessed hope, looking for the coming of the Lord Jesus Christ, who gave Himself that He might redeem us from all iniquity, and sanctify to Himself a peculiar people zealous of good works. This is the great hope that the world needs to-day more than it needs anything else, a hope that will lift it above the contemplation of this restless, rushing world, with all its transient interests.

WILL THE SECOND ADVENT OF OUR LORD AND SAVIOUR, FOR WHICH WE WAIT, BE SECRET OR IN MANIFESTED GLORY?

By Mr. WILLIAM G. CARR, of Rochester, N.Y.

(*At Dunoon, July,* 1894.)

THE above question seems to be agitating many Christians at the present day; and we believe that the Scriptures afford a satisfactory answer. Our Lord will come *in the air*, to meet His saints, and *afterward* will appear with His saints, to set up His millennial reign.

His coming *for* His saints will be secret only to the unbelieving world.

Before He went away He said to the Jews, "Ye shall not see Me again until ye shall say, Blessed is He that cometh in the name of the Lord." (Matt. xxiii. 39.)

The translation of the saints to meet Him in the air may not be visible to the earth; whereas at His second coming in glory we read, "Every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." (Rev. i. 7.)

1 Thessalonians iv. 16 refers to our Lord's coming *for* His saints, accompanied with a shout, with the voice of the archangel, and with the trump of God. While all this will be heard by the dead in Christ, and the living saints, it is not stated that any others will hear. And all the knowledge that the world will have of the Lord's coming at that time may be the absence of the missing ones whom He has taken to Himself.

God's dealing with Israel, as a nation, was broken off for a time when they rejected and crucified their Messiah, and resisted the testimony of the Holy Ghost. Since then, by the power of the Holy Ghost, He has been gathering out from all nations the members of His body, and when that body is complete it will be translated to meet the already risen Head in the air. After this will be fulfilled the many prophecies relating to His second coming as Son of man, and His manifestation in glory to Israel and the nations.

When we remember that there are two parts to His first coming, one of which was practically secret, being known only to a few at His birth, and, thirty years after, His public manifestation to accomplish the work God sent Him to do, it will not be remarkable to find there are two parts to His second coming.

This same double appearing is of frequent occurrence in the Old Testament, in connection with those who are recognized by all Christians as types of our Lord Jesus Christ. Take Joseph, for instance. He appeared to his brethren with a message from the father, was rejected, hidden for a long time, then manifested in glory as the saviour of the world, at which time his brethren in the flesh were forced by reason of famine to bow at his feet and acknowledge him lord. But meanwhile he had married a Gentile wife, had children, and was raised to the throne.

In the history of Moses we see another illustration of this same truth. Believing that his brethren would see how that God by his hand would deliver them, he presents himself, only to be rejected, and goes back forty years to wait God's time for the exodus of His people. He too marries a Gentile wife during his rejection, and appears the second time to his brethren groaning under bondage, who now were willing to acknowledge and accept him as their deliverer.

Joshua, like our Lord, was rejected at first by his brethren, but, after many years of patient waiting, again appears, and leads them into the land of promise.

David, too, God's chosen king—the man after God's own heart, as regards his kingship—was not only rejected by his brethren, but persecuted by Saul, man's king (who might represent the anti-Christ).

David bides his time, with the faithful few who had gone out to him during his rejection; and when the iniquity and rebellion of Saul had caused the overthrow of his kingdom (God "took him away in His wrath"), and set up His chosen and anointed one in his place.

So when this present dispensation of the Spirit is ended by the Lord taking away the members of His body, then He will subsequently resume His dealings with Israel, who having refused His offers of grace now await His further dealings with them.

It is a principle in God's word particularly noticeable in prophecies—that judgment always precedes glory. "When God's judgments are on the earth, then will His people learn wisdom."

And just as David's wars precede the reign of peace of Solomon, so the judgments of our Lord must precede the Millennial reign of peace.

While all these judgments of God are preparing the way for blessing and glory in the earth, the members of the body await with their glorified Head in the heavens His return to the earth, when Israel shall look on Him whom they pierced, and mourn as one mourneth for her firstborn. "Then will His feet stand upon the Mount of Olives, and Israel, upon whom He has poured the Spirit of grace and supplication," will acknowledge their long rejected King, and crown Him Lord of all.

◆

THE LORD'S COMING: THE ORDER OF ITS EVENTS.

By the Rev. SHOLTO D. C. DOUGLAS.

(*At the Glasgow Conference, June,* 1894.)

THAT for which some have long waited and prayed they have at last begun to see, *i.e.*, the rising of that very "daystar" upon our country, the blessed hope of the coming of the Lord and Saviour Jesus.

Those who have for years looked forward to this will feel truly thankful that we have arrived at such a stage in this land. Let us pray that the truth of the Lord's coming may be guided according to scripture, that we may be able to recognise the facts revealed, and kept from human and fanciful interpretations of those facts. Fascinating as the study of prophecy is, there is a great temptation to minds deeply interested in this truth to see their own thoughts in passages of God's word, instead of God's thoughts in those passages.

Years ago, in the fifties and sixties, some of us remember how God poured down showers of blessing upon the land, and caused the people to be evangelized throughout its length and breadth. Then naturally followed a desire for that holiness of life which found expression at Oxford, and other places afterwards. And is it surprising that those who have sought Him thus should now be stirred up to look for Him more personally than they have ever done before?

It comes then in the natural sequence of things, and we are here together as a proof that it is so, and to praise Him for it.

Now if we would look for an epitome of God's truth concerning the Christian life, you will find it in Titus ii. 11–13. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory." (R.V.) I refer to it as the key-note of what may be said; but it takes us into what may be called the four stages.

First of all, Titus ii. 11: "The grace of God that bringeth salvation." That is the first stage. "Salvation" is a large word—includes all this done for a believer, from first to last, and continues to be unfolded in heaven. Then he goes on to the second stage—"Teaching." That is the next thing. When a man has passed from death to life he must be taught how to live holily, and so set it forth, first in its negative form—"denying ungodliness and worldly lusts"—(then follows the positive side) "should live soberly, righteously, and godly in this present world."

And then comes the fourth, the grand hope of the Church. "Looking for that blessed hope"; or better perhaps rendered (R.V.) "the appearing of the glory of the great God and our Saviour Jesus Christ." There are his titles. Yes, the great God is the Saviour Himself—Jesus Christ. Be definite with respect to this matter.

As I have been sitting here during this last day or two, I have tried to put myself into the position of those who are genuine and earnest seekers—people who do come here saying in themselves, "Well, if there is anything in this subject, by the grace of God I will have it. I come with my Bible, and from that book I am willing to be taught, and by it I am willing to be led."

Now, in the first place, let us see if there is any indication of this coming of the Lord as regards the aspect of the ORDER in which he shall come; for when we speak of the coming of the Lord we speak of that great event which includes various stages. Some have said, "We do not believe in several comings." No more do I. But we do believe in the progress; for just as a sovereign makes a royal progress through a country, so there are various stages, various events, various epochs (if you may so call it) in that one coming.

Now is there progress or order of this sort indicated to us in the word of God? That is what I purpose to try to show, with the help of God. My object is first of all to awaken in your minds a thought that there is something more than that which you have already learned, to lead you to look for an order in the "appearing." Unless we search definitely for a subject we are very apt to pass it over, and not see it at all. We ought to know what we are looking for.

Many a man may pass a beautiful jewel, because he is not looking for it; or if he saw it he might not detect that it was a jewel. It presupposes a certain amount of knowledge. I may say that the joy of the coming of the Lord to the believer is all wrapped up in one word; indeed, any joy is wrapped up in one word. And what is that word? "Recognition." I mean this, that if there is not a chord within your heart, if there is no power to enjoy sweet music, you may hear the best that ever was composed, and yet it will leave you without touching you; whilst those who have it born in them recognise the notes, they strike a chord in their hearts which vibrates to it and recognises it. Have you ever noticed it? Sometimes you have listened to a man speaking, and you suddenly recognised the thought clothed now in words. You already had it in an unformed state; there it was, and suddenly you heard words which you "recognised." He put that thought exactly into a shape in which you now are able to grasp it. So is the spirit of "recognition."

"This is our God; we have waited for Him . . . we will be glad and rejoice in His salvation." It is then the recognition of that which is within us, awakened by that which comes to us from without, which gives joy in anything secular or spiritual.

Now is there anything to indicate that there is an order in the events connected with Christ's coming? I speak particularly this evening with reference to the Lord's coming, and its order, given to us in 1 Corinthians xv. 20–23. That word "after" is the same as that used in verse 7. "After that, He was seen of James." It is a word which indicates sequence. Again every man in his own order. Here we have the three distinct points of order—"Christ the firstfruits; afterward they that are Christ's at His coming; then cometh the end." Don't let us read them as though they were all one and the same event; but note what is connected with them, and what intervenes between them. Now the word "firstfruits" takes me to the Old Testament at once, Leviticus xxiii. Observe there we have the exact order which we have indicated here in the New Testament, given to us in an inspired object lesson.

God grant that you may daily be found reading these Old Testament portions, and not slurring them over. I assure you that those who do not study these typical portions of Scripture lose that which throws light and gives distinctness to the great doctrines concerning the Lord Jesus, which are given to us more definitely in the New Testament. In Leviticus xxiii. you have a summary of all the great feasts. At verse 5 you have the *Passover*; in verse 9 you have the *Sheaf*, or *Firstfruits*; in verse 15 you have the feast of *Pentecost*; then in verse 23 the feast of *Trumpets;* and in verse 26 *The Day of Atonement;* then in verse 33 the feast of *Tabernacles*. It is to the feast of Pentecost that I now refer. Note first of all the position and the time. The feast of the Passover is placed first. There must be redemption, and we must stand upon redemption ground before we can go forward into the feast of firstfruits. We are redeemed by the blood. The blood is the very foundation of it all. Being founded by the grace of God firmly upon that, we pass to the firstfruits. (Read verses 9, 10.) Here we have that to which St. Paul alludes—"Christ the firstfruits."

The first act in the great harvest was to reap only one sheaf. Christ is said to be "our Passover"; Christ is said to be our "Firstfruit."

This first sheaf was taken out of that which was first ripe. Various parts of a field have some portions ripening before another. So we read in Jewish books that elders went forth, and in the presence of the people reaped this one sheaf, and took it to the Tabernacle in the wilderness and presented it before the Lord. This is the order given: First of all "he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it."

The Jewish Sabbath was on the last day of the week, and what was "the morrow after the Sabbath" but the *first day of the week?* and what took place on the first day of the week but the rising of our Lord and Saviour Jesus Christ? *There* was the reaping of the firstfruits, *there* was the sheaf taken up and waved before the Lord. It was the earnest of the whole harvest that was yet to come; "for if the firstfruit be holy, the lump is also holy." So about "the lump" that is to be raised afterwards out of the same field, out of exactly the same crop.

Then in verse 12 we have the burnt-offering—typical of the entire consumption of the sacrifice—the whole and entire dedication of the being, or animal, to God. Then comes the meat-offering, which also speaks of communion with God (especially the human nature of our Lord); then the drink-offering, which had reference to the joy that was before the Lord. The firstfruits now are gone. What is to be the next thing? Some say that the coming of the Lord is all one event; that there is to be a sudden sounding of the archangel's trumpet, and there will be a gathering together of all upon the earth, and in their graves; and there will be the great white throne, that will be the next and only event, and that will be the end of it. But it does not say so here. There is an interval between the first sheaf, and something else, and then another interval. What is it? (Read verse 15.) "And ye shall count unto you from the morrow after the Sabbath; for seven Sabbaths shall be complete."

Here 7 × 7 = 49, and the morrow makes 50. Here we come again to the first day of the week, the 50th or Pentecostal day. We all know what that means—50 days after the resurrection, or the Pentecost, or the day upon which the Holy Ghost descended. Thus then we have an interval, and after that what shall they do? (Read verse 16.) "Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD."

Observe it was to be of the same field out of which the firstfruit had been reaped. I want you to see an indissoluble union between the two portions of the field as they are reaped. Christ and His people are one. (Read verse 17.) "Ye shall bring out of your habitations two wave loaves and two tenth deals: they shall be of fine flour; they shall be taken with leaven; they are the firstfruits unto the Lord." Thus then you see we have a second batch of firstfruits. You have the first sheaf; then fifty days after that you have another sheaf, or other fruits; but here is a difference, and a most important one. You find that they are to be "baken with leaven." There is no leaven in the other, because there was a sinless One to be typified. "Christ the firstfruits." He I need not say was without spot. Leaven, I say, has in it a corrupting element.

Now the Church of God is not a perfect Church in every particular. Alas! alas! there is the presence of the evil, and consequently there must be that which is to typify it, and so the leaven is introduced. "And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings." (*vv.* 18, 19.) Now this means a division between the two—one absolutely sinless, and therefore no need of the leaven; the other mixed with imperfection, therefore with leaven. Now we come to the third stage. "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your

God." (*v.* 22.) There is the whole harvest coming in. "Then cometh the end."

Thus we have the three stages in type in the Old Testament, what we have in fact in the New Testament. Christ the firstfruits—then an interval—"those that are Christ's at His coming"—another interval—(when ye reap the [whole] harvest) "then cometh the end."

But when is the end?

"When He shall have delivered up the kingdom to God." Therefore there is to be a kingdom before the end; for there could be no deliverance of a kingdom if there was none to deliver.

It is the kingdom of the Lord Jesus Christ which He is yet to set up, which ultimately will be delivered over.

In this passage in 1 Corinthians xv. we have it stated, "Every man in his own order." This word "order" is a military term, and it speaks of the vanguard, the main body, and the rearguard. Thus here it is determined in this passage by the statements: (1) "Christ the firstfruits," (2) "those that are Christ's," (3) "then cometh the end."

Let us now look at the Gospels and trace the development of this truth from the first. "And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." (Mark ix. 9, 10.)

But, dear friends, why, as Jews, did they "question" at all "what the rising from the dead should mean"? Every Jew knew there was to be a resurrection. When the Lord wept with the two sisters at the grave of Lazarus, and spoke about resurrection, Martha said, "I know that he shall rise again at the resurrection at the last day." There was nothing new in that.

But there must have been something particular about what our Lord said to cause the questioning. What could He mean by rising "from" the dead? This is strange! This is something new!

The answer does not appear in the Authorised Version; but if you look at the "original" you will see there is a word before the word "*νεκρῶν*" which means the *dead;* it is the little word "εκ" "*out* from." And that little word always occurs in connection with this truth.

Take that word "εκ," and go through the New Testament with the concordance, and see where it occurs.

In Luke xiv. 14, when speaking about that feast, Jesus said, Don't call the rich, but the poor, halt, the maimed, the lame, and the blind, for they cannot recompense; but thou shalt be recompensed. When? At the resurrection. But now comes a qualification—at the resurrection "of the just." I don't say you should be committed by these two passages—I don't think you have enough scripture to form an opinion upon—yet I don't want to found a great column of truth upon one text, although one text, if clear, is quite enough. I only want to lead your minds to suspect that there is something which requires further investigation. One of the guests at the table exclaimed, "Blessed is he that shall eat bread in the kingdom of God." He thought that the resurrection of the just was the kingdom of God, because he was a Jew, and he looked forward to the earthly kingdom. In passing I would remind you that St. Matthew writes only for the Jews. St. Matthew, at the close of his gospel, never refers to the ascension. He closes thus: "Lo, I am with you alway." He does not suggest that there is a Gentile period—he leaves it alone; therefore in this gospel the Lord is left on the earth. Let us go on now to Luke xx. 36.

There is a special set of people spoken of in connection with this resurrection. You know when he was answering the cavilling of the Sadducees about the resurrection He said, "Neither can they die any more: for they are . . . the children of God, being the children of the resurrection."

That is the third passage. Get the thought into your minds that there is a distinction between the resurrections.

In Luke xxi. 36, speaking of all the terrible things that are coming upon the earth, he says, "Watch ye therefore." Why? Because people who interpose a number of events between the coming of the Lord and "the end" cannot be in a state of watchfulness. If I know for certain that certain great events have to take place in this city before a certain person comes, and I know the events have not taken place, I shall retire to-night and not expect Him to come, or watch for Him until I know those events have happened. If you know that the sovereign is to visit the city of Glasgow, and that great preparations are to be made, such as the streets barricaded and decorated, and platforms raised, &c., and on going out into the streets you do not see any such preparations—not a platform or a barricade—you say, At all events the arrival will not be to-day nor to-morrow. You have interposed an event, between the coming of the sovereign and the present moment. But if you know that the sovereign might come without any of these events, you may watch for him at any moment. Note again, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxi. 36.) Thus there are certain people again who are to escape certain events. Here for the fourth time we have a distinction. They are caught away from it, as we shall presently see in 1 Thessalonians iv. 17. Leaving the gospels, we come to Acts xxiv. 15: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Are we not now beginning to see the day star arising? for here we already see a few of its first rays. Distinctly he says, "There shall be a resurrection of the dead, *both* of the just and of the unjust."

Here then you have this truth plainly stated, after that which we have already read.

Now read our passage again, "Every man in his own order," in the light of the foregoing. The next passage is Colossians iii. 4: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." But how do we get into the glory? Observe, He is to "appear," but not alone. Then who is to be with Him? It distinctly says, "Then shall *we* also appear with Him in glory." But how did we get into the glory if we were not caught up before? When does He appear? To whom does He appear?

Let us search and see if there is not some definite passage which clearly answers these questions. In 1 Thessalonians iv. 13–17:"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Three things are mentioned; do not confuse them. First of all He descends with a "shout." The word translated "shout" is the word which is used to denote the sound which the captain of those great galleys, with their many hundreds of rowers, gave to keep them in time. As they drew back their oars he gave a shout, and as he shouted they went forward. Or as the conductor of a great choir gives the time, and this is the word given from the chief person or personage, "a shout." And here it is God Himself. Christ "descends" into the regions of the air; and when He does so there is, second, the voice of the archangel, and then the third, the trump of God. And after these three things have gone forth—the "shout," the "voice," the "trump"—then "the dead in Christ shall rise first: then we which are alive and remain shall not go before those who are asleep, but are to be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord." Will any candid mind tell me that that means all one great event—that it means the wicked as well as the dead in Christ? No! I believe there are those of you here willing to accept the fact that there is something to take place with regard to the dead in Christ, before anything takes place with regard to the general mass of the dead. And mark it once more in regard to this passage. Here we have the coming of the Lord down to the region of the air, but not coming *to* the earth. Here we have a people coming up from the earth, raised, and caught up to meet Him in the air. And there is no mention of any of the dead who are not included in the expression, We which have believed. (*v.* 14.) It is the first stage of the great coming, while He waits for a little in the air over the earth, and gathers His people together; and there—I am not going to dwell upon it—but there He gathers them before His own judgment-seat, the "Bema." Not to a criminal judgment-seat, but to give the rewards. (2 Cor. v. 10.) Then He comes in 2 Thessalonians i. to the earth personally. Then we come to Hebrews xi. 35, where we read of a "better resurrection," as distinguished from some other resurrection. Again, in Revelation v. 9, we enter, as it were, into the full blaze of this glorious rising sun, this "blessed hope." I know some say that these verses refer to the Jews, some to the Gentiles; but we read they are to be "of every kindred, and tongue, and people, and nation." And after this song of the redeemed in heaven, we read in chapter vi. of similar events to those recorded in Matthew xxiv., and other places.

When we come to the close we find that in Revelation xx. 5 we hear of a first and a second resurrection; and that they are divided by a period of a thousand years. And if people ask what that thousand years is, all I have to say here is, it is an interval, a period of time. We know that in 1 Cor. xv., with which we began, we have an interval—though it is not expressed as regards its length. "Christ the firstfruits; afterward they that are Christ's at His coming; then cometh the end." We know there have been 1800 years and more between "Christ the firstfruits" and the event we now are looking for.

Why is it said, "Then cometh the end"? if there is to be no interval between the end and the other two? Thus we have travelled through the whole of the New Testament, and I ask you to consider if the Old Testament, in its type of the harvest, is not a clear illustration of an order? First a sheaf, then the Pentecostal gathering, then the gathering of the whole harvest. May God give us wisdom and understanding in this "order" of the appearing of our Lord and Saviour Jesus Christ for His name and glory's sake.

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"RIGHTLY DIVIDING THE WORD OF TRUTH."

BY THE REV. DR. BULLINGER.

(*At the Carlisle Conference, May,* 1894.)

WELL may we say, as Cornelius said to Peter, "Now, therefore, are we all present before God to hear all the things that are commanded of us by God." We are not present to hear the words of man, or the views of man, except to test them by this word of God, "Ye do err, not knowing the Scriptures." If we do not know the Scriptures with regard to this, or any other subject, we cannot but err. If we know all that the Scriptures tell us we know all that can be known. We have nothing else to tell us anything about these great truths. This precious word of God has many names and titles. In 2 Tim. ii. 15 we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is the sort of study that we all need. The reason why we are not all of one mind on many important matters is because we do not "rightly divide the word of truth." A workman must do his work correctly, according to the plan which has been made for him, whether it be in erecting a building or in doing any other sort of work. The work must be done "rightly," or the workman will be "ashamed." That is what our work is with regard to God's truth. Unless we "rightly divide" it we shall be ashamed.

If God is speaking of our *position* in Christ, and we apply what He says to our *walk;* or if we apply it to our *walk* when He is speaking of our *position* we shall immediately get into difficulties. If you do not carefully distinguish these things; if you do not rightly divide what is spoken of one condition of things, and divide it off from what is spoken of another state of things, you will soon get confused and perplexed.

You have need to do this with regard to the two natures. The old nature and the new nature, I mean. The old heart and the new heart. The old nature which can never be improved, and the new nature which "is created in righteousness and true holiness." The old nature which cannot do right, and the new nature which cannot do wrong. Unless you rightly divide the word of truth with regard to what is said of these two things, you must have error, and confusion, and shame.

So also with regard to this great subject—"the Jew, the Gentile, and the Church of God." The churches have not rightly divided the word of truth with regard to this very important subject. Many scriptures written of the Jew are read as though they are written of the church, that is to say, they are so read in sermons, hymnbooks, and even in the chapter headings of the Bible. The "Jew" has his standing, his hopes, and his destiny. The "Gentiles" have their special message from God, and their destiny too, but "the Church of God" has something different from both. It is composed of both Jews and Gentiles who are being called out to form a new body, distinct from both, with a different standing before God, with different hopes and a different destiny. Unless we "rightly divide the word of truth" with regard to these three important subjects we shall have nothing but confusion.

So also with regard to the coming of the Lord Jesus Christ. We read of that in various aspects. We read of Christ's coming as a Friend and Saviour and Deliverer of His people; coming to crown them with glory and complete their salvation. We read also of His coming as "a thief in the night," and also of His coming in judgment. Well, unless we "rightly divide the word of truth" on this subject we shall have nothing but confusion. It was so at His *first* coming. It is hardly scriptural to speak of Christ's "first coming" or of His "second coming." These are mere human expressions. Many of our differences arise from our definitions of these things. If we could always use scriptural terms we should have fewer differences. The Saviour came, but He was rejected, and therefore He has to come again. It is like a suspension of His first coming. The *first* coming was not one act occupying but a moment of time; there was His birth at Bethlehem, and His life of thirty years and more upon this earth. All His words and works and miracles went to make up what we speak of as His "first coming," and yet the faithful Jew, in reading the word of God in Micah v. 2, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He COME FORTH unto Me that is to be ruler in Israel." When Herod asked the scribes where Jesus was to be born, they quoted this prophecy, which was perfectly familiar to them.

In passing let us learn this lesson. They knew where this Governor was to be born, but they had no place in their hearts for Him, and their very knowledge of Scripture was used to compass His death. Nothing will take the place of love of the heart. Let us ever remember this, that apart from the occupation of the heart with the Christ whom they revealed and of whom they testified, our knowledge of the Scriptures will only puff us up, and it may be even used against the truth of God. Then the pious Jew, after reading Micah v., would read on, and would come to Zechariah ix. 9, and would read, "Rejoice greatly, thy King COMETH UNTO thee." There was nothing to show him that there would be thirty years betweep these two comings. Christ was to "*come forth*" at Bethlehem and He was to "*come unto*" Jerusalem. May it not be so at His coming again? May there not be a counterpart of these two—the "coming forth" and the "coming unto." I think that is the key to "rightly dividing" the prophecies with regard to His second coming. There will be the "*coming forth*" into the air for His people to receive them to Himself, and then afterwards—but we do not know how long afterwards it will be, but certainly at some period—there will be the "*coming unto*" the earth *with* His people. So that if we are to "rightly divide" the word with regard to His second coming, we shall have to think of the events, as we read them, and see whether they refer to His first coming forth from the heavens into the air to gather His people unto Himself; or whether they refer to His coming unto the earth at a subsequent period with His people. In 2 Thessalonians 1 there is a passage regarding which the minds of many are not quite clear. The sixth verse, speaking of the judgments of God, says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"; *i.e.*, when Jesus is revealed with His mighty angels *we shall be at rest.* It will be tribulation for the world, but not for His people, for they will then be with Him. Why? The eighth verse speaks of the judgment, and the ninth verse of the completion of the judgment, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." "*When He shall have come.*" That is the key to this chapter. The verb is the future tense and the subjunctive mood, and it is surprising that so many should pass it over. It is literally "When He shall have come." When He comes in judgment to the earth, He shall already have "come forth" into the air to take His people to their rest. When He comes to punish with everlasting destruction those who obey not the gospel, that will be when He shall already have come to be "glorified in His saints."

We have also to "rightly divide" the word of truth with regard to resurrection. We talk about a "general resurrection." I suppose that is an expression which is in the mouths of the great majority of Christians. They have a very vague understanding of it, and a very vague hope with regard to it. Now this is the very subject of which our Lord said, "Ye do err, not knowing the Scriptures nor the power of God." We should never have known anything at all of the resurrection if it had not been revealed us. And it is only from that revelation that we can know anything at all about it.

With regard to judgments we have also to "rightly divide the word of truth." Each of these points really forms a subject for an address by itself, but I would rather give you a synoptic view of the whole, so that you may see the importance of this injunction which Paul gave to Timothy by the Holy Spirit. There are three judgments. You read of one in 2 Cor. v., another in Matthew xxv., another in Revelation xx. The popular reading of these passages is that they all refer to one and the same thing. When the Word is so read it is not "rightly divided" at all. Do these three scriptures refer to one and the same judgment? We have seen that the resurrection did not. One is called the "resurrection of life," and the other is called the "resurrection of judgment." Now with regard to 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Many Christians get themselves into great trouble through not perceiving and "rightly dividing" this scripture. Who are the "we"? Does this refer to everyone? No. The "we" refers to the writer and those to whom he wrote. It refers to those "who labour that they might be accepted" of Him. This ought to be translated *acceptable, well-pleasing*. We *have been* "accepted." Having been "made accepted" we do not labour to be accepted now. We want to be "acceptable." We want our work to be well-pleasing and our walk to be well-pleasing. But we are not labouring to be "accepted." If we are we shall be ashamed, and shall have reason to be ashamed. No, it is because we are "accepted" that we labour to be "acceptable" to Him. The "we" consists of those who "walk by faith." (*v.* 7.) "We" then shall stand — must all "appear" before the judgment-seat of Christ. That word *appear* is translated in the immediate context as "*be made manifest*." We must be made manifest before the judgment-seat of Christ. What for? "To receive the things done in the body." For what? For *reward* or *the contrary; i.e.* loss of special reward for service. Read 1 Cor. iii., where you will find that this is the appearance or manifestation of God's saints before the "*Bema*" of Christ. The *bema* was a raised platform from which the judges gave the prizes in the Olympian games. It was never a bench before which the criminal was tried. Those who stand before that *bema* of Christ appear there *in His own image.* They have already got glorious bodies "like His own glorious body." They are there not to be judged for their *standing* but for their *service.* For the buildings they have erected, for the souls they have ministerially built on to the foundation which is already laid—even Jesus Christ. This judgment only concerns the saints of God. They are manifested there; they receive their reward there, and they stand there, raised, accepted, and glorified, in the presence and likeness of Christ. In Matthew xxv. 31 we read, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth the sheep from the goats."

Notice here that there is *not a word about resurrection.* In "rightly dividing" this from the other you must notice that. There is something about resurrection in the other; for if you will notice the context you will see that it is introduced by the thought of resurrection in the previous chapter. Who are gathered here? "All nations." Out of 132 times that this word occurs, 92 times it has been translated Gentiles, and if it had been translated *Gentiles* here, it would have saved many people from receiving the popular view of a general resurrection and a general judgment. "Before Him shall be gathered all the Gentiles." This is no new revelation. If you turn to Joel iii. 2 you will read, "For, behold, in those days" (read the previous chapter to see what these days and times are), "when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land." The Jews cannot be here, for it is written that "they shall not be reckoned amongst the nations." (Num. xxiii. 9.) And the Church cannot be here, for it is "taken out from *all nations*." (Acts xv. 14.) Who have you left? None but the *Gentiles*. Now the *ground* on which they are judged is only one point; it is that they have ill-treated those whom the Judge addresses as "My brethren." Surely those who, having despised this day of grace and taken pleasure in unrighteousness, are condemned to everlasting punishment will have something more to answer for than how they have treated the Jews. So far from this being *general*, it is very partial, both in those who are judged, and for what they are judged. Then their reward is not *our* reward, not the reward of the Church. See verse 34: "Then shall the King say unto them on his right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "From" the foundation of the world. But when the Church of God is in question it is "before" the foundation of the world. Ephesians i. 4: "According as He hath chosen us in Him *before the foundation of the world*, that we should be holy and without blame before Him in love." Then again in 1 Peter i. 20. Thus, with reference to the Church of God, it is "before" the foundation of the world; but *here* it is not the Church, and therefore the Gentiles' portion is prepared "*from*" the foundation of the world.

There is *another* judgment in Revelation xx., at the close of the thousand years, and the *place* is not the throne of the glory of the Son of man, as in Matthew xxv.; not the Bema of Christ, as in 2 Corinthians v., but it is the *Great White Throne.* All who stand before that throne will be raised from the dead. There is not a word of resurrection in Matthew xxv. Is it not strange that in Matthew, where there is no mention of resurrection, man puts it in? In Revelation, where resurrection is mentioned, and only those are there who are raised from the dead, man puts everybody. All who stand before that great White Throne, and whose names are not in the Book of Life, will receive the judgment of the lake of fire. It is said that they are "judged according to their works." *We*, beloved, shall never come into this judgment. "He that heareth My word, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." That settles it for us, and now, thank God, "there is therefore now no condemnation to them that are in Christ Jesus." The important question for us is to "rightly divide" the word of truth with regard to ourselves, for *we* ourselves shall be divided presently in other ways. In John vii. 43 we read "*that there was a division amongst the people because of Him*"—those who were for Him, and those who were against Him. When He appears in the air there will be another division amongst us, and it will be because of Him. Let us see that there are no divisions amongst ourselves; but let us be divided from all that is contrary to Him, and then our division will be "because of Him," and we shall have the blessed hope of looking forward to our gathering together unto Him to meet the Lord in the air, and "so to be for ever with the Lord."

Contributed Articles.

GOD'S "REMEMBRANCE" OF BABYLON THE GREAT.

Rev. xvi. 19; xviii. 5.

(*Concluded from page* 33).

IN considering the call of Jeremiah, we note that he was ordained to be a prophet to the *Gentiles*, and that while yet in his mother's womb. (i. 5.) Child though he was when the Lord put His words into his mouth, he was made "a defenced city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." (i. 18.)

His assumption of the prophetic office commenced with two visions, the vision of the *almond-rod* and the vision of the *seething caldron*.

When interrogated regarding the former, as to what he saw, he replied, "I see a rod of an almond-tree," to which the Lord replied in a way not uncommon in Scripture, by the figure of *paronomasia*,* "Thou hast well seen: for I will watch over my word to perform it," the Hebrew for "almond" being *shaked*, and that for "watch over" being *shoked*. (i. 11, 12, R.V.) The almond is a symbol, and as a symbol it calls for interpretation. We must consult Numbers xvii. When Aaron's rod "budded and brought forth buds and bloomed blossoms, and yielded ripe almonds" (R.V.), it was kept "for a token against the children of rebellion." Taking the two passages together, then, it would appear that the almond is not a symbol connected with God's promises to man, as the olive and the vine, but indicates what God is in Himself with regard to His word of judgment upon children of rebellion.

Next Jeremiah beholds a seething caldron, with the face turned towards the north. This is explained, "Out of the north an evil shall break forth upon all the inhabitants of the land."

So just as Paul, who was to be the Apostle of the Gentiles, was sent first to his own people, Jeremiah, appointed to be prophet to the Gentiles, must first carry a message to his own people. But let unbelievers of the Gentiles take heed!

Chapters two to twenty-four are, accordingly, occupied with the consideration of the sin of the nation. The main theme, then, commences in chapter twenty-five. It shows the whole government of the earth upset, the nations drunk and mad, because of the cup of the wine of the fury of the Lord.

Chapters xxvi. to xxix. show the message rejected, and a lie believed. In chapters xxx. to xxxiii. we have God's gracious promises through Messiah with regard to the ultimate redemption of the inheritance; in xxxiv. to xli. the insolent behaviour of Zedekiah, belief of the lie having developed into open defiance in xlii. to xlv. warnings regarding Egypt; while xlvi. to lii. close the book, bringing us back to the subject of xxv., giving us the details of what is set forth in the chapter with regard to the various nations and the ultimate outcome.

As regards Judah and Jerusalem, what we are there told is that the children of Israel and the children of Judah will together seek, in tears, the Lord their God, and make inquiry concerning Zion, desiring to make an everlasting covenant with Him. Egypt is dealt with at the head of the list; then follow the Philistines; then Moab and Ammon; then Edom then successively Damascus, Kedar, and Elam; lastly, and in great detail, Babylon is dealt with, showing how the great oppressor should finally meet with retribution, and thus, later than all the other nations, take and drink the cup of the wine of the fury of Jehovah.

As regards the epoch when these things will happen to Babylon, the Spirit, speaking by the prophet, does not appear to leave us in any doubt. It could not be *before* the rise of the four Gentile empires, as Babylon was then required by Jehovah as His sword, punishing all the nations including Jerusalem and the cities of Judah. It could hardly be at any time *during* the sway of those empires, as it has been already shown that that period is outside the scope of Jeremiah's prophecy. Must it not, then, be *after* the conclusion of Gentile domination?

When, then, is it?

We are told at the outset. The fiftieth and fifty-first chapters are the ones that give this account of the day of reckoning with Babylon for the plunder of the vessels of the temple, and for the destruction of the temple itself. We are at once told, in the first 5 verses of the whole 110, that these things will happen in days when "the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek their God; they shall inquire concerning Zion with their faces thitherward, saying, Come ye and join yourselves to the Lord in an everlasting covenant that shall not be forgotten."

So again it is written in l. 20, "In those days, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found."

That surely did not happen in the days of Belshazzar, when Darius, the Mede, took the kingdom.

The reader will, therefore, be spared any dissertation as to the effect the dispersion of the Elamites had on the westward flow of Aryan nations; no learned remarks will be made as to the connection between the Protomedes and those

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* When two words, though differently spelt, have a similar sound in pronunciation.

"Medes" who are spoken of in li. 28; information will be withheld as to whether it was or was not Cyrus who overthrew Belshazzar, and as to whether the victor entered the city from the north or from the south; while as regards Nabonidus, of whom infidel writers delight to say so much, we hope our readers will forgive us if we ignore the existence of that worthy altogether.

On the other hand, for those who hearken to the Lord's voice, there is further matter of deep interest.

Why, once clearly see that Jeremiah xxv. is unaccomplished as regards Babylon, and that that unaccomplished portion, conjointly with chapters l. and li., remains in its entirety to meet with its fulfilment after the times of Gentile rule are over, after the great *Pseudos* of 2 Thessalonians ii. has been believed by all the unsaved dwellers upon earth, after the Book of the Inheritance has been opened by the Lion of the tribe of Judah, after God's four sore judgments have been again upon the earth, the sword, the pestilence, the famine, and the noisome beast, nation rising up against nation, and kingdom against kingdom, *then* we can see that this *will be the time when "Babylon the Great" will be "remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath*!" (Revelation xvi. 19.)

Those who believe God are not likely to have much difficulty in seeing to what this refers. What God is remembering is that He gave Jeremiah a certain cup, saying to him, "Take the cup of the wine of this fury at my hand, and cause all the nations to whom I send thee to drink it"; that amongst them was Babylon; and He decides that the time has come for the accomplishment of His word to Jeremiah, and the retribution for the destruction of that temple of which He gave the pattern to His servant David.

If the reader can grasp this, he will understand that Rev. xvii. and xviii. are in part an amplification of what is set forth in xvi. 19, and that the subject is finally disposed of in xix. 1–4. In fact, he is recommended to read rapidly Jeremiah l. and li., and then Revelation xvi. 19 to xix. 4, when the following remarkable parallelisms between the Prophet and the Apocalypse will at once become apparent; say

(1) Rev. xvii. 1 with Jer. li. 13.
(2) " xviii. 2 " " li. 8.
(3) " xviii. 4 " " li. 45.
(4) " xviii. 6 " " l. 15.
(5) " xviii. 19 " " l. 13.
(6) " xviii. 20 " " li. 48.
(7) Rev. xviii. 22, 23 " " l. 15, xxv. 10.

There is very much more that might be said about Babylon the Great. We might point out interesting facts regarding the use of the several terms—the Woman, the Harlot, and the City; and the contrast these bear towards the several terms used of the heavenly Jerusalem—the Woman, the Bride or Wife, and the City. We might dwell upon the intoxicating wonder there will be in the earth when men behold, not merely a restoration of the city of gilded palaces and the broad walls, which in an almost incredible space of time were erected by the great son of Nabopolassar, Nebuchadnezzar the Great, but when they see realized the efforts of the rebels at Babel to build the city in such a form, in such a way, and of such a character that God found it necessary to say, "Come, let us go down." But to go into all these matters would be to depart from the insulation of the special subject of this paper, which is an endeavour to prove that the fulfilment of the word of God to Jeremiah the prophet involves the future erection of a costly city on the banks of the Euphrates; that the question is not whether or not we are to find a place for the Church of Rome somewhere in the Apocalypse, but whether we are going to believe that God means to fulfil His word to Jeremiah and to John, that He has a work of retribution to perform in the land of the Chaldeans upon the king and city of Sheshach. For this essay only touches upon a single aspect of Babylon, and Babylon is an enormous subject, having many aspects quite distinct from the one here presented.

In conclusion, let us notice again the symbol of the almond; for God will watch over His word of judgment to the children of rebellion at Babel, or Babylon, to perform it. Yes; though twenty-five centuries roll by ere He make the king of Sheshach drink of the cup of the wine of His fury, neither he nor his city shall escape; for every word will come true. Note the triplet of words indicative of divine derision—

Shaked—Shoked—Sheshach.

The whole is based on word-play, as shown in the foregoing; for the Babylonian theosophists loved, and their modern representatives love word-play. Their symbols, too, were framed so as to admit of many solutions. We now make them a present of a fresh solution (which, whether they think it applicable or not, has this merit, that it will come true) of their famous symbol of

SSS

THE EPISTLE TO THE ROMANS

AND THE FALSE GOSPELS OF TO-DAY.

II.

AFTER the first seventeen introductory verses of chap. i. the three main divisions of the Epistle to the Romans are:

I. Doctrinal, to end of chap. viii.
II. Dispensational, chaps. ix., x., and xi.
III. Practical and Hortatory, xii. to end.

This simple division into sections is obviously ignored by those who, being ignorant of the doctrines of Grace, mix up in their exegetical teaching statements relating to Jews and Gentiles as such, with the plain and gracious promises to Christians which are summed up at the close of chap. viii.

For instance, how many commentators, ancient and modern, by ignoring the great sub-division between chapters viii. and ix., apply the words relating to Gentiles of chap. xi. 22, "otherwise thou also shalt be cut off" to the children of God, of whom it has been distinctly declared in chap. viii. that nothing shall ever separate them from the love of their Heavenly Father and their Lord and Saviour Jesus Christ?

This is not to "rightly divide" the Word of God, but rather to wrest it from its true meaning—it is not to comfort and establish the people of God, but to grievously distress and perplex those who depend on such commentaries.

Gentiles who do not continue in God's great kindness offered to Gentiles in this day of Grace will undoubtedly be cut off from their special place of advantage in the Olive Tree, but true Christians—whether they were Jews or Gentiles it matters not—will never be cut off, nor will any true sheep of the Good Shepherd ever perish, for they have eternal life, and no one is able "to snatch them out of the Father's hand."

God does not contradict Himself, nor does He break His promises, as these false teachers suggest.

Such a mistake as the one indicated above at once shows that the writer or preacher who is guilty of it has no authority to speak to his fellow-men on the subject of the Gospel of the Grace of God.

Before considering the sub-divisions of the first eight chapters, it is well to remember that the Epistles of the great Apostle of the Gentiles were the first inspired writings of the New Testament which were given to the first generation of Christians. The Epistle to the Romans was written thirty or forty years before the gospel of St. John. As it contains a very complete and inspired definition of what Christianity is, this consideration is all the more important.

Moreover, though infidel writers and opponents of Christianity have foolishly stated that there were grounds for disputing the authenticity of one or other of the Gospels, no single critic, not excluding Renan himself, has ever questioned the authenticity or genuineness of the Epistles to the Romans, Galatians, or Corinthians.

It is essential to remember that the trial of man had come to an end when God communicated the Gospel of His Grace to the Apostle Paul. He did not receive it through the Twelve Apostles, nor by reading the Four Gospels, for the earliest of them was not written until years afterwards. He received his Gospel by special revelation. (Gal. i. 12.)

Evangelists who preach only from the Four Gospels or the Acts of the Apostles, altogether ignoring the gospel of the Grace of God as set forth in the Pauline Epistles, apparently forget that the Four Gospels and the Acts of the Apostles describe *historically* how Christ and His teaching were *rejected*, and how after His crucifixion and resurrection the testimony of the Holy Spirit was rejected also.

The Four Gospels and the Book of the Acts belong to the historical portion of Holy Scripture, and are as integral a part of Jewish *history* as the Books of the Kings or the writings of the Prophets.

The Gospel of the Grace of God is not found in Matthew, indeed the word "grace" does not occur once in Matthew or in Mark.

It is true that "Grace and Truth came by Jesus Christ." (John i. 17.) But all this grace and truth and love were rejected by the Jews, when they would not have Him who is the Way, the Truth, and the Life to rule over them.

His glorious kingdom and gracious rule of righteousness have been postponed till they are introduced by judgment, as both Old and New Testaments declare; and we are now to shew *faith-obedience* to God by believing His gospel of infinite love and grace concerning the Son of His love, "Who was delivered for our offences, and raised again for our justification." "The just shall live by faith." If God is not believed, how can there be justification?

Modern false or imperfect gospels are often nothing but garbled extracts from the *historical* portions only of the New Testament. The Epistles containing the specially revealed Gospel of Grace are not the foundation of modern preaching. Romanists, Ritualists, and many popular Revivalists and so-called Christian Socialists preach in this way. How seldom is God's Gospel of Grace to lost man preached after the manner of the Reformers, from the Epistles to Romans and the Galatians!

Man's mouth is closed, and all the world is guilty before God. The historical *proof* of this lost condition is given in the inspired record ending in the rejection of Him who was the gracious King, the Messiah, the Great Prophet, the Son of Man, and the Son of God.

And after Atonement was made, by the shedding of His precious blood, and the Holy Spirit had come, it was of no avail, Man hardened his heart against God, and would not ask Him to send back again the One whom they had rejected and crucified.

God's gospel to Jew and Gentile alike is plainly set forth in the Epistle to the Romans; why then is the teaching of this Epistle so conspicuously absent from Ritualistic, Neo-Ritualistic, and Revivalist preaching? Why do the leaders of the so-called Church Forward Movement never tell men that they are lost sinners and that God's decree is "The Just shall live by faith"? Why do they so openly despise the Gospel of His Grace, by degrading and watering down His Truth so as to accommodate it to their ideas of "The Service of Man"?

(*To be continued, D. V.*)

◆

EVOLUTION AND CHRISTIANITY;

OR, PROF. DRUMMOND'S "ASCENT OF MAN," &c.

II.

LORD SALISBURY'S remarkable address before the British Association Meeting at Oxford calls for a reply not only from Professor Huxley and evolutionists of the Agnostic Philosophy of Herbert Spencer, but also from Theistic Evolutionists such as Professors Henry Drummond and Le Conte.

Lord Kelvin's (Sir William Thomson's) mathematical calculations relating to the earth's internal heat and cosmic evolution generally, will have to be answered by Biologists, to whose hypotheses these calculations, if correct, are simply fatal.

While clearly distinguishing between Monistic Evolutionists of the type of Professor Haeckel of Jena, who deny design in Nature, and despise Revelation altogether, from Theistic Evolutionists such as Professors Drummond and Le Conte, who recognise design, and believe, to some limited extent, in the Word of GOD, we cannot shut our eyes to the fact that until Lord Kelvin has been fairly answered, such books as the *Ascent of Man*, which uphold the Darwinian hypotheses of the origin and transmutation of species and the gradual evolution of all races of men through animals, from simple protoplasmic forms of life, need not be regarded as anything else than foolish attempts to shut up the Creator to certain "fixed laws," which after all are *not* fixed nor necessarily exclusive nor conclusive against other methods of creation.

We propose for the present, therefore, to hold back our articles on Professor Drummond's books until he or some other Theistic Evolutionist has answered Lord Kelvin's carefully argued statements as to the mistakes of Geologists and Biologists in general. The Cosmic evolution of La Place and the Biological evolution of Darwin and Huxley are as hypotheses antagonistic to each other, and mutually destructive.

Meanwhile we who believe that there is more Divine philosophy and true science in the Word of God than in the books of all these writers, are in no way perplexed by the awkward predicament in which these modern scientists find themselves.

The true answer to all these theories is to be found in the Word of GOD alone; but it will be time enough to produce the arrows from the quiver when Evolutionists of all sorts are ready with anything like a unanimous proposition.

Is such forthcoming? Can Professor Drummond help them out of their difficulty? To do this might be for them a greater matter than the "greatest thing in the world."

Notes for Bible Study.

THE LIVING WORD & THE WRITTEN WORD.

IN *Dr. Bullinger's Lexicon and Concordance*,[*] under the word "WORD" there is the remark that the same thing is predicated in many cases concerning the Lord Jesus as *the Living Word*, and the Scriptures of Truth as *the Written Word*. A few examples are given. This remark induced the late Miss Anne Maine, of Leamington, to work the subject out in a small pamphlet, which she afterwards published under the above title.[†] We append a few examples of

SIMILAR PREDICATES OF "CHRIST" AND "THE SCRIPTURES."

"His name is called THE WORD OF GOD"	Rev. xix. 13.
They "pressed upon Him to hear THE WORD OF GOD"	Luke v. 1.
The *Prince* of PEACE	Isa. ix. 6.
The *Gospel* of PEACE	Rom. x. 15.
Jesus said, ..."No man cometh unto the Father, but BY ME"	John xiv. 6.
"Make me to go in the PATH of Thy *Commandments*"	Ps. cxix. 35.
"*Jesus* saith unto him, I am THE WAY"	John xiv. 6.
"Teach me, O Lord, THE WAY of *Thy Statutes*"	Ps. cxix. 33.
"I am . . . THE TRUTH"	John xiv. 6.
"Thy Word is TRUTH"	John xvii. 17.
Christ—"Full of grace and TRUTH"	John i. 14.
"All *Thy Commandments* are TRUTH"	Ps. cxix. 151.
"These things saith He . . . that is TRUE"	Rev. iii. 7.
"The *Judgments* of the Lord are TRUE"	Ps. xix. 9.
"*Jesus Christ*. This is the true God, and eternal LIFE	1 John v. 20.
"Holding forth the *Word* of LIFE"	Phil. ii. 16.
"A bone of Him shall not be broken"	John xix. 36.
"The scripture cannot be broken"	John x. 35.
"I am the Living Bread . . . if any man eat of *this Bread* he shall LIVE for ever"	John vi. 51.
"Man shall not LIVE by bread alone, but by *every Word of God*"	Luke iv. 4.
"With *Thee* is the FOUNTAIN OF LIFE"	Ps. xxxvi. 9.
"Thy *Law* . . . is a FOUNTAIN OF LIFE"	Prov. xiii. 14.
Jesus said, "I am the LIGHT of the World"	John viii. 12.
David said, "Thy *Word* is a LIGHT unto my path"	Ps. cxix. 105.
"The *Life* was the LIGHT"	John i. 4.
"The *Law* is LIGHT"	Prov. vi. 23.
"*Thou* art my LAMP, O Lord"	2 Sam. xxii. 29
"Thy *Word* is a Lamp unto my feet"	Ps. cxix. 105.
"I, saith the Lord, will be unto her a wall of FIRE"	Zech. ii. 5.
"Is not My *Word* like as a FIRE? saith the Lord"	Jer. xxiii. 29.
"The *Light of Israel* shall be for a FIRE"	Isa. x. 17.
"I will make *My Words* in thy mouth FIRE"	Jer. v. 14.
"To you which believe, *He* is PRECIOUS"	1 Peter ii. 7.
"Exceeding great and PRECIOUS *Promises*"	2 Peter i. 4.
"*My beloved* is . . . chiefest among ten THOUSAND"	Cant. v. 11.
"The *Law of Thy mouth* is better unto me than THOUSANDS of gold and silver"	Ps. cxix. 72.
"*His mouth* is most SWEET"	Cant. v. 16.
"How SWEET are *Thy Words* unto my taste"	Ps. cxix. 103.
"*His Name* shall be called WONDERFUL"	Isa. ix. 6.
"*Thy Testimonies* are WONDERFUL"	Ps. cxix. 129.
"*Christ*, the POWER OF GOD"	1 Cor. i. 24.
"The *Gospel* is the POWER OF GOD"	Rom. i. 16.
Lord, "*Thou* art GOOD, and doest *Good*"	Ps. cxix. 68.
"GOOD is *the Word of the Lord*"	Isa. xxxix. 8.
"Ye have known *Him* that is FROM THE BEGINNING"	1 John ii. 13.
"Thy *Word* is true FROM THE BEGINNING"	Ps. cxix. 160.
"From Everlasting to EVERLASTING *Thou* art God"	Ps. xc. 2.
"The righteousness of Thy *Testimonies* is EVERLASTING"	Ps. cxix. 144.
"Thy throne, O God, is FOR EVER AND EVER"	Heb. i. 8.
"Thy *Testimonies*, ...Thou hast founded them FOR EVER"	Ps. cxix. 152.
"The *Lord* shall ENDURE for ever"	Ps. ix. 7.
"The *Word of the Lord* ENDURETH for ever"	1 Peter i. 24.
"Christ ABIDETH for ever"	John xii. 34.
"The *Word* of God . . . ABIDETH for ever"	1 Peter i. 23.
"Worship *Him* that LIVETH for ever"	Rev. iv. 10.
"The *Word of God* LIVETH for ever"	1 Peter i. 23.
Christ's Kingdom "shall STAND FOR EVER"	Dan. ii. 44.
"The *Word of our God* shall STAND FOR EVER"	Isa. xl. 8.
The STONE . . . "on whomsoever it shall fall, it will grind him to powder"	Luke xx. 18.
"Is not *my Word* . . . saith the Lord, like a HAMMER that breaketh the rock in pieces?"	Jer. xxiii. 2
Christ, "A STUMBLINE Stone"	Rom. ix. 23.
They "STUMBLE at the *Word*"	1 Peter ii. 8.
"Lo, *I am* with you ALWAY, even unto the end of the world"	Matt. xxviii. 2
"Thy *commandments* . . . are EVER WITH ME"	Ps. cxix. 98.
"*Christ* may DWELL in your hearts by faith"	Eph. iii. 17.
"Let the *Word* of Christ DWELL in you richly"	Col. iii. 16.
Christ said, "ABIDE in me, and I IN YOU"	John xv. 4.
"If . . . . my *Words* ABIDE in you"	John xv. 7.
"Hereby we know that *He* ABIDETH in us"	1 John iii. 2
"The *Word* of God ABIDETH in you"	1 John ii. 1
Christ called "FAITHFUL and true"	Rev. xix. 11.
"Thy *Testimonies* . . . . are very FAITHFUL"	Ps. cxix. 138
"Out of *His mouth* goeth a sharp SWORD"	Rev. xix. 15
"*The Word of God* . . . is sharper than any two-edged SWORD"	Heb. iv. 12.
"The *Lord* TRIETH the Righteous"	Ps. xi. 5.
"The *Word* of the Lord TRIED him"	Ps. cv. 19.
Christ a "TRIED Stone"	Isa. xxviii. 1
"The *Word* of the Lord is TRIED"	Ps. xviii. 30.

SIMILAR EFFECTS ATTRIBUTED TO "CHRIST" AND "THE SCRIPTURES."

We are "BORN OF *God*"	1 John v. 18.
"BORN . . . . by the *Word* of God"	1 Peter i. 23.
"BEGOTTEN . . . . by . . . . *Jesus Christ*"	1 Peter i. 3.
"BEGOTTEN . . . . through *The Gospel*"	1 Cor. iv. 15.
"The *Son* QUICKENETH whom He will"	John v. 21.
"*Thy Word* hath QUICKENED me"	Ps. cxix. 50.
"You hath *He* QUICKENED who were dead," &c.	Eph. ii. 1.
"*Thy Precepts* . . . with them thou hast QUICKENED me"	Ps. cxix. 93.
"He that *eateth* me, even he shall LIVE by me"	John vi. 57.
"Desire the sincere milk of *The Word*, that ye may GROW thereby"	1 Peter ii. 2.
"Christ hath made us FREE"	Gal. v. 1.
"The *Truth* shall make you FREE"	John viii. 32.
"The *Blood* of Jesus Christ . . . . CLEANSETH us from all sin"	1 John i. 7.
"YE are CLEAN through the *Word* which I have spoken"	John xv. 3.

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[*] Longmans & Co., 41, Paternoster Row. 15*s*.

[†] Partridge & Co., 9, Paternoster Row, 8pp. 1*d*.

[*] Heb. iv. 12 probably refers to *both* the *Living* Word, and the *written* Word also.

Christ "is able also to SAVE them to the uttermost that come unto God by Him"	Heb. vii. 25.
"Receive . . . . the engrafted *Word*, which is able to SAVE your souls"	James i. 21.
"SANCTIFIED in *Christ Jesus*"	1 Cor. i. 2.
"SANCTIFIED by the *Word of God* and prayer" . .	1 Tim. iv. 5.
"SANCTIFIED through the offering of the body of Jesus Christ once for all"	Heb. x. 10.
"SANCTIFY them through THY TRUTH. Thy Word is truth"	John xvii. 17.
"*Christ Jesus*, who of God is made unto us WISDOM" .	1 Cor. i. 30.
"The *Holy Scriptures* . . . able to make thee WISE unto salvation"	2 Tim. iii. 16.
Christ "HEALED them"	Matt. iv. 24.
"He sent His *Word* and HEALED them" . . .	Ps. cvii. 20.
"Striving according to *His Working* which WORKETH in me mightily"	Col. i. 29.
"The *Word of God* which effectually WORKETH also in you that believe"	1 Thess. ii. 13.
'The *Lord Jesus Christ* . . . shall JUDGE the quick and the dead"	2 Tim. iv. 1.
"*The Word* that I have spoken . . . shall JUDGE him" .	John xii. 48.
"I will go unto *God*, my exceeding Joy"	Ps. xliii. 4.
"*Thy Word* was unto me the JOY and rejoicing of my heart"	Jer. xv. 16.

Illustrations of Bible-Structure.

WE hope in time to encourage many Bible students to take up this fruitful field of research. We are thankful to feel that several have already begun to do so, to their great profit. A friend sends us a brief note on

Genesis xv. 13-16.

A | 13. Abraham's seed. Their sojourning and oppression.
  B | 14. Their oppressors judged, and God's people restored.
A | 15. Abraham himself gathered home in peace.
  B | 16. God's people restored: judgment preparing.

In this passage it will be seen there are four members, and their alternate correspondence is so clear that it needs no further explanation.

But it may help to the understanding of a sadly misunderstood text, if the first member A (*v.* 13) be more fully set forth according to its structure. We render it more literally in order to show this more clearly.

Verse 13.

a | "Know of a surety that thy seed shall be a sojourner in a land which is not theirs,
  b | and they will serve them,
  b | and they will afflict them;
a | four hundred years."

Here note that the two central members b and *b* are practically placed in a parenthesis, and are to be read together. On the other hand, a and *a* are to be read on as though this parenthesis did not exist, thus: "Know of a surety that thy seed shall be a sojourner in a land which is not theirs—four hundred years."

Thus a and *a* cover the whole time of the sojourn; while b and *b* inform us of the service and affliction during a parenthesis of unnamed length, within that time.

Acts vii. 6 follows this structure exactly, and is to be read and understood in the same light.

As a matter of fact and of Bible history, Abraham's seed did *sojourn* for 400 years; but they were *afflicted* in Egypt for *only a part* of that time.

The structure of Genesis xv. 13 shows that the words of prophecy agree with the facts of history.

Selected Gleanings.

HEART SERVICE & GOOD WORKS.

THE Lord looks at the heart. He sees the spring whence all our service proceeds. And, ah! it is to be feared that in our days there are many Marthas and but few Marys. There is so much Christian activity which indeed looks well before the eye of man, but has little worth in the sight of God, with whose approval alone we have to do.

It often proceeds more from a pious nature than from love to the Lord. We may as well take this to heart.

Those, alas! are not wanting who have not only little interest in the Lord Himself, but also little in His service. They live to themselves and to the world, and are content that their conscience is at rest before God as regards sin. But how unworthy are such thoughts! How ungrateful is such a heart for the unutterable love of the Lord, who has given His life for us, and has chosen us to be partakers of His glory!

Dost thou belong to their number, reader? Remember that one great end of the work of Christ, and therefore one great blessing for thee, is lost; for Christ gave Himself for us, that He might redeem us from all iniquity, and purify to Himself a people for His own possession, zealous of good works. (Titus ii. 14.)

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephes. ii. 10.)—From *The Present Testimony*, by J. G. B.

Questions and Answers.

WE have an increasing number of these, and are thankful to find that they are a source of pleasure and interest to so many. One friend suggests their separate publication at the end of the year.

All will be answered in due course and regular order.

This month we give and gladly welcome two important questions which, from the nature of the subject and the character of the writer, overshadow all others.

QUESTIONS 6 and 7

are asked by Dr. David Brown, the expounder of the Post-Millennarian view of the second advent, and the author of the standard work on that subject. He writes:

"As the first number of *Things to Come* invites questions to be answered, I herewith send one or two, which may be followed by some more.

When we are told "to watch," for we know not at what hour the Lord will come—to wait for Him, and to look for Him, when He shall appear the second time—it seems at first view impossible to do this if a thousand years were to elapse before He comes. But when we read such passages as the following, we begin to suspect that we are taking too narrow a way of reading the command, to wait for the "second coming" of the Master: "Go ye" (the Lord Jesus to His eleven disciples on the mount of Olives, when He was about to ascend to heaven)—

"Go ye into all the world, and preach the gospel to every creature," or as given in more detail, "Go make disciples of all nations, baptizing them and teaching them to observe all things whatsoever I have commanded you."

Now my question is, Could this possibly be done? I say not in the lifetime of those eleven men, but within many generations, while Jesus gives them two encouragements to proceed, by telling them that all power (or authority) was given in heaven and in earth, and that He was with them in this missionary work alway (all the days), even unto the end of the world, or to the end of the age (if you will), for it is all one to my present purpose, since it is agreed on all hands that the end referred to here is the time of His second appearing. Yet still the command holds good, "Watch, for ye know not when your Lord shall come."

One other passage may be enough on this head.

The Thessalonian Christians, we are told, not only "turned to God from idols to serve the living and true God, but also to wait for His Son from heaven." (1 Thess. i. 10.) Misunderstanding what the apostle had taught them on this subject, they seemed to have thought that Christ was about to appear immediately, insomuch that some would not even work, and some pretended that the apostle had written a letter to them to expect Him immediately. To disabuse them of this, the apostle wrote his second epistle, and there speaks, "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise, for it will not be, except the falling away come first, and the man of sin be revealed." (2 Thess. ii. 1–10.) Beyond doubt, the many successive events there predicted would necessarily take a very long time for their fulfilment. Yet here again the command stands good, "Watch, for ye know not the hour when the Son of man cometh."

This is my answer to the question, How is it possible to watch for Christ's coming if a thousand years are to elapse before He comes? It is a question, not of figures, but of faith. DAVID BROWN.

Answer by Mr. W. G. CARR, *of Rochester, N.Y.*

The Rev. David Brown, of Aberdeen, says first, "We are to *watch*, for we know not at what hour our Lord will come."

Our reply is—that it was only commanded to *the Jew* to "watch," because many signs were to precede the "day of the Lord," and the coming of the "Son of man." The attitude of the *Christian* is one of "waiting," not "watching," for there is not a single sign to herald the coming of the Lord *for us*. *Watching* would seem to indicate the early advent, while *waiting* might be prolonged to an indefinite period.

Besides this, there is a marked distinction between the coming of the "*Lord*" and the coming of "*the Son of man*." To the Jew, He comes as "Son of man" and as the Messiah; to the Church, He comes only as Lord. To the Jew there are signs, "And when ye see these things come to pass." (Luke xxi. 31.) "When ye shall see the abomination of desolation." (Matt. xxiv. 25.)

The "day of the Lord" refers to His coming to the Jew and the earth; the "coming of the Lord" refers to His advent for His Church.

The former, "the Day of the Lord," is peculiar to the Old Testament, and always refers to His coming in *judgment;* while the latter is a New Testament expression peculiar to the epistles, and refers to His coming in *grace for* His body the Church.

The second reference which Dr. David Brown makes is to 2 Thessalonians ii. 1–10. These scriptures, he truly says, "would take a very long time for their fulfilment," yet here again the command stands good, "Watch; for ye know not the hour when the Son of man cometh."

The fact is that the "Day of the Lord" here referred to must be preceded by a "falling away" or apostacy, by the "revelation of the man of sin"; but this need not shake their minds or give them trouble; for Paul had taught them in the preceding chapter (i. 10) that "He should come to be glorified in His saints, and admired in all them that believe," before He is revealed from heaven in flaming fire taking vengeance on all them that know not God.

In other words, the testimony which he had given and which they had believed (see 2 Thess. i. 10) was that Christians must be gathered and taken away *before* the day of the Lord, and that the "day of man" must first be headed up in the "wicked one" whom the Lord would destroy with the brightness of His coming. Therefore they need not be troubled about a day so far distant, which must be preceded by so many important events, but "patiently wait" (2 Thess. ii. 2–5) the time when they should be "caught up to meet the Lord in the air," and so be for ever with the Lord. (1 Thess. iv. 16.)

Dr. Brown also refers to Matthew xxviii. 19: "Go ye therefore, and teach all nations," &c., and asks, "Could this possibly be done? I say not in the lifetime of those eleven men, but within many generations."

Complete obedience to this command awaits the time, when Christians having been taken away, the Jew is restored to his own land (Isaiah xxvii. 12, 13) with a new heart and a new spirit (Ezek. xxxvi. 26, 27), and will go out to preach the gospel of the kingdom (Matt. xxiv. 14) to the "nations that have never heard His fame, and the isles that never saw His glory." (Isaiah lxvi. 19.) "And many nations shall come and say, He will teach us, and we will walk in His paths." (Micah iv. 2.)

I close with two more references. (Acts xv. 14.) God first visits "the Gentiles to take out of them a people for His name" (referring to the body, the church). Afterwards (He says) I will return (second coming) and build again the tabernacle of David (Jewish) which is fallen down, *then* deal with the residue of men (heathen), nations, and all the Gentiles. For the first we *wait* (1 Thess. i. 10); for the second the Jew and nations who are alive after the church is taken are commanded *to watch*.

In Zechariah xiv. 4 we read, His feet shall stand in that day (the day of the Lord) on the mount of Olives, and the Lord my God shall come, and all His saints with thee. (See verse 5.)

The coming of the Lord *for* His saints being a New Testament truth (kept secret until it was unfolded to and by Paul) is not here seen. But clearly He must come *for* His saints before He can come *with* them.

For this coming *for* we "wait." For the coming *with* they will "watch." Is not the former a pre-millennial coming?

W. G. CARR.

Additional Editorial Note.

The whole difficulty is created by our confusing things that differ. In 2 Thessalonians ii. 1, 2 there are *two* subjects—

1. "The coming of our Lord Jesus Christ, and our gathering together unto Him." This is the one subject on which Paul

had spoken to them while present, and on which he had written to them particularly in the first epistle, especially in chapter iv. This is the coming of the Lord Jesus Christ *for* His people.

2. But there is a second subject mentioned in verse 2, viz., "The Day of the Lord" (see R.V.), which is a very different thing. "The Day of the Lord" is the day when He rises to shake terribly the earth (see its first mention in Isaiah ii.) when He asserts His Lordship over all the world.

Now the apostle had taught them that, *before* this awful day should be revealed, they would already have been "gathered" to be for ever with the Lord. (See Answer to Question 3; 1 Thess. iv. and v. 1, &c.) Nothing was to come between that coming and the heart of the saint. For that coming he was to "wait," regardless of "times and seasons," which had nothing to do with it.

But some false teachers had misrepresented the Apostle, as though he had taught that "the Day of the Lord" had already set in. If that were so, then he had given them (and that "by the word of the Lord") a false hope. If the Lord had opened that day with all its terrors, and they had not been "gathered to Him," then all hope for them had gone, and Paul was proved a deceiver!

Therefore he wrote this *second* epistle in the *interest of* (for such is the force of *ὑπερ*) this all-important truth, and tells them that they need not be "troubled," for "the Day of the Lord" could not come until the apostacy had come, and the "Man of Sin" had arisen. That apostacy had not come, therefore "the Day of the Lord" had not come, and therefore there was no reason why they should not continue "to wait for God's Son from heaven," inasmuch as He might come at any moment.

This was apostolic testimony. Nineteenth century ministers put off "the Day of the Lord" for a very different reason. They say the world is *not good enough* yet. The apostle said, by the Holy Ghost, that it was *not bad enough!* The Thessalonian saints believed their teachers, and we see the result in their practical holiness of life. The churches to-day believe *their* teachers, which they have "heaped to themselves," and we can see the result in abounding and increasing worldliness.

The Signs of the Times.

THE great errors of the day may well be placed under three heads—the Fatherhood of God, the Motherhood of Nature, and the Brotherhood of Man. The first embraces all that is Rationalistic; the second that which is Infidel; the third that which is anti-Christian. In all the movements of the present day we may see the tendency to one or other of these giant errors. The last is perhaps at once the greatest and most prominent of the three, for it is that to which the others lead, and in which they culminate.

In proportion as God is dethroned and the Lord Jesus is dishonoured, so man is exalted, and will in the end be deified.

We again note a few of many of the current facts which may not come under the eye of all our readers.

THE JEWS.

As regards the Jews, events are proceeding with rapidity. The solemn Fasts of the month of Abib, now just over, have awakened in the Jewish mind solemn thoughts as to Israel's past, and anxious hopes as to the future.

The month of Abib, they say, was the month when (1) the forty years' wandering in the wilderness was decreed; when (2) the First Temple was destroyed by Nebuchadnezzar; when (3) the Second Temple was destroyed by Titus; when (4) Bether was taken by the Emperor Hadrian, and 580,000 Jews were slain. It is now identified with *Bittir;* and when (5) the site of Zion was ploughed as a field. (Jer. xxvi. 18, &c.)

The whole nation has been keeping this Black Fast throughout the world, and as each year passes the hope grows stronger that better times are at hand.

The *Jewish Chronicle* has just published two valuable papers by Mr. Haskett Smith, M.A., on "The Holy Land and its future prospects." The first was on "The Jewish Colonies of Palestine," giving an interesting account of these colonies as signs of "renewed life in Palestine," and as affording prospects of the re-occupation of the Land by the Jews. We have not space to quote any of its information.

The second article is on

RAILWAYS IN PALESTINE.

"The establishment of Jewish Agricultural Colonies in various parts of the Holy Land is, as we have already seen, a very remarkable and significant sign of the times; being, as it is, a tangible and practical evidence of the fact that the country, so long desolate, is starting again into renewed vigour of life, and that the ancient people of God are commencing once more to gain a firm and sure footing on the sacred soil.

"Another striking example of the dawn of civilisation and progress in Palestine is to be found in the railways which are either in actual working order, in course of construction, or projected for commencement in the near future. Not a generation ago, such an idea as a railroad in the Holy Land would have been deemed a wild dream of the enthusiast's brain, impossible of realisation so long as the country remained under the dominion of the Moslem. . . .

"In my opinion, the introduction of the railway system into Palestine, and the certainty of its gradually spreading over the country, however slowly, will probably do more than anything else to hasten the return of the Jews to the land of their forefathers. . . . There is no doubt that a sentimental objection against the introduction of the railway system into Palestine has existed, and indeed still exists, in the minds of many people. . . . Of one thing I am certain, nothing will conduce so surely and rapidly to the revival of life and activity in the land; and nothing will probably tend more directly to expedite the re-settlement and re-population of Palestine."

After giving a detailed account of the various railways, projected, in progress, and completed, Mr. Haskett Smith concludes:

"Sooner or later these lines, or the majority of them, will inevitably be established in Syria and Palestine, whilst several smaller branches might be enumerated, completing the network of intercommunication.

"Seeing the stagnant conditions under which the country has lain for so many centuries, this prospect may appear visionary and chimerical to some people; but so did the idea of any railway in Palestine only a few short years ago. The impetus once imparted will be sure to continue and increase, notwithstanding hindrances and obstacles which may be put in its way. The ultra-conservative prejudices of the Moslem and the suspicious fears of the Turk, the ignorance and fanaticism of the Oriental mind in general, may for a time offer more or less effectual opposition to the onward progress of civilisation in Palestine; but they cannot prevail in the end. A bright future of industry, activity, and renewed prosperity is undoubtedly in store for the Holy Land; and the question that Jews have now to consider most seriously is this: How they can practically, as a community and a nation, best avail themselves of the rising tide?"

* * *

Another remarkable sign of the times is seen in connection with

THE WATER SUPPLY AT JERUSALEM. The special correspondent of *The Standard* telegraphs from Vienna, Tuesday, August 21st, "The Turkish Ministry of Public Works has determined upon the reconstruction of the ancient water conduits of Jerusalem, dating from the age of King Solomon.

By this means it would be possible to convey two thousand five hundred cubic mètres of water daily to the Holy City. Of this it is proposed to give one thousand mètres away free of charge to the poor of Jerusalem, the distribution to take place at the Mosque of Omar, the Holy Sepulchre, and other places frequented by pilgrims." These aqueducts will bring the water to the city from the fountains of Arroul. A tunnel is to be built 3750 mètres long, and is to cost £80,000. The aqueduct was still in working order in the time of Christ.

SPIRITISM AND THEOSOPHY.

"THE THEOSOPHISTS HELD THEIR ANNUAL CONVENTION in their hall, Avenue Road, St. John's Wood, a few days ago, when there was a considerable gathering of occultists. Colonel Olcott presided, and there were delegates present from America, India, France, Germany, Switzerland, Holland, and Belgium, Mrs. Oakley Cooper representing Australia and New Zealand. Mrs. Annie Besant, upon whom the mantle of 'H. P. B.' (Madame Blavatsky) has fallen, was attired in a long white flowing robe, in the Indian fashion. The report stated that the regular membership, exclusive of foreign sections, now numbered 8,000. The principal business of the convention related to a long-standing dispute which has threatened to cause a serious cleavage in the ranks of the Theosophists.

"Some time ago Mrs. Besant formulated a series of charges against another apostle of the cult, accusing him of forging the handwriting of a very exalted Mahatma. As this particular Mahatma had been hitherto regarded as the peculiar guiding genius of the founder of Theosophy and her successor, any attempt to tamper with the oracle would naturally excite much criticism. . . . Mrs. Besant now admits that the accused person was inspired by the Mahatma in the written message automatically delivered, and only asserts that he had thought proper to copy this out in the script of the mysterious oracle. He, on the other hand, maintains that the handwriting had been directly transmitted, and he claims to be the chosen medium of the Mahatma in question. Ultimately a resolution was adopted, on the motion of Colonel Olcott, completely exonerating all parties from blame, and expressing emphatic approval of the restoration of brotherly concord."—*Westminster Gazette*, July 31.

The Apostles of the Theosophic 'Cult' do not seem to be altogether persuaded as to the exact nature of their "mysterious oracle," though they seem to be agreed that it is worked by "a very exalted Mahatma."

It appears that they have come to the conclusion that the "precipitated letters" which Mrs. Besant asserted that she had received from the Mahatmas, were inspired by these "Masters" through the handwriting of Mr. W. Q. Judge, of America.

If Mr. W. T. Stead's hand writes automatically under the influence of "Julia," we see no reason why Mr. W. Q. Judge's hand should not be inspired by "a very exalted Mahatma."

We learn from 2 Thessalonians ii. that believing "the lie" will be a judgment on those who received not the love of the truth, but had pleasure in unrighteousness.

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THE *Review of the Churches* for July gives the following extract from *India's Women*:

A HINDU WOMAN'S VIEW OF MRS. BESANT.

"It is not merely the avowed Christian in the zenana that disbelieves in Brahminism. In *India's Women* Miss Greenwood, an Anglican missionary to the zenanas, tells of a visit she had paid to two Hindu ladies, one of whom had lately come from Umritsur to live here, but who 'was by no means a woman who I should say had herself accepted Christ.' And this was her verdict on Mrs. Besant: 'By-the-bye,' said she, 'there is a wonderful *Mem Sahib* now touring about in India. She eats and drinks nothing but milk, and bread, and fruit; and preaches to *men* in big halls in the cities, and what do you think she *says?* Why, she tells us to obey the Brahmins, that theirs is the true teaching, and we cannot do better than follow them. . . . Of course the Brahmins are pleased, and praise her, because they will get more gifts, and worship, in consequence of her teaching. Well, truly this is *Kal Jug!*' [*Kal Jug* is in the Hindu religion the fourth, or last and worst, period of the earth's existence, ushering in finally "Sat Jag," *i.e.*, the period of truth, when righteousness and blessedness will abound.] It is to be hoped that the Englishwoman did not allow the Hindu woman to retain this low estimate of Mrs. Besant's motives. But the glimpse into the female Hindu mind is instructive.

We trust that this paragraph has been read by Theosophists. These deluded people are themselves amongst the ominous products of the "Kali Yug."

A SPIRITIST DEBATE. On Thursday evening, July 19th, at the Pioneer Club, 22, Bruton Street, W., the Rev. John Page Hopps, a Unitarian minister, who is a Spiritualist and the founder of "Our Father's Church"—whatever that may mean—opened and concluded a debate on Spiritism. He said, as reported in *Light* of July 28:

"All the ages had shown traces of it. Some might urge that the existence of Spiritualism in ancient times stamped it as an outgrowth of the ignorance and barbarism of such periods. Yet, if they went into the politest and most civilised communities of the world of to-day—Paris, Vienna, Boston—or looked around them in London, they would find many thousands of people—bright, cultured, intellectual—who believed in these very things that the old barbarians of thousands of years ago believed in. So it was continuous; and if the speaker appealed to antiquity, it was to demonstrate the continuity of belief in this matter, in some shape or other. Then as to the quantity of evidence. It would puzzle them to gather together so large, interesting, and philosophic a literature on any occult topic as had been devoted to Spiritualism. The subject had a whole library of its own, and the amount of evidence set forth in that form was enormous. Next, as to the quality of that evidence. He (the speaker) had an experience of Spiritualism both in England and America, covering from thirty to forty years, and he had found that some of the most thoughtful, educated, sincere, and sympathetic people recognised the claims of Spiritualism, while some of the best scientific people admitted—were bound to admit—that it had a very great deal to say for itself."

Had Mr. John Page Hopps reverenced the Word of GOD, instead of saying that it contains "Satanic blemishes," he would not have been the foolish Spiritualist he now is. Let us see how he was convinced:

"He concluded his remarks with an account of one of the experiences which had finally convinced him of the genuineness of spirit intercourse, which account may be briefly reproduced here. A lady medium, through whose instrumentality he had received many striking evidences of spirit action, being a guest in his own home, he, one evening, proposed an impromptu *séance*, at which only the medium and himself should be present. His request, though premeditated, had been suddenly sprung upon the medium to preclude any question of preparation or pre-arrangement. The psychic expressed her willingness to assist, and together they retired to Mr. Hopps's study, where, under conditions that made it impossible for the medium to use either hand or foot, signed messages were written on paper placed on a table, while the pencil with which the writing was executed was made to move about the room, rapping in various parts of the chamber, frequently in places indicated by Mr. Hopps. A large light appeared and floated about the room, coming into contact with the table and Mr. Hopps in a way that demonstrated its tangibility. Finally, the table was agitated violently, at a distance of many feet from Mr. Hopps and the medium, the noise being heard by Mrs. Hopps, who was in a room on the other side of the hall. This and other concurrent manifestations were conclusive. Whoever was responsible for them, it was certainly not the medium, nor the sitter, the only occupants of the room, the door of which was locked. Of course, as the speaker *jocularly remarked*, it might have been the devil. The phenomena were very vulgar and ridiculous, perhaps, said Mr. Hopps; *but they happened*. It was, perhaps, due to his prosaic and commonplace nature; but such things as these appealed to him more forcibly than sentiments or emotions, which might be explained away, and which at the best could be of no value to any but those who were the recipients of such feelings. It was facts of this kind which had inclined him to a belief in the subject they had met to discuss that evening."

The phenomena certainly were "vulgar and ridiculous." As to the Devil being responsible for them, we scarcely think he would waste his time in convincing the Rev. John Page Hopps of the truth of demonology.

There were plenty of demons in the days of the Gadarene swine, and we know that there are plenty nowadays.

Some think that phenomenon "very ridiculous," but the keepers of the swine did not. So there were others who were convinced of the truth of Spiritism before the Rev. John Page Hopps.

He is mistaken in supposing that we attribute all these phenomena to "the devil."

At a recent *séance*, at which a gentleman on the staff of one of the London daily papers was present, the "spirit," through the agency of the "medium," informed him that the gentleman sitting next him was not wearing a whole shirt, but only a false front or "dickie"!

Charlatanry and buffoonery are evidently not confined to mortals. Spiritualistic *séances* must be made "bright and attractive," after the manner of "Pleasant Sunday Afternoons," by the introduction of "a little folly."

Mr. Page Hopps's *séances* are apparently no exception to this rule.

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BORDERLAND.

The Inner Arcanum of Wickedness is seen in a recent number of *Borderland.* Edited by W. T. Stead. (p. 411.) It is called

"THE WAY OF THE CROSS.

> "Socrates with his Dæmon, Jesus of Nazareth, and Jeanne D'Arc, all dwelt in Borderland, and from its shadows they rule the world, which, when they lived, shewed its appreciation of its greatest(?) by dooming Socrates to the hemlock as an atheist, Christ to the cross as a blasphemer, and Jeanne to the stake as a sorceress and a heretic. . . . As it has been, so it shall be, and should be, for whenever God manifests Himself anew to man, those who regard themselves as in a special sense His worshippers, and the custodians of His truth, declare He is of the devil, and do their bitter best to cast Him down to hell. But 'Thou wilt not suffer Thy Holy One to see corruption," and the resurrection and the apotheosis are not less certain than the cross and the stake."

"RELIGIOUS" MOVEMENTS.

To show how this poison is spreading and how fast the apostasy is coming on we have only to call attention to "Nonconformist orthodoxy" and its relation to Theosophy, showing how easy it will be for all forms of false religion to unite under the Coming Man :

NONCONFORMIST ORTHODOXY.

Dr. Clifford's Sunday Afternoon Conferences would not of course be complete without a lecture by Mrs. Besant. *The Paddington, Kensington, and Bayswater Chronicle* of July 21 gives the following report of her address at Westbourne Park Chapel on Sunday, July 15, "1400 persons crowding the building to overflowing":

> "Mrs. Besant, on appearing on the platform, *had a hearty greeting from the whole audience*, by way of setting her at ease in her somewhat isolated position. *After the usual devotional commencement* Mrs. Besant was introduced to the audience, and was *again cordially welcomed by the great audience*, and at once placated her hearers by saying that Theosophy—'Divine Wisdom'—was the enemy of no man's faith ; it rather sought to take man back to the root of all religions, in which they find their unity. To know it, a man must live his highest. It taught that all souls are divine, and are to grow upwards whence they came. Its inner teaching she could only glance at on such an occasion—its Logos, its Trinity, its Divine essence, of which no man could speak. But as to the universe, which we do know, it was different. Even science now shows us that it and our own bodies are made up of tiny lives, which come and go, which are passing in and without us, and receiving our impress as they temporarily dwell with us. Accordingly Mrs. Besant here entered a grave and solemn plea for the sanctity of the body. 'These tiny lives go from you to me, from me to you, bearing the impress of the good or the bad which we put upon them. They take with them our poison or our health, our vices or our better selves. In this way you may be a blessing or a curse. You have no right to use your body as though you stood alone. It is the temple of the living God. If you are your own enemy in this respect you are the enemy of every man, woman, and child in the universe.'
>
> "Still more, Mrs. Besant went on to say, is this true of the soul. 'If you indulge bad thought you assist at every crime. Every great teacher has laid more stress upon thought than action.' Even the unspoken thought is powerful for good and for evil, for in the subtle ether in which we live it finds its own, and they ally themselves together for good or for evil. Affirming the doctrine of re-incarnation, Mrs. Besant said, with much emphasis, 'As you make yourself here, so shall you be re-born.' She concluded with a fine hortatory peroration on union of the human with the divine, and the urgency of the spiritual claim here and now.
>
> "*A prolonged burst of applause from the audience* assured Mrs. Besant of the success of her address, travelling as it did for the most part on Christian lines. In the vote of thanks Dr. Clifford thanked her heartily for so 'luminous, inspiring, and helpful an address,' bearing as it did so solemnly upon conduct. Her remarks on the unspoken thought were specially interesting and in accordance with the tenet that in morals and religion the fall takes place first in thought.
>
> "The proceedings were exceedingly well conducted throughout, and by their unbroken seriousness and the *high spiritual level* maintained made a powerful impression. The preliminaries and the close of the proceedings well maintained the *distinctively Christian character* of these gatherings."

* * *

THE SECOND ADVENT UNNECESSARY.

In connection with all "Down-grade," this is the distinguishing feature. No one ever yet heard of a Down-grade Minister or Ritualistic Priest waiting for God's Son from heaven. We are not, therefore, surprised to read Dr. Clifford's view on the Lord's coming, as given in *The Daily Chronicle* of August 2.

> "For more than twenty years I have held that the prophecies of the New Testament concerning what is known as 'The Second Advent' were fulfilled for the most part in the years 68 to 70 A.D., and that the 'thousand years,' sometimes called 'the millennium,' date from 70 A.D. to 1070 A.D. I reached these conclusions after long and patient study of all the passages in the Scriptures bearing on the subject, and preached them to my people at Praed Street, not without arousing much inquiry and lengthened discussion. . . . Your book adds to my thankfulness. For I am sure that the promulgation of this interpretation is necessary to take the reproach from the Scriptures cast upon them by the current theory, and also to remove a *lethal influence* from the churches of the Lord Jesus Christ.—Sincerely yours, J. Clifford."

As Dr. Clifford has persuaded his people that the Second Advent and the Millennium are things of the past, we can understand his treating them to a lecture on Tom Paine's *Age of Reason*, and Mrs. Besant's *Wisdom of the Mahatmas.* We shall not be surprised to learn that the "lethal influence" is still more effectually removed from his church by a lecture—with an exhibition of spirit photographs—by the Rev. Mr. Haweis or the Rev. John Page Hopps. We are told in Revelation ix. 2 that "the pit of the abyss" will be opened. When this occurs we imagine there will be something worse than the "lethal influence" of those who have warned men in vain of the coming day of judgment.

* * *

ANGLO-ISRAELISM.

It is the same with Anglo-Israelism. Its teaching is found to culminate in virtually denying the necessity of Christ's coming.

Our article in the July number, "Dan shall judge his People," has elicited from the Anglo-Israelites, in an article written by one of their recognized leaders in their official organ, *The Banner of Israel*, published on August 1, a direct denial, at the very outset, of God's division of mankind into "Jews, Gentiles, and Church of God," as stated in 1 Corinthians x. 32. It is classified as a mere habit of ours and other anti-Anglo-Israelite Christians :

> "The habit is shown in such sentences as, 'The Jews, the Gentiles, and the Church of God is the threefold division which it is essential to bear in mind when we are considering the present time and things to come.'"

The words between the commas being taken from our Preface, explaining our reasons for naming our magazine.

We believe modern delusions to be spiritual diseases, and it is both faithfulness to the Lord and love to the many brethren victimized by them to administer medicine — unpalatable, perhaps, but healing. We are glad, then, to see the effect, so far. The skilful physician never leaves the disease to devour the patient internally, but brings it out on to the surface. Here, then, believers may see what Anglo-Israelism means. It is denial of God's words ; its effect is to render nugatory the hope of the Lord's coming, to deny that the mystery of the Church was hidden in Old Testament times, and specially revealed to the Apostle Paul. When the Lord has come into the air, as in 1 Thessalonians iv., and the events therein detailed are over, the earth still remains, and "Jews," and "Gentiles" remain on it. For what, then, does He "come," if "the Church of God" be not distinct from either? What is there for Him to take away *from* the earth? When these two truths of the Church of God and the Lord's coming were by the Lord's mercy recovered from the Word of God in the early years of this century, a special sect immediately appeared to counteract them, and is still in existence, though enfeebled and discredited ; and now, in Anglo-Israelism, is perceived a cover for the very same quasi-heretical teaching. Satan hates these truths with a bitter hatred.

* * *

THE APPLAUSE OF CHRISTIAN TEACHERS.

THE DOWNWARD GRADE is seen yet further in the growing habits of irreverence in connection with the "Pleasant Sunday afternoon" movement. *The British Weekly* for August 9 praises the "brief, bright, brotherly service" in a well-known chapel in South London, where an audience of some 500 men "*applaud freely in good English fashion.*" Dr. Bradford may well say that "no church is showing itself more in touch with the times"!

Yes, it is all "in touch with the times"—very much in touch; for the times are "perilous times," and these things are a sign of them in fact.

The "fashion" in Paul's day was to beat the preacher with stripes; in Luther's to burn him. But these are days of Religious Picnics and Spiritual Spas at home and abroad, and stripes and stakes would be incongruous. Formerly Satan's plan was to prove to the world that the gospel was an enemy—there was too much in it; to-day he says it is only a bugbear after all—nothing in it, nothing at all, you can take hold of it with your hand. He has no objection to any gospel preaching or teaching, however correct according to the letter of Scripture, where the work of the Holy Spirit is ignored, and carnality is thus openly manifested by the assembly. Not a soul was ever saved, not a believer ever built up in the faith without the operation of God. Salvation and sanctification of walk are not to be sought for in an irreverence and a familiarity that do but betray unconsciousness of the holiness of His presence. It is precisely when redemption is first treated of in Scripture that the holiness of God is first named. (Exodus iii. 5 and xv. 13.) It was the first lesson taught to the first missionary. Can it be that *fin-de-siècle* "Christianity" has not got so far?

Editor's Table.

WE are happy to announce that Dr. Bullinger will, at an early date, favour *Things to Come* with two or three articles on "The Names and Order of the Books of the Old Testament." The subject is as interesting as it is important. There are few Biblical subjects on which accurate information is more needed.

OUR next issue will also contain addresses by Dr. D. M. Stearns, of Philadelphia, U.S.A., Pastor Fuller Gooch, Dr. Neatby, and Dr. Bullinger.

WE are pleased to call attention to the Clifton Conference, which will be held on October 2, 3, and 4. The subject will be "The Church and the World." We cordially wish the chairman (Rev. James Ormiston) and the assembled brethren every blessing.

OUR friend, Dr. Rassam, has kindly sent us an item of rare curiosity. It is a translation of a prayer which is used in every Jewish synagogue, every Sabbath, on the face of the earth. It has the strange peculiarity of being in the ancient *Aramaic;* and, therefore, not being understood by the majority of the people, nor often by the ministers who use it, the prayer itself and its use is not generally known.

The following is a translation of it. Its great antiquity will be at once perceived:

"May deliverance and grace and mercy, with long life, fulness of bread, bodily health, and spiritual enlightenment, be decreed from heaven to the leaders of the People, their teachers, and the holy congregations, those that lie in the land of Israel, and those that lie in the land of Babylon."

ANOTHER piece of antiquity has recently become known. *South Africa* for August 4th, 1894, gives an illustration of a plate or bowl which has been discovered in a cave on a high eminence about ten miles from Zimbabwe in Mashonaland. Round the rim of the plate (which is made of a hard wood unknown to Mashonaland) is a representation of the *Signs of the Zodiac* carved in relief, similar in style of art to the relics discovered by Mr. Bent in the temple at Zimbabwe. Previous observations and measurements of Zimbabwe by Mr. R. Swann established the presumption that the builders were influenced by astronomical and mathematical considerations. The point of interest in this discovery is, that whatever may have been the origin of this plate (Phœnician, Sabean, or Arabian), its makers were familiar with the stellar groupings, and that the number and order of the Zodiacal Signs are to-day the same as in the most ancient times.

WE are glad to hear that Dr. Bullinger's new work on *Number in Scripture* has at length gone to press, and will be published during the autumn.

"OUR WATCHWORD OF HOPE—'MARANATHA.'"[*]

THE writer of this booklet believes [see p. 46] that there is now no event prophecied and which must of necessity happen before the translation of the dead and living in Christ as in 1 Thess. iv. 15–18. This shows that the Word of God is preferred to other books which have had too much influence over the writer as well as over other Christians. Before the author attempts another booklet we would recommend a much closer attention to the Pauline Epistles, for there is much both in *Our Watchword of Hope* and in *Gospels of Water* which, after a fuller and deeper study of the Epistles, would have been omitted altogether or expressed very differently.

"PITHY POINTS ON MISSIONARY SUBJECTS."[†]

A VERY excellent little handbook of diagrams and facts relating to missionary work, which everyone should have amongst their books of reference. A marvel of cheapness. On the whole very correct in the important matter of the use made of quotations from Scripture.

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We thankfully acknowledge the following contributions:—

PROPHETIC CONFERENCE FUND.

	£	s.	d.
1 Thess. v. 13, "Esteem them very highly in love for their work's sake	5	0	0
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[*] By E. J. ALLNUTT. James Nisbet and Co. 6d.

[†] Compiled by CHARLES BREWER. S. W. Partridge & Co., Paternoster Row. One penny.

THINGS TO COME

Vol. I] October, 1894 [No. 4

Notes and Notices.

WE have reached a moment of pause. We look back at the work we have already chronicled, and look forward to that which is prepared for us in the many Conferences which are being arranged and have been fixed. The fruits of the former will for some time be seen in our pages; while our prayers go up for a great outpouring of divine illumination on all the speakers in connection with our Conferences, and on all the writers in *Things to Come*, so that we may be a real help to God's elect in these perilous times.

There have been, and are occasions when "the King's business requireth haste," and there are times when "he that believeth shall not make haste." Let us urge upon our readers to use this moment of pause in giving thanks to God for His grace, for the desire to glorify Him in giving a faithful testimony in this day of His silence, and in making our unceasing prayer that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of Him: that the eyes of our understanding being enlightened, we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints (Eph. i. 17, 18), so that we may be guided, according to His promise, into all truth needful for comfort, stablishment, and strength, in these days of apostasy.

At the commencement of another season of testimony it may be well to again exhort our brethren as to .

OUR PROPHETIC VIEWS.

In an introductory article on "Things to Come" in our first number we set forth our view of the scope of prophecy.

We pointed out that as the Name of Jehovah refers to the present, the past, and the future, so the true scope of Prophecy is in very many instances Presentist, Preterist, and Futurist.

We think it well to remind the readers of *Things to Come* that this magazine is not intended to uphold a one-sided or partial view of prophetic truth.

Many of the speakers at the recent Conferences, whose addresses have appeared in our columns, have given only a futurist interpretation and application of many important prophecies, which by no means exhaust the full scope of the scriptures they were dealing with.

We therefore think it well to call attention to that introductory article in the first number, and also to the note at the commencement of the Conference Addresses, which states that the Editor and the writers of the Contributed Articles do not wish it to be understood that the Conference Addresses necessarily express *their* views as to the *full* interpretation and application of the prophecies under consideration.

This magazine is neither Preterist, Presentist, nor Futurist, *to the exclusion of the other views.*

The Prophecies in very many instances refer (1) to the people in the Prophets' own day; (2) to the great crisis at the end of this age, when the complete fulfilment will come; (3) to a moral and historical *application* in the intervening period.

If a too exclusive attention to this third application of Prophecy greatly marred the writings of many eminent Christian authors of fifty years ago, on the other hand there seems to be a danger of current writers and speakers devoting a too exclusive attention to the second or Futurist interpretation.

For instance, if the Book of the Revelation is used only historically, the solemn and awful judgments of which it speaks are watered down and frittered away by a kind of spiritualizing process which is not only narrow but very misleading; and, on the other hand, if this wonderful book, to the careful study of which such a blessing is promised, is regarded as being written *solely* with reference to the ultimate crisis when God's judgments are in the world, then the present evil workings of Satan to which the Book also undoubtedly refers are not so clearly recognised, and Prophetic study loses much of its present solemn application and lessons for our hearts and consciences.

There is an *Esoteric* as well as an *Exoteric* use of the Prophetic Word. It is a lamp shining in a dark place.

To be occupied with guesses as to who the Beast will be and who the False Prophet in the final crisis, and to shut one's eyes to the great historical masterpiece of Satan and the startling modern developments of Rome and other religious and civil movements, is to run in danger of becoming as useless and unprofitable for "the present distress" as is the Historicist who with his eyes fixed on some striking passing event thinks that all the seals have been opened, and that the name of some new military or civil leader contains without question the dreaded number of the Beast.

Presentist, Preterist, and Futurist are expressions *not found in the word of God*, and are not therefore recognized by us as each and separately filling up the true scope of Prophecy to the total exclusion of the others.

In order therefore to avoid the danger of apparently advocating contradictory and one-sided views we think it well to call the attention of our readers to the fact that while we are not responsible for *all* the views held or uttered by our many friends, we must exercise true Christian charity where some brethren may seem to have some special light on some particular point, though we must as far as possible guard our readers on all matters which are fundamental as to our faith and hope.

FUTURE CONFERENCES

have been arranged for

LIVERPOOL . .	Nov. 20–23, 1894.
BOSTON . .	Dec. 4 and 5 ,,
GLOUCESTER . .	Dec. 11–13 ,,
ROTHERHAM . .	Jan. 22 and 23, 1895.
BRADFORD . .	Jan. 30, 31, and Feb. 1, 1895.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

"MILLENNIAL LIGHTS AND SHADOWS."

By Mr. Geo. F. TRENCH of Ireland.

(At the Edinburgh Conference, June, 1894).

MR. TRENCH read the passage Revelation xx. 1–10, describing the binding of Satan and the reign of Christ for a thousand years, the great revolt at the end of that period, and the destruction of the armies of Gog and Magog by fire from heaven, and said:

I heard the other day a clergyman, who was leading the open-air mission in Cork, remark that every revival in the Church has resulted from the recovery of some neglected or forgotten truth, and that the truth which just now had been brought home to some of them was that the Lord and His apostles were in the habit of going into the open streets and preaching the gospel to the people they found there. What I want to dwell upon is the principle which this clergyman laid down, that a revival comes from the discovery or recovery by the Church of a truth which has been overlooked or forgotten, and if you examine the history of the past you will find that what he said was right and true. There are some of you here, I feel convinced, who are longing that there may come a quickening in the Church, a revival of God's power by His Spirit, that there may be a new wave of blessing right over our land, such as some of us saw in 1859 and subsequent years. If your hearts are in sympathy with such a prayer as that, may it not be that the truth, which has been brought before us at this Conference, is the very truth which God is giving to us to quicken the Church, to revive His people, and to send forth the Gospel with fresh power? I pray that it may be so. I believe this, that it is impossible for a Christian man to have in his heart an earnest love and desire for the coming of Christ, and at the same time to be half asleep about the Lord's work. If he is awake to wait for the Lord, and to look for His coming, he will be a working Christian. Take your stand on that.

I think it was about the year 1814 that Louis Way, a solicitor who had come into a large fortune by a strange coincidence, which it would occupy too long to narrate, was riding along a road about three miles from the town of Southsea with a friend. This friend pointed out to him three oak trees which were growing in a garden, and told him that they were Jane Parminter's, who had died a few years before, and when her will was opened it ran to this effect, that the oaks that grew in her garden were not to be disturbed by the hand of man till Israel should be restored to her own land. Dear soul, she had been reading the prophets and had believed them. She just took them to mean what they said, gave God credit for common reason in the things He had communicated to us; she believed that Israel was to be restored, and the oaks were to stand till it came to pass. Perhaps they are standing there to-day. Louis Way was so interested in the story that he took to reading the prophetic Scriptures. The more he read, the more he became absorbed in the study—as I hope you will be—and from that time he determined to devote his fortune and his whole energies to the welfare of the people of Israel. He gave his time and his money, and went from one court to another, pleaded the cause of the people of Israel before kings and emperors, and received from the Emperor of Russia and the King of Prussia large sums of money which were devoted to their welfare. He and his many helpers were moved to all this by the faith of one woman who read her Bible literally.

What we have to consider for a little while is that particular part of the future which is referred to so often in very explicit terms in the passage which I have just read. Will any of you take the trouble to count how many times the words "a thousand years" are repeated in Rev. xx.? They occur no less than six times. The word millennium is merely the Latin form of the same expression. That thousand years, you will see in the early part of the prophecy is connected with one simple fact, that Satan is for that period to be bound. We know that from this and from no other part of the word of God; but that is not the principal fact connected with the thousand years, though it be a very important one, for the principal thing is that Jesus Christ will be the king during that time.

Now I want you to inquire, How will that kingdom of Christ come in? Psalm ii. tells us. The 6th verse says: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." We are told over and over again that through the peaceful triumphs of the gospel the millennium will gradually come in, because He says, "Ask of me and I shall give thee the heathen for thine inheritance." But read the passage more closely. Is the millennium really coming in through the preaching of missionaries, through the circulation of the Bible, etc.? Not a bit of it. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The submission of the world comes about not by conversion but by coercion. When Christ comes He will find His people Israel in unbelief, and the sight of Him will convert them. "They shall look upon Me whom they have pierced, and they shall mourn for Him," etc. (Zech. xii. 10.) But the nations of the world will be in rebellion, and the coming of the Lord will be to them who resist destruction. We are not to read into the Word what is not there. We must take it just as we find it. Christ is coming to exercise the power of the sword against those who refused His gentle sway and the gracious invitations of the Gospel. That then is the manner of the entrance of the kingdom.

After it is established, what will be the character of the kingdom? Look at the 72nd Psalm, 3rd verse, "The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." One of the most blessed things in that age will be this, there will be no such thing as a failure of justice. The courts will always decide aright. At present we see a halting effort on the part of the law to put down crime, and in a certain measure there is going on a contest between righteousness and sin, but then righteousness will reign. Bless God for that fact.

A great mistake would be to think that class distinctions will be abolished, that equality, the dream of the French revolution, will be set up. This Psalm corrects such a thought, for three times over we read that the poor and the needy shall be Messiah's special care. "The poor ye have always with you" applies even to the coming age.

But what will be the glory of Christ in that day? There are three beautiful words here about the Lord Jesus Christ. The first is in the 15th verse, "And He shall live, and to Him shall be given of the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised." Then, in the 17th verse, "His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed." Then, in the 19th verse, "And blessed be His glorious name for ever, and let the whole earth be filled with His glory," as though the writer could not restrain his enthusiastic "Amen" to the blessing Christ will get from the nations. That is the majesty and glory that Jesus Christ will occupy when His kingdom comes. What a contrast to the present time!

Now then, what will be the condition of the world? We have heard this evening what this earth will be like when the Lord Jesus is king, told in the eloquent language of those who preceded me. Not indeed their own, but the language of Scripture, for no tongue could add to the eloquence of the prophets. But there is a further word in Acts iii., which always strikes me as being pregnant with meaning: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." I dare say there were people in those days, as in these, who did not believe in the fulfilment of the Old Testament prophecies; and Peter insists upon this, that God is going to fulfil every word of the prophecies which have ever been made to His people Israel, for there is going to be a time of *restitution of all things.* Now, as regards God fulfilling His promises, remember the 89th Psalm, where again and again the particular attribute of the Almighty which is brought before us is His faithfulness. What does it mean? It means that God will not allow any man at the last to say that He ever broke a word of anything He had promised. And there we read (*v.* 30), "If His children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David." That is His promise and His oath. Not one word, not one jot or tittle, will fail of fulfilment. If there be a God in heaven His words will be fulfilled. I will tell you what would make me an infidel if anything could, that is, if I could be persuaded that these Scriptures of the Old Testament prophets can only be accounted for by the process called "spiritualising," I could no longer take my Bible to mean what it says. Remember that we are depending for our souls' salvation upon the *literal* truth of the Scriptures. But if we cannot depend upon the literal accuracy of what the Scriptures say of the coming kingdom, if we cannot believe in it with regard to Israel, how can we believe in it with regard to ourselves? I beg you to reflect upon this argument.

How do you suppose the Jews get rid of the prophecies with regard to Christ's humiliation and death? How, for example, do they get out of the 53rd chapter of Isaiah? They don't believe a word of it. They say, "That passage cannot refer to Messiah; Messiah is coming to reign in glory, not to die the death of a criminal." I will tell you, they get out of it by "spiritualising" it. They say the 53rd of Isaiah does not mean the Messiah at all, that the sufferer there is their own nation. I believe that missionaries to the Jews would have been far more successful in their efforts in the past if they had given them the benefit of their own prophecies and promises; but it was filching them from them, and appropriating them to the Church, that brought discredit upon all that they said about Christ and the Gospel. But as Mr. Wilkinson and Mr. Baron and others, who have in recent times become their helpers, tell them that every promise will be literally fulfilled, they gain access to them, and when they hear that *we* believe in the coming reign of the Messiah and the restitution of all things as firmly as they do, they are more willing to receive the truth of His sufferings and death. Yes, the time is coming when all things shall be restored.

Now I want you just to consider what the "all things" are which we are here informed are yet to be restored.

(1.) Well, one of the principal things is that Israel will be restored to their own land. Israel is going back very fast already, and the Turkish Government has removed all obstruction to their returning and occupying Palestine again.

(2.) The sceptre and the kingdom will come back to that nation again. They will be the royal nation, which on the testimony of the prophets they always believed they were to be.

(3.) As a royal nation restored to that land the Messiah shall come back to them, and sit upon the throne of David. Refer again to Acts iii. 20. "And that He may send the Christ foreordained unto you, even Jesus," as Alford translates it.

(4.) Their temple will be rebuilt. You will find the whole description of the plan of the structure and of the details in the 40th to the 43rd of Ezekiel. It is well worth your study, and you will find it hard to spiritualize it.

Then again (5), "the desert shall rejoice and blossom as the rose." (Isa. xxxv.) There is the vast desert that lies between Jordan and the Euphrates, and according to the promise to Abraham, in Gen. xv. 18, it is believed that this will be brought into cultivation, and Israel will fill that area.

Furthermore (6), we find that health will be restored to man. "The lame man shall leap as the hart," and "the leaf of the tree shall be for medicine." (Ezekiel xlvii. 12). What a glorious prospect this holds out to us!

Then (7) there will be peace on earth. (Isa. ii. 4.) Think of the armaments that are being prepared for the coming war. I believe Lord Wolseley recently said, addressing a group of his officers, that there would never be more than one great war in the future. Such was the fearful power developed by the skill and ingenuity of man for the destruction of life that it would be impossible to enlist men after the next war. In the great battles of the future whole regiments will be swept away by the stupendously destructive power of the engines of war. But he added, 'The Lord Jesus Christ is coming again, and that before long, and then no more wars will take place.' Yes, peace will come back to the earth.

Again (8), the very animals that rage against each other in fury will rage no more. (Isaiah xi. 6–9.)

We have reasons to believe moreover (9), from Zeph. iii. 9, that the curse of Babel will be taken away, and one pure language restored to the peoples of the earth.

And lastly (10) the whole land which was occupied by the children of Israel will be like a garden, like a garden of Eden for beauty and fruitfulness. This is something, surely not all, of what is involved in the simple words—"the restitution of all things."

I wish I could close and leave my subject here. But you must have observed that the passage which I read at the outset does not end here, does not close with any such beautiful picture. It tells us that at the end of these years Satan will be released, and the nations of the earth, Gog and Magog, will gather to the standard of the devil to make war against the holy city, and, if possible, to pull down Christ from His throne. This, I confess, causes a certain amount of shadow to fall upon the picture which I have been trying to draw for you, because if it be possible for the nations of the world to flock to the standard of Satan in those days, it must certainly be that a great part of its quietness and of the peace that will prevail during the thousand years must be the result of the "feigned obedience" three times referred to in the Psalms, and to submission to force, and will not be due to the conversion of the world. In no less than 17 of the millennial Psalms we are taught that it is by the exercise of Christ's power in the immediate punishment of offenders, and by judgments upon the nations, that peace is maintained. Thank God for a King who will give the earth a thousand years free from war and open crime. But we are told in the prophecy of Zechariah that upon every nation that will not come up to Jerusalem to worship the Lord Jesus Christ God will send the judgment of drought and of famine, and that nation shall be plagued for their sin. And we are given a further and most terrible and convincing indication of this fact, of the inherent and widespread resistance to Christ which will characterise the human race, outside the people of Israel, in the great rebellion at the hour of Satan's release.

The millennium is in fact the last of a long series of trials and tests of man. They have all proved him incorrigibly corrupt and God-hating, and the millennium will add the final test and final conviction. It comes in with the "rod of iron," is maintained throughout its course by executive judgments, and closes in a deluge of fire. There are always to be found those who will excuse man and seek to cast the blame of his failure upon His Creator. Can you not imagine some optimist saying to God "The fault is not in man, but in his great enemy. Why do you not bind Satan, and for once give man a fair trial, freed from Satan's presence, and then see if man has not some good in him?" If you can imagine that, you can imagine God answering, "Satan *shall* be bound. And not only so, but my own Son will come to Zion to reign in righteousness and quickly punish every sin. And not only so, but you shall also have one completely holy nation, Israel, right in the centre of the earth, that in them you may observe and learn the ways of righteousness. And not only so, you shall also have the presence of the Holy Ghost, in great power to quicken and save. And not only so, but you shall have all this for a thousand years. And if after all that it turns out that man is what he was at *the* beginning, incurably corrupt from the core of his nature, and in every imagination of his heart 'only evil continually,' then it will be shown that the day of grace is rightly ended, the story of man in the flesh is finished, and in a new creation and a new earth only can God be glorified." In the end fire will come down in judgment, this world will be swept away, Israel will be called for a little moment into her chambers, and a new heaven and a new earth, wherein dwelleth righteousness, will come forth to be occupied by a new creation in Christ, and then and there it will be manifested before principalities and powers that when God chose Man to be supreme in the universe and to reign over all His creatures He made no mistake. Then in that new world the 8th Psalm will have its final accomplishment. "What is man that Thou art mindful of him, and the son of man that Thou visitest him; for Thou hast made him a little lower than the angels, and hast crowned him with glory and honour; Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet." Dear friends, our study of these things goes to the exaltation of the Lord Jesus Christ. It is as a man that Christ will be exalted, and as a man he has taken you and me into partnership with him, and you and I, with Christ, in that glory, shall look down from that place of supremacy upon all worlds brought into subjection to the man Christ Jesus. There is no study in all that this book contains that exalts your Lord so much as this study of prophecy. I then you love the Lord Jesus, read about His coming glory, and live day by day hoping for, praying for, waiting for, and loving His blessed appearing.

* * *

"THE SECOND COMING OF THE LORD."

By Pastor D. M. STEARNS, of Philadelphia.

(*At the Dunoon Conference, August*, 1894.)

ONE of the grandest things about the Bible is that we have the Author of the book with us. The one who wrote the book is in every believer—He will guide us into all truth, and the book is settled for ever in Heaven. These words are taking hold of me more and more from week to week, "For ever, O Lord, thy word is settled in heaven." It is true from the beginning, it standeth for ever; but we cannot receive it, nor profit by it, except by the teaching of the Holy Spirit.

This Bible is a plain book. I am glad of that. I give you the things that make me glad. In Deut. xxvii. 8 Moses was told "to write the Law very plainly" (that was the Law). There is another passage that goes along with that, in my mind—Habakkuk ii. 2, where the Prophet is told to "write the vision very plainly" (that is the prophets). Now if both the Law and the Prophets are very plain, that will take in very nearly the whole book—the whole book is plain. That is a wonderful saying in Habakkuk ii. 1, "He would watch to see what the Lord would say unto him, or in him,"—then he was told "to write the vision and make it plain," and it is a wonderful saying that follows—it is one of those passages so turned upside down and misquoted. I wonder how many could quote it right? Write the vision and make it plain—could some of the young men help me with it—"That he that runs may read." Try it again—"That he that readeth may run."—How have you got it? It is one of those passages that people get mixed on. It reads this way—"That he may run that readeth it"—it is not as so many think—write it so large that a man may take it on the wing, or as we say on the "fly." It is, "make it plain that he may read it and take it in, and then run and tell it." Our difficulty is that we do not receive the message correctly, we do not get it plainly from this open book; we get it twisted and perverted somehow. We listen to the preacher in the church, and we say *he* said so; we must try the preachers by the book (at least that is what I tell my people to do). In these many congregations I meet from week to week, I say, "Don't you tell anybody what I say, don't believe it because I say it—do not put it upon my shoulder, and say I said this and that; because all men are more or less fallible, even the Pope." We must believe only in the infallible word of the living God.—"Make it plain that he may run that readeth it." A young man ran one day, but ran to no purpose—Joab took out the right man and told him to run and tell the king what he had seen, but the other young fellow wanted to run, so Joab said run, and being more fleet than the other he got there first; but he had no message, and the king said, "Stand aside": so he ran to no purpose: and the one who was sent got there in due time, slow as he was, and he had a message. Now unless we receive the word from the book, and understand it (believe it, that is the way to understand it). "Believing we understand" (Heb. ii.). Unless we believe the message and understand it, we cannot tell it; but it is a plain book for plain people who depend upon the Holy Spirit. There are two classes who find the Bible a difficult book to understand—the Bible is a very difficult book to those who do not want to find what is there—and it is a difficult book to those who want to find what is not there; to all the rest it is plain.

After I began to believe that God had saved me, some people began to talk about the Coming of Christ, as we hear to-night. I went away and said, "That is strange doctrine—I guess that cannot be so, I must keep away." I thought I would go no more; but there was an attraction about the thing, and I remember there was so much of the Bible read that I felt, like the old lady, "they were going by the book." I began to face the question—What about the coming of Christ? I had an idea of people dying and going to heaven, and by-and-by going up to a general judgment, when all from Adam down would stand and see if they were going to Heaven or Hell. Yes, I was brought up that way, and this was a startling thing "that Jesus was coming" and we would not all be there at once—we would all be judged. Christians first, then the nations, then the rest of the dead, but a long time afterwards. I turned away from it at first, but there was so much Bible for it—the question faced me, What about it? Do you know you are saved? Yes, thank God. How do you find it? I believe God. Are you going to go on believing God? Of course. Does this Bible tell you what God said? Yes, but that is not the way I was brought up—it turns all my notions upside down. Is it in the book? Yes, it looks to be in the book. To whom are you responsible? To Him. Well, had you not better believe what He says? After a conflict I said, "By the grace of God I will believe God, even though His word sweeps away every notion I ever had. I will believe God even though I stand alone. I will believe God, for to Him I must give an account, to Jesus Christ my Saviour who will be the Judge, God manifest in the flesh—to Him I shall give an account of the deeds done in the body. Judgment for sin all past, I found I was never to be judged for sin, that was settled for on Calvary. I found out that in all the coming ages, as a redeemed soul, whose bill had been fully paid by Christ, I could never come into judgment for sin. I began to take it in, and said, "Thank God, I will stand upon His word." For awhile I went along tremblingly, and it is by the grace of God I have gone on for 21 years now, loving His appearing, looking for His return, and do you know how it has affected me; for I want to say this, unless the truths of this book so affect us that they make us better men and women, more holy, more upright in our homes, and transactions with our fellows; unless the truths of this book, salvation, assurance, holiness, or the Coming of Christ make us more active, more whole-hearted for Him for whom we wait, then we have not got it, or the truth has not got us, it has not taken hold. We hold these things as a theory, many of us; we say we have received Jesus, and that when we die we shall go to heaven. We may say we are growing more holy and are looking for Him; but are we full of zeal to spread the Gospel round the world, to make Christ known where He has never been known yet? Do we forget ourselves and live unto Him? If not, these truths have not taken hold of us as they should. We pray these truths may take hold of us.

Now what about this return of Christ that I was taught to look for?

Have you noticed how often it is referred to by the Lord himself, His coming again? Notice some passages. In Matt. xvi, 27, after telling them that they should deny self ("If any man will follow Me, let him deny himself, and take up his cross daily and follow Me"), not deny something to himself, but deny that old self—not "pity thyself," as Peter said—"pity Thyself, Lord." Jesus said "Get thee behind Me, Satan," etc., then the Lord began to speak of His coming back again in power and great glory. Then Matt. xix, 27 Peter said, "We have forsaken all and followed Thee; what shall we have?" See how the Lord spoke of the regeneration at His coming again, and how they should sit on twelve thrones judging the twelve tribes of Israel. Then in Matt. xxiv. and Matt. xxv. there are many passages that tell us to watch for His return, to be ready, and He told them what would happen when He came. Again, (Matt. xxvi, 64) He would come in power and glory. And now go through the epistles—how full they are of the fact that Jesus Christ is coming back again, (1 Cor. i. 17), "So that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ." Then (4th chap.) what a beautiful passage in the beginning of that chapter, telling us to "judge nothing before the time." The jury never bring in a verdict till the evidence is all in and we should never bring in a verdict against our fellows till the evidence is all in, (and it is not all in yet), otherwise we bring in a verdict too soon—we shall not be finished till that bright morning. We are all a little crooked on some points. Let us bear with each other patiently, because we shall be better when we are finished. We shall be all lovely some of these days, but we have to bear with one another and judge nothing before the time, till the Lord comes.

(1 Cor. ii. 26). When we commemorate His death, "we show the Lord's death till He come." Though the minister does not say a word about the coming of Christ, the Bread and Wine speak as loudly as dumb elements can speak, "till He come." We show his death at every communion till he come—not till we die. Then in the last chapter of 1 Cor., "If any man love not the Lord Jesus, let him be Anathema," (cursed). Maranatha (the Lord cometh), so the first epistle begins and ends with the coming of Christ—then as you go on through all the epistles—the first epistle to Thess. (which our Chairman read this evening), you can read it in about ten or fifteen minutes. Did you ever read Thess. through in one sitting? If not, I would ask as a favour that you read it to-night before you sleep. Say as the old lady (whose funeral I once attended) said—"Dear Lord Jesus, let us read the book together." I was privileged to attend her funeral, and while waiting for the time to begin the service I opened her Bible, and found on a slip of paper, written with lead pencil, these words, "Lord Jesus, let us read the book together." It would seem as if the old lady was in the habit of saying when she opened her Bible, "Lord Jesus, let us read the book together." The story has taken such a hold on some people, that they have had it printed in the form of a little book-mark.

Notice in all the epistles how many times the Spirit refers to the coming of the Lord Jesus Christ. Look at the very last chapter in the Bible, in that most blessed book of Revelation—the only book that has a special blessing upon the reader of it. Jesus says three times, "Behold I come quickly." Is there any wonder we should cry out "Even so, come, Lord Jesus?" But what is this coming of Christ? I will tell you three things very quickly that it is not. You know that He went up from the mount of Olives. Did you ever imagine that you saw him going up? There they were gathered on that hill outside Jerusalem, and as He talked and blessed them, suddenly He began to rise up from that hill—His whole body, the body He had lived in for over thirty years, the very body that was nailed to the cross, the very marks of the nails in His hands and feet, the mark of the spear in His side, and in that risen body He begins to ascend, up He goes! His hands outstretched in blessing, and as they watch Him, He rises higher and higher, that body on whose bosom John had leaned—that body whose hands had helped so many, that body whose lips had spoken such gracious words—there it goes up, up in the clouds, and a cloud receives Him, and they stand watching that cloud, intent upon it, it had received the one so dear to them, and while they are watching, two men are standing by in white apparel—two messengers sent back from the great throng that welcome Him. Go back and tell them "I am coming again," and they said, "Ye men of Galilee, etc. . . . . this same Jesus" (mark every word) "shall so come in like manner as ye have seen Him go into heaven."

Luke tells us in his last chapter "They went back to Jerusalem with great joy." Why? Because He was coming back again. Did He ever tell us He comes when we die? That is what we need to know about. Some tell us that we want to be ready to meet Him when we die. That is an awful slander upon the coming of Christ. It is not true that death is the coming of Christ. If you want a convincing proof, take John xxi. and see how in the last part of that chapter Jesus said to Peter concerning John, "If I will that he tarry till I come, what is that to thee?" and then went this saying abroad. What saying? That disciple is not going to die. John is not going to die. Now Jesus did not say that, but Jesus said this to Peter: "Peter, if I will that John stays, what is that to thee?" How did the disciples understand that saying? They understood that the coming of Christ meant that John would not die. Isn't it plain? If death is the coming of Christ, then Martha and Mary ought to have talked like this—listen to Martha and Mary (Lazarus had been dead and buried two or three days, and when Jesus comes, Martha goes out to meet Him). "O Lord, we are so glad you came the other day when Lazarus died, for you always come when people die;" now you know that Martha did not say that, or Mary did not say that, but that is what she ought to have said if the coming of the Lord means death. Jesus had not come, but He comes, and what do they say? "Lord, if thou hadst been here our brother had not died." A different thing altogether is it not? Just look at it a moment. Let some father say here to-night, "Jesus may come, my dear wife and my boy and I will go and leave you." That would not be His coming. Death is an enemy. But suppose Jesus should come. That husband and that wife and family, if all Christians, would go in a moment to meet Him in the air, and the undertaker is out of a large job, and there is joy because of the union, not only of those who have been caught up to meet Him, but by their union with those gone before. Ah, friends, away with it—never again as long as you live say for a moment that the coming of Christ is death. Death is an enemy, Christ is a friend. Death separates us—Christ unites us, and takes body and soul to meet Him in the air. Oh Lord Jesus come quickly.

The coming of Christ is not the coming of the Spirit.—Some say, "But the coming of the Spirit at Pentecost was the coming of Christ." You know He came back then. Let us see what He said in John xvi. 7, "It is expedient that I go away, for if I go not away, the Comforter will not come; but if I depart I will send him unto you." Another verse says, "Another Comforter." Now I suppose *another* is the same on this side of the ocean as the other side? On our side *another* does not mean the *same*. If you go away and send another man that is not the same—I think we understand that. Jesus said "I am going away, I will send another Comforter," and yet people tell you that it is all the same, He meant He would come back Himself. Now Jesus went away, and He is seated on His Father's right hand on the Father's throne, and He has sent down the Comforter, even the Holy Spirit, who dwells in us and guides us into all truth, whose business is to complete the Church, that the completed body of Christ may rise to meet Him in the air.

They tell us that the Destruction of Jerusalem was the coming of Christ. Let us see how that works. We read in Psalm cii. 16 that when the Lord shall build up Zion He shall appear in His glory. What will the Lord do when He appears in His glory? He will destroy Jerusalem—therefore, when the Lord destroyed Jerusalem He must have come. That is not what the Psalmist said in Psalm cii. 16. The Holy Spirit says, "When Christ shall come He will build up Sion." Oh, but Zion means the Church—if that is the kind of teaching you have, the case is almost hopeless. If Israel means the Church, and the Church Israel, and the Church and the Kingdom are all one thing, you have got no Bible at all; you had better get another book, you can't understand it. Let us, dear friends, believe this book, and give God credit for meaning what He says, "When the Lord will come in His glory He will build up Zion." Take a verse in Acts iii. 21, "Whom the heavens must receive until the time of restitution of all things" (or restoration of all things) "which God hath spoken by the mouth of all His holy prophets . . . ." Oh no, the heavens receive Him until the destruction of all things, those people would make it out. Away with the thought that Jesus came at the destruction of Jerusalem, and scattered His people. He is coming back to rebuild Jerusalem, to make it stand for ever the capital of the whole earth, and make Israel His people. No, the coming of Christ is not death, the coming of Christ is not the coming of the Spirit. What is the coming of Christ? It is the coming back again of that same Saviour in very person. "This same Jesus" who went away up from the Mount of Olivet is coming back to the air, and we will meet Him coming back to the earth, and we will come with Him. Two comings? Oh no. One coming in two stages. When Jesus comes we will meet Him on His way in the air, then we will come back with Him to the earth. Now we all believe, I suppose, in a glorious time that is coming, when there shall be war on earth no more, when these terrible strikes shall be past for ever—when even the atmosphere shall not have its fearful degrees of heat and cold, as in some countries, and when wild beasts shall be wild no more—what a happy time that will be, peace and prosperity shall be in the earth. Now the question is, Will that time come before Jesus comes, or will He come first? Just a word or two about that. Is the preaching of the Gospel going on as to-day until the Lion and the Lamb lie down together? Some will say "that is only figurative—we have known people to be perfect lions and bears in their own homes become lambs when they get more meek. It is very nice, but it is not the interpretation of that passage, just take it as we find it. Are we to go preaching the Gospel and sending out missionaries till war is no more, till all labour conflicts have passed away? Why, they ought to be now passing away, it is time we should see something of it; but the fact is the world is getting worse in that respect. We have some people amongst us who say the world is getting better every day—they actually sing that as a chorus to their hymns. Let them sing, we can pray for them; but if we have eyes to see and ears to hear, we surely hear of more troubles as the years go on, more Sabbath desecration, and as to the heathen, while we make a few more thousand converts, the heathen increase by the million. These are facts—more Bibles, more missionaries, more Gospel, more heathen. What are we to do? Send out missionaries as quickly as possible, to get the tidings to all the world, so that Christ shall gather out His people who shall reign with Him in the coming kingdom.

Consider two proofs which may set you looking for others, that Christ must come before this time of happiness, in Isaiah ii. and Micah iv. We read, there shall be no more war, their swords made into plowshares, and their spears into pruning-hooks. See how plainly it is stated there. Now what about war no more? It will be all banished before Jesus comes. Will it? Read Zechariah xiv. The question is, Will war have passed completely from the earth ere Jesus comes? or, When Jesus comes will He find war? Zechariah tells us that when Jesus comes with His saints to the mount of Olives, to the very hill from which He ascended, He will find the nations gathered against Jerusalem in battle. He comes and finds war on the earth. Answer this question, If the world is to be converted before Jesus comes, tell me, please, from Revelation i. 7 who are going to do that wailing? Listen, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him" (that is when we come back with Him): "and all kindreds of the earth shall wail because of Him." Now you tell me the world is going to be converted before Christ comes, then I ask you, Who is going to do that wailing? When you see a friend coming to your house do you begin to wail? Is that the way you greet him, and then go to the door and say, I am glad to see you? Now if the world is to be filled with friends of Christ, when He comes back, who is going to wail? Is it not as plain as can be that when Jesus comes He will find the nations in arms crying out against Him, hating Him; but He will come and overturn all iniquity in Church and State, and bring in His glorious kingdom. Someone says the kingdom came when Jesus was here. No! He preached the kingdom of heaven as at hand, and so did John the Baptist and the disciples; but if you turn to Luke xix. you will find that because He was nigh to Jerusalem, and because they thought the kingdom would immediately appear, He said it was like a nobleman going to a far country to receive a kingdom and return. Ah no, friends! the kingdom might have come had they received Him; but they rejected the King, and the kingdom was postponed until His return. But now the Holy Spirit is gathering out the members of Christ's body, who are to reign with Him when He comes back with the kingdom which can only come with the King. Dr. Bullinger has given me a thought that has helped me very much—it is this, that the Church is always said to be built, never set up; the kingdom is always set up, never built. Two distinct things. Then during the millennium Satan and his partners—the beast and the false prophet—both cast into the lake of fire, and the devil himself in a pit for 1000 years; but you read in Revelation xix. and xx. this is to be accomplished at the time of the first resurrection, when Jesus Christ, having married His bride, shall come back to establish His kingdom.

I have found more comfort than I can tell you by just taking God to mean exactly what He says, and for many years I have been passing on these things, a few of which I have passed to you now. Hundreds upon hundreds of souls are made glad, and tell me from week to week, "My Bible is a new book; it means what it says. Thank you a thousand times." And it wakes people up to deny themselves, like the woman in Boston, who having 1000 dollars a year to live on, gives 800 to missions, and lives on 200, because she believes that the sooner the gospel is sent to every creature, the more quickly He will come. That is the way it works. The Lord grant it more and more.

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THE CHARACTER AND END OF THE PRESENT AGE.

By Pastor FULLER GOOCH.

(*At the Nottingham Conference, May,* 1894.)

LET me read to you three or four verses of Scripture, taken from the thirteenth chapter of Matthew, beginning at the thirty-seventh verse, "He answered and said unto them, He that soweth the good seed is the Son of man."

Read to the end of the forty-third verse. The word "world" in scripture, as found in our version, has different meanings, and it should be understood that in the original scriptures we have several different words which are all translated alike "world" in the authorised version. You have two of these words used in the brief paragraph I have just read. In the thirty-eighth verse "the field is the world." The word used there in the original expresses the whole of this terrestrial earth, the whole sphere that God has given to man as the place of habitation, so that the field is the world in such a sense that wherever human hearts are to be reached the good seed is to be carried to them and sown broadcast amongst them.

But then we read in the thirty-ninth verse, "The harvest is the end of the world." Quite another word is used here, and quite another meaning is presented to the mind. It is not that the harvest is the end of this terrestrial earth, nor that the harvest is the end of this world's history, so that when the harvest comes the prophecy of the second epistle of Peter (chapter iii. 10) would find its fulfilment that the earth and all thereon shall be burnt up. That is not what the Saviour says. He uses another word altogether, which should be translated *age*—the harvest is the end of the age. If we take a Greek Lexicon and turn up the Greek word *aiōn* we shall be told that it has three meanings—often a space or period of time indefinitely. Then an age, a generation, a very definite period of time. Then in its plural form, at any rate, it means an infinitely long space, even eternity itself. We have these and other uses of the word in the New Testament, but we do not get the variation of meaning given in all cases in our authorised version.

Now in the passage I have just read, where it is said "the harvest is the end of the age," the word has only this meaning—the harvest is the end of that period of time, that dispensation of divine appointment, during which the good seed of the word of God is being sown broadcast throughout the earth, a period, an age of time bounded at its beginning by the incarnation of the Son of God, who came as the great teacher sent from God, the Redeemer, who, as you know, closed His earthly career by suffering upon the accursed tree, the just for the unjust, that He might bring us to God. That first coming of the Lord, at which He sowed the good seed of the gospel, which it is our privilege to enjoy and promulgate, is the first beginning of the age to which He refers when He says the harvest is the end of the age. Then the other end, or bound, or limit of the age referred to is His second coming.

This present age we call the gospel dispensation.

The word dispensation is a very important one in Scripture. It is a word which really means the management of a household, and here stands for the *law* or *rule of faith* by which the *period of time* is governed. God has had successive eras, ages, dispensations, from the very beginning of time onward until now. These ages or dispensations have differed in character and in the amount of their revelation and light as to the will and purpose of God. They have differed one from the other, but they have all had a law or rule of procedure by which God has governed or led in His dealings with men. You see at once a wide difference between the dispensation of Moses and the dispensation of the Gospel. They are an advance one upon the other in the amount of light and in the opening up of God's purposes in revelation to men.

This gospel dispensation has three characteristics which I would briefly mention. First of all, if you look carefully at Scripture teaching about it you will find that it is a *parenthetical* dispensation. It may be spoken of rather as an interregnum.

The events which occurred in connection with the first coming of Christ were by no means those which might have been expected to follow the dispensation which went before. If you read the Old Testament Scriptures you will certainly (apart from the New) have no idea that the coming of the Lord would comprise *a first advent and a second.* You would not imagine that between the coming of the Lord Jesus Christ, the first time into the world to suffer, and His coming a second time to reign, there would be a space of 1800 years and more.

The disciples were very naturally perplexed at the turn of events when they saw that Jesus of Nazareth was undoubtedly the Messiah who was to come. They marvelled when He did not take to Himself His great power, and reign. We may speak of their blindness—and they were very short-sighted—but let us remember we should have been quite as perplexed as they were if we had not had, since their day, the added information of the New Testament and the unfolding of this Gospel purpose. You have no clear revelation in the Old Testament of the Gospel Dispensation. You have indications of it which become very clear to us in the light of the after events narrated in the New Testament. Well might the disciples, the early disciples, expect that if Jesus was the Messiah, He would have become at once the King and deliverer of Israel. It needed the Pentecost effusion of the Holy Ghost, the clear light of apostolic inspired teaching, to explain the fact that that first coming was to be one of entire rejection by the house of Israel to which He came, and one in connection with which the Gentile age should be introduced for the ingathering of a people distinct from the Jews as a nation, to be the church, the body, and glory of Christ.

You will find this illustrated in various ways.

In the 4th chapter of Luke you find that the Lord Jesus entered the synagogue at Nazareth. He took the book from the hand of the minister or reader, and proceeded to teach the wondering listeners who sat at His feet. It so transpired that the Scriptures read that day were from Isaiah lxi. which begins "The Spirit of the Lord God is upon me," and so on. Our blessed Lord took the book and found the place and read, "He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord———." Then he closed the book.

Look at Isaiah lxi., and you will find there is no full-stop there in the prophecy, as given by the prophet. Instead of full-stop you have the conjunction, *and* "to proclaim the acceptable year of the Lord and the day of vengeance of our God." It goes on to speak of a restored Israel, a saved nation, a delivered people, the seed of Abraham in connection with it all brought out of bondage and darkness and danger into a gracious acceptance with God.

You see the Lord did not read the whole of the prophecy. He put a full-stop where the prophet had no full-stop. Why? Because at His first coming He did not introduce "the day of vengeance"; He did not restore Israel as a nation, or bring to them the fulness of the covenant of their fathers. He knew they would reject Him and crucify Him, that the promised kingdom would have to be delayed, that the parenthetical dispensation of the gospel would have to be introduced and run its course before the other part of that prophecy of Isaiah could be fulfilled.

So there is a break, a distinct break, a most important and emphatic break, making room for this gospel age.

I might illustrate the same by referring to the 9th chapter of Daniel. There is a remarkable prophecy there concerning the time of His first advent and of His being "cut off" or put to death. You find the prophet inspired of God to say that there would be seventy sevens marked off upon Daniel's people and upon Jerusalem.

Mark, seventy *sevens*, not seventy weeks. You have to look at the context to say seventy sevens of what. He was speaking of the duration of the captivity as foretold by Jeremiah (chap. xxv. 11), and you find it is seventy sevens of years which were told off from the times of the Gentiles. These seventy-sevens, or 490 years, were divided by the Holy Ghost, through the prophet, into three parts, seven sevens, threescore and two sevens, and one seven. When do these times begin? With the issue of the decree to permit the returned Jewish captives to rebuild the walls of their city, and to rebuild Jerusalem, and make it once again as the city of God. That decree was issued in the twentieth year of Artaxerxes, and you will find a record of it in Nehemiah ii. 1–6, and from the time that decree went forth was the beginning of the period Daniel spoke of. The first part of that period (seven sevens, or 49 years) is cut off from the rest, and covered the troublous times occupied by the building of the wall. The second part (threescore and two sevens, or 434 years) was to end with the cutting off of Messiah, the crucifixion of the Lord Jesus Christ. It is easy to prove that from the month *Nisan*—the very month in which the decree was issued—to that month *Nisan*, in which our blessed Lord was crucified, was exactly 483 years. If anyone doubt that, let him carefully examine the subject, and seek help in making investigations, and he will find it confirmed by fact.*

There is no possibility of disproving the statement that between that edict and the crucifixion there were exactly the 483 years that Daniel had foretold. What remains? Seven years yet remain to complete the seventy sevens. What about those seven years? Mark! At the end of those seven years Daniel says certain things would happen in reference to his people. All prophecy about the Jewish people would be fulfilled. The sins, transgressions, and apostacies of Israel would be brought to an end, the nation would be reconciled to God, and upon Israel there was to come down the blessing of the Lord, which such reconciliation must always bring.

If these things occurred, let us ask ourselves the questions, Are the Jews to-day anything but a rebellious people? Are they not still in apostasy from God? Are not the Jews still rejecting their Messiah? Are they not still unreconciled to God, and without that righteousness which at the end of the 490 years is to be everlastingly conferred upon them? Everything proves that it is so. Then these last seven years of those 490 are not yet commencing their fulfilment. These seven years are cut off from the 483 by God Himself; and between the 483rd year, in which the blessed Lord was crucified, and the first year of the seven which remain, we have already had more than 1800 years roll over the world. Clearly this interregnum is the link between the Old Testament dispensation and that dispensation which is to be inaugurated by the return of the Lord, the salvation of Israel, and the establishing of the kingdom of God in the hands of Christ, stretching from sea to sea and from shore to shore.

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* The reader cannot do better than consult Dr. Robert Anderson's work, entitled *The Coming Prince*, published by Hodder and Stoughton.

In the next place the character of the present age is not only parenthetical but *preparatory*. Here is my first proof text. In John xiv. 3 the Lord Jesus said to His disciples, "And if I go and prepare a place for you, I will come again." That was not all. He said, "I go to prepare a place for you . . . that where I am, there ye may be also." What said the apostle Peter in his second epistle? There shall come in the last days scoffers saying just what men are saying to-day: "Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the world." "But," said the apostle, "the Lord is not slack concerning His promise." Then why the delay?

Count that the longsuffering of our Lord is salvation. Salvation to whom? Salvation of what?

If you will turn to Acts xv., you will find a record there of a council held in Jerusalem in the earliest days of the Christian era. In connection with that council testimonies are given concerning the gathering out of the Gentiles, the salvation of Gentiles, the bringing of Gentiles to the knowledge of Christ as their Saviour. James, the presiding elder in the council, gives a deliverance concerning the matter. He has just heard what Simon Peter has said to the assembly about the first call of the Gentiles, and now sums up the whole matter. In Acts xv. 13 and succeeding verses, James declares that the Lord is gathering out a people for His name before He comes back to restore the fallen tabernacle and house of David.

This is a preparatory age then, not a final age, not an age which is completing God's purpose, but paving the way for its completion along the straight line by which God's own design and purpose may, in the return of His Son to reign in glory, be soon brought about.

We have another proof of the preparatory nature of the age in Revelation xix. When at last the great Babylon is destroyed, the type and symbol and representative as well as the sum and substance of all apostacies from God, when at last that is overthrown and the Lord has received His people to Himself, there rises the glad acclaim of the 7th verse, "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready," and at that time the prepared people—the holy city—is seen descending out of heaven, prepared as a bride for her husband.

It is the character of the age to prepare the way for the return of the Lord, not only in personal glory, but in the associated glory of those He is now gathering out by the grace of the gospel.

I close by saying that the third characteristic of this age is that it is *perilous*. If any of you are prepared to doubt this, or think this is a mere prophesying phrase of my own, let me remind you that while there is not a single word in this blessed book which is not of the Holy Ghost, there are a few words which are said to be of the Holy Ghost in a very emphatic sense. What are these special words about? Take, for example, the first epistle of Paul to Timothy iv. 1: "Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Now the Spirit speaks all through the sacred page. He speaks everywhere, but here He speaks "*expressly*," on a subject He foreknew the Church would be unbelieving about, as though He would urge and entreat us not to be heedless of the warning given.

This has been an age of backsliding from the beginning. You have a proof of it in Revelation ii. iii. The very church at Ephesus, though it bore the apostolic impress, in its earliest stage began to lose, or had lost, its first love, and onward, as the churches advance, as time marches on and the age reaches its close, there is a growing apostasy from God, culminating at the end of the age in such a fearful departure from the faith that our Lord had to say the love of the many, of the majority of those professing His name would grow cold, and Christendom be spued from His mouth as abominable in His sight.

What do we see to-day? Look at the present state of things in the professing church of Christ!

Hear what teachers, honoured and followed by multitudes of the professed disciples of Christ, are teaching. Professor Drummond tells us that evolution is "the supreme word" of the present hour. He tells us that Genesis is a book for children. That the world has outgrown its inspired truths, so that nothing is left that science can work with or endorse, and the only way to understand Genesis as being the word of God at all is to say that it has no science in it, and that it is only a book for elementary childhood. Such views of the infallible statements of the divine word are widely and enthusiastically received.

The trend of thought on all sides is in similar directions. I might illustrate in many ways how the Word of God is being undermined by the popular "Higher Criticism" of our times. There is not a vital doctrine that has not a dozen doctors of divinity and learned professors to deny it, and the pulpits where the old truths ring out with apostolic fervour and clearness are the exception rather than the rule. This is a sad fact, and it is even sadder to think that the professing people of God seem as if they would have it so—protests are few and costly to those who make them. The new theology, we are told, is best suited to the century and its needs. The old theology which Spurgeon lived and died to preach, which Whitfield and Wesley proclaimed to tens of thousands with saving power, the old gospel with which Peter and Paul and their fellow-apostles made the whole world to tremble, that old gospel we are told can be done without; that the preachers who preach it are old-fashioned, narrow-minded, and to be avoided as fossilised and out of date.

These things are growing upon us. If the later theologians, with their new theology, would show us that they possess the Pentecostal power which the old theologians with the old theology rejoiced in; if these advocates of modern thought could show us that saving efficacy attests the truth of their theories, we would think there is something in them; but while we see that those who preach them have failed to reach the hearts of those who hear, and are compelled to leave gospel testimony for sermons on politics and social themes in order to gain a hearing, we can have no faith in them or fellowship with their work. The adoption of expedients savouring of worldly conformity rather than of the Spirit of God, in order to fill places of worship with hearers is, alas! a common sign of our times. Getting men to church or chapel is not getting them to Christ, this cannot be done by modern thought teaching or nineteenth century methods and expedients, the old, old story of the cross alone will do that. Let us therefore be all the more earnest in proclaiming it, with all its cognate truths. All the signs of the times show us that the end of the age is near, and ere long the angels will be sent forth, the harvest will be gathered in, and the judgment on the apostate age will fall, and then happy those who have all through proclaimed "Christ and Him crucified" as the centre and theme of their testimony. Let us "hold fast" until He come.

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THE INSPIRATION OF THE SCRIPTURES.

By Mr. ALEXANDER STEWART, of Glasgow.

(*At the Glasgow Conference, June,* 1894.)

THE subject upon which I have to address you is the Inspiration of the Scriptures; that is, the peculiar character which these writings have because they have been breathed by the Holy Ghost. I wish to speak of some passages in the twenty-fourth chapter of the gospel of Luke where our Lord Jesus Christ refers to them. I think there is a parallel between the fifty-third and fifty-fourth chapters of Isaiah and the twenty-third and twenty-fourth chapters of Luke. In the fifty-third chapter of Isaiah you see our Lord Jesus Christ on the cross, and you have all the constriction and straitness of the cross, and then the fifty-fourth chapter opens, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child," etc. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." The fifty-fourth chapter is full of largeness and expansion. So in the chapters in Luke. In the twenty-third chapter the Lord Jesus is hanging upon the cross, but in the twenty-fourth chapter He comes out of the grave in all the enlargement of resurrection. If I may so say, everything that had been closed before begins to be opened and cleared in the twenty-fourth chapter of Luke. You will remember how very small was the space of ground to which the Lord confined Himself when in this life, and how few the number of people who heard His living voice. The outside world was dying the while, and you do not wonder at His saying, "I have a baptism to be baptised with, and how am I straitened till it be accomplished." That baptism of suffering unto death was accomplished in the twenty-third chapter, and in the twenty-fourth chapter the Son of man is straitened no more. It was just like Noah coming out of the ark, where he had been confined, coming out on to the new earth, and hearing God say, "Be fruitful and multiply."

In the twenty-fourth of Luke the first thing that is opened that had been closed is the grave of the Lord Jesus. Having come out of it, He opens the Scriptures to the two disciples who were going to Emmaus, and He opens their eyes so that they knew Himself. Then, at Jerusalem, He opens the understanding of the disciples that they might understand the Scriptures.

It is a little hard for us to realise the feelings of the disciples when the stone had been rolled to the door of the sepulchre. Every hope they had was lying dead in the person of the Lord Jesus, and they could see nothing but the stone. As those two went to Emmaus their eyes were holden, and their hearts were slow; but as He talked with them their hearts began to burn, and as He gave them the broken bread their eyes that had been holden were opened. That is what we want at these Conferences—the opened eye and the kindled heart. We read that "He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And in the thirty-second verse, "They said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" And again, in the forty-fourth verse, "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me."

He opened their eyes, and He opened the Scriptures, and He opened their understanding. What is to be noted is this, that He did not bring to them, after rising from the dead, any new revelation, and He did not discard the old, but turned their minds back upon the well-ascertained body of writings called the Scriptures, which they had heard read in the Synagogue every Sabbath day. Our Lord Jesus added nothing to these writings, but He caused the light to flash out of them so that the disciples saw them as they had not done before. That is the characteristic of the Scripture. It has been truly said that it was inspired, and it is inspired. It breathes of the Holy Ghost who gave it. There is a particular in which it is like the Lord Jesus Christ Himself. Once He went up into a mountain, and was transfigured before His disciples. He was not a different Christ, but the same Christ changed with His very raiment shining. There are many who could tell you that there has been a time when they have found the Scriptures so shining and breathing and speaking to them as they had never known them speak before.

In the first epistle to the Corinthians, second chapter, the apostle speaks of how he came to Corinth, what he preached and how he preached. He was very anxious that the faith of his hearers should stand in the power of God and not in the wisdom of men. He says, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory. But, as it is written, eye hath not seen or ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Mark, there are two spheres, the sphere in which the spirit of man ranges, and the sphere of the Spirit of God. People talk about the inspiration of Shakespeare, and so on. It is very wonderful to read Shakespeare. He shows you your own heart in a wonderful way, but, after all, it is but the spirit of a man ranging within the sphere of man. If the things of God are to be communicated to us they must come from the other sphere, and they must come by the Spirit of God. No matter how high the spirit of a man may rise it is limited to its sphere. If you are to learn the things of God you must learn them by the teaching of the Holy Ghost. Even if you have the word in your hand you require that your understanding should be opened to understand it. Until that is done nothing is done. That is what accounts for so many backsliders. The emotions of people have been stirred; they have been in some happy meeting, and they were happy for the time, but in the morning their happiness had gone, because, after all, they had not had understanding; there had been no connection formed between them and God through the revelation to them of the Son of God. The mark of those who are saved is that they have not only heard the Word but have understood it, and therefore have entered into living intelligent relations with God. Again, "We have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God." We know them by the Holy Ghost. Again, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." After we have known them we can communicate them through the Spirit that taught them to ourselves.

It is not that there is no value in a traditional belief in the Scriptures as the Word of God. It was surely a matter of thankfulness concerning Timothy, that from a child he had known the Holy Scriptures which were able to make him wise unto salvation through faith which is in Christ Jesus. I think we cannot be too thankful, here in Scotland, for the traditional faith in the Scriptures, that from the very beginning we are taught that this was the Word of God, and nothing less, and taught to reverence it as such. The Samaritans, in the fourth of John, believed because of the saying of the woman; but when they came to the Lord Himself, "many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." And so with the written word; there are those who could testify that they had always believed that it was the Word of God, but that there came a time when light broke out that had never been seen before. There came a time when they believed, not because they had been taught by others to believe, but because the Word had fastened itself upon their hearts and consciences. And only so does a man come into the kingdom of God. It is not because of the witness that is borne to them that we believe the Scriptures, or allow them to command us. There are two witnesses—the Jewish nation and the historical Church—one to the Old Testament and the other to the New. But we do not believe the Old Testament because the Jews handed it down to us. We are very thankful that they have handed it down; but the Jews crucified the Lord Jesus Christ, and if instead of handing down the Scriptures they had denied them, we should not therefore have been exempted from the responsibility of believing them. And we do not believe the New Testament Scriptures because the Church has handed them down to us. In the Scriptures, God speaks directly—with nothing between—to the soul of man, and when He speaks, He speaks with authority. This is the Judge that ends the strife, that tests and is not tested. Our Lord Jesus Christ was once standing at the bar of Pontius Pilate. It was a strange reversal of positions, but have you not continually seen this reversal in these days, when the Word which ought to judge men has been put at the bar, and those who ought to be judged by it have got upon the bench? This Word has authority. The Church—even if we could find the true one—adds nothing to the message which it brings.

Further, there is a certain temper and condition of mind in man which this book demands in those that inquire of it. Here is the principle, "The secret of the Lord is with them that fear Him, and He will shew them His covenant." If a man come flippant and critical to the Word of God, instead of its being for his blessing, it will inevitably be for his judgment. If he is to get any light from this blessed book, he must come with a reverent spirit, as of one who enters into the presence of God. The book is like the Tabernacle that God set up in the wilderness. From an outside view there was nothing lovely about the Tabernacle, but when the man of God passed in what did he see? He saw nothing by the light of the sun, for no natural light shone there; but by the light of the golden lamp he beheld the beautiful furniture, the blue, the purple, the scarlet, the fine linen, and the gold that were within. The only spirit in which it is permitted to men to read these holy Scriptures, is the spirit of one who inquires, as in the tabernacle of God.

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Contributed Articles.

A GREAT LESSON.

By R. ANDERSON, LL.D.

Author of The Coming Prince.

SOMEONE has been kind enough to send me a copy of a prophetical magazine issued just fourteen years ago (August, 1880). My unknown friend gives no indication of his reason for sending me this paper; but one article contained in it attracts my attention, and I seize on it "to point a moral."

"THE CRISIS OF THE END"

is the startling title of this article, and its avowed purpose is to meet the unbeliever's objection to the study of prophecy that no two expositors agree. To refute this it gives a list of 120 writers—many of them authors of repute, some of them of undoubted eminence—"all of whom reckon some year between 1866 and 1890 to be most probably the crisis of the end."

The article proceeds to set out the authorities, specifying the name of each author, the title of his book, and the year of its publication. And these authorities are grouped according to the data on which their calculations are based. "Fifty-five writers ground their calculations principally on the 1335 years of Daniel xii. 12." Fifty-seven "on the 1260 years (Rev. xi. 3; xii. 6) which measures (*sic*) the duration of the chief power of the Papacy from its full establishment to its final downfall." The others rely "chiefly on the 2300 years (Daniel viii. 14)." *Years*, mark, in every case, though the Scriptures specify "days."

Now is there nothing to be learned from all this? We can well understand how in the darkness of former centuries, or amidst the excitement caused by the startling events of the first half of our own, Christians should be thus misled. But have these foolish and yet disastrous blunders no voice of warning for us? The folly of them the lapse of years has proved, and how disastrous they are eternity alone will unfold. To the sure word of prophecy we do well indeed to take heed as to a light shining in a dark place. And unnumbered thousands can testify to its power to strengthen faith in these days of doubt and blasphemy. But who can tell the number of those who have been turned against the truth by the failure of all these human dogmas and theories which have well-nigh supplanted the word of God in the minds of so many! If the matter were not so intensely solemn it would be highly amusing to realise that only a dozen years ago the unanimity prevailing among the prophecy-mongers was appealed to to silence the objections of unbelievers. The unbelievers have short memories where the exposure of their own ignorance and folly is in question. But they remember these things. And they are entitled to remember them. For these predictions were not offered as the outcome of human foresight; they were put forward as bearing the sanction and authority of the inspired Scriptures. And the word of God is blasphemed because of their failure.

The study of prophecy is working positive mischief, and not good, in the case of large numbers of its votaries. Just as it behoves us—things have come to such a pass—to emphasize constantly, and almost aggressively, the difference between a Christian minister and a priest, and between Christian ordinances and priestly rites, so we need emphatically and without ceasing to bear a testimony *against* this false and baneful system of prophetic study. It becomes us to cherish the kindliest and most generous thoughts of the good and holy men who have erred thus in the past. But to suppose that *we* shall succeed where they have failed is entirely in keeping with the ineffable conceit which marks the day we live in. Their failure should promote in us humility, and not pride. It was due to no ignorance on their part of the text of Scripture or the facts of history, nor yet to any moral or spiritual unfitness for the task they undertook. And any one who enters now on the path so strewn with the wreckage of their mistakes deserves to be denounced as a pedant or a charlatan. A few years ago the striking agreement of their united testimony was pointed to in proof of its truth. We point to it to-day in proof that the entire system which they followed was false.

Chronology must be allowed no place, as we seek to discount the Church's hopes. The Lord's return, the promised kingdom, and the coming glory are no fabled myths. They are realities, more real than any which press upon us in our daily life. But if, in accordance with the natural instincts of our hearts, we raise the question, "WHEN shall these things be?" the answer comes from the lips of our blessed Lord himself: "Take heed that no man deceive you." "It is not for you to know the times or the seasons which the Father hath put in His own power."

His coming is the near horizon of our hopes. Saints have waited for His return ever since the day He was caught up to heaven. The apostles looked for it. The Church's million martyrs yearned and prayed for it. They died with their faces turned towards the heavens which hid Him from their gaze. And that hope seems growing brighter even amidst the vulgar glare of this prosaic age, in which scoffers scoff more insolently than ever, asking "Where is the promise of His coming?" The promise of His coming is in the sure word of God, and in the hearts of His people. And the delay in its fulfilment is to be measured by the long-suffering of God, and not by the lapse of years upon human calendars. (2 Peter iii. 3–9.)

It may be "at even, or at midnight, or at the cock-crowing, or in the morning"—at any stage of the passing day. But with Him a day is as a thousand years, and possibly, our children's children shall still be waiting its accomplishment. And if His coming should be even then deferred, and if I might fain think that any words of mine would be read and remembered, then I should like to leave this protest and warning against a system which has brought this hope into contempt by linking its fulfilment with events upon our history date-charts. God has linked it only with the Cross. It was not dull fanaticism which led the early saints to look for it while Pagan Rome still ruled the world and the apostasy of Christendom existed but in embryo. It is neither ignorance nor prejudice which leads us to look for it to-day with vision unclouded by thoughts about the fall of empires or the decrees of the popes. We take fast hold of the promise that "Yet a little while and the Coming One will come and will not tarry."

And our part is not to puzzle out the date of His return by the help of astronomers and chronologists, but to cherish the hope of it in its ennobling and purifying power, and to be like men who are waiting for their Lord.

THE EPISTLE TO THE ROMANS

AND THE FALSE GOSPELS OF TO-DAY.

III.

THE Epistles to the Romans and Galatians and the two Epistles to the Corinthians are the "quadrilateral" of Christianity. Their genuineness is not doubted by the most sceptical of critics, and they contain in themselves more than enough to establish the historical and dogmatic foundation of the Christian religion, as others have pointed out. It is however with the Epistle to the Romans that we are now especially occupied.

We have seen that the first eight chapters are an exposition of the Gospel of the Grace of God to Jew and Gentile alike, and that the blessedness and absolute security of the Christian position are summed up at the close of chapter viii. Nothing can ever separate the Christian from the love of God and of Christ. It is God who justifies, and no one can ever condemn. No powers of heaven or hell can ever prevail to work the ultimate ruin of a soul redeemed by the precious blood, called by Divine grace, and sealed with the Holy Spirit.

No single passage of Scripture contradicts the unalterable and conclusive statements of Romans viii., nor can ever be rightly used to lessen or weaken the force of these glorious promises which depend on God's faithfulness and love.

It is well to be clear on this point before turning to chapters ix. x. and xi., which, as we have said, are "dispensational," and deal with the question of the temporary setting aside of the Jewish national privileges and the present calling of Gentiles.

Gentiles are warned, *as Gentiles*, that if they do not continue in God's goodness, but on the contrary, boast themselves against Israel, and become high-minded and rebellious, God will cut them off and restore Israel to favour; which we now know will be the case. To interpret this warning as if it were intended to weaken the effectual calling and security of the believing Christian, as set forth in chapter viii., is, as we stated in a former article, to wrongly divide the Word of Truth, to undermine the faith of weak Christians, and to cause them to stumble.

To turn for awhile to the doctrine of the first eight chapters, and leaving "dispensational" truths to be considered in subsequent articles, let us notice carefully the full meaning of the keynote to the epistle—

"THE JUST SHALL LIVE BY FAITH."

This text from the second chapter of Habakkuk is quo three times by St. Paul. (Rom. i. 17, Gal. iii. 11, and H x. 38.) The principle on which God will justify the ungo Jew or Gentile, is on the principle of faith. God in wondrous grace, of His free will, out of the great love His own heart, will consider as righteous the sinner, whosoe he or she may be, who implicitly believes His faithful w concerning His beloved Son, whom He has set forth as propitiatory for sin, in virtue of His redeeming blood thro faith.

As Abraham believed God, and God counted him righte for believing Him, so is God pleased of His wondrous g to justify every lost sinner who in like manner believes testimony, His gospel concerning His Son, who was delive for our offences, and raised again for our justification; s a one who thus believes Him He justifies and considers h guilty sinner as he is, as righteous in His sight. He t "justifies the ungodly," and the ungodly one is coun righteous before Him, as Abraham was when he belie God.

This is the explanation of "a righteousness of God" Rom. i. 16. It is not here God's *attribute* of righteousn nor His righteousness in dealing with sin, but a wa righteousness for sinful man who has no human righteous of his own. Christ and Christ alone is the sinner's righte ness, wisdom, sanctification, and redemption, as He is life. The sinner is dead before God, he is "in Christ" "Christ in him"—he reckons himself dead, and Chris all and everything to him. He believes God, and is justi God considers him righteous, though a sinner; and "righteousness of God" is God's gracious and merciful of justifying the ungodly.

God is just, righteous in Himself and in all His ways, here the question is, How can *sinful man* be "just be God"? and the answer is "The just shall live by faith." F in God's faithful word concerning Christ is counted as "ri eousness," and this righteousness is imputed by God to every who believes Him.

We see then that the expression "righteousness of God used in two quite distinct senses in the first and third chap of the Romans, and also subsequently; and it is to bring this distinction that we have repeated the familiar but ever f and gracious promises in the above sentences.

For many Christians are not clear on the foundation t of "justification by faith," owing to their not seeing the expression "the righteousness of God" is used in Romans, not only for God's personal attribute of righte ness, and for the finished work of Christ, but also that righteousness which is imputed to sinners who t God at His word, and believe Him with all their hear Abraham did.

Many commentaries fail to make this distinction clear, instead of explaining God's grace, they mystify and discou their readers by a confused "theology."

(*To be continued, D.V.*)

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THE PSYCHOLOGY OF HOLY SCRIPTURE.

THE strong re-action which is now taking place from the grosser materialism of a few years ago, in the more advanced spheres of modern thought, should find us well versed in the psychology of Holy Scripture.

A false system of psychology is the root-error of much of our modern theology, and an imperfect grasp of the true metaphysics of the Pauline Epistles is the reason why emotional, sentimental, and mystic forms of so-called Christian piety are again obscuring the true Gospel of the Grace of God.

The importance of a clear understanding of the teaching of the psychology of Christianity in the present day cannot be overestimated. On the one hand we have a revival of religious mysticism within our own ranks, and that where it is least suspected, *i.e.*, amongst so-called evangelicals as well as in the ritualistic propaganda, where it has long been recognised. On the other hand the most deadly enemies of the Christian faith are the new converts from Secularism and Materialism, who are now the willing devotees of revived Buddhism and Esoteric Theosophy.

There are many indications of this violent re-action from the Materialism of the School of Huxley, Tyndall, Darwin, and Herbert Spencer, and it is well, therefore, to be on our guard.

Societies for psychical research and for investigating spiritualistic and theosophical phenomena are indications of an aroused interest in the scientific and literary world. They may also indicate the consciousness or suspicion of the presence and action of powerful spiritual forces in our midst.

Their human agents and mouthpieces may be as yet little more than their publications suggest—mere enquirers or "chelas" in esoteric philosophy—but it is with the unseen powers themselves that we have to do.

The Christian who by God's grace and calling is on a higher spiritual plane than those who at present can talk of little else than "Karma" and "Re-incarnation," should know how to bring out of the treasury of God's Word the only true system of psychology, and the only key which will unlock the problems of all metaphysical difficulties.

All the treasures of wisdom and knowledge are ours in our risen Head; and as we have the mind of Christ, and also the guidance of Him who searcheth all things, "yea, the deep things of God," we know where to turn for the answer to mysticism and esoteric philosophy, and all other questions relating to the finer forces, whether dynaspheric, mesmeric, hypnotic, or spiritual. It is the enlightened Christian, not the hermetic theosophist, who can really deal with transcendental philosophy, science, and religion.

Being well equipped (*artioi*) and thoroughly initiated (*teleioi*) we know the weakness as well as the strength of our foes. God has provided us with His panoply, and in His strength we stand, and in obedience to Him we hold the camp against all the forces of the enemy.

Meanwhile a brief statement of Scripture psychology, for esoteric purposes only, may be helpful to some of our readers. Let us then, before going back to the earlier chapters of Genesis for the commencement of our psychological studies, turn to the clear and simple metaphysics of the New Testament.

Later on we may, if the Lord will, turn to the fuller consideration of *Nephesh* (נֶפֶשׁ) and *Ruach* (רוּחַ), &c., and the plain teaching of Genesis vi.; but for the present let us turn to the New Testament and consider some of the uses of the word Spirit (*πνεῦμα*, *pneuma*), and more especially in that analytical and synthetical passage of divine psychology set forth and summed up in Romans v. 12–viii. 39—on the understanding or misunderstanding of which so many important issues depend.

PNEUMA.

When Christians left their first love, rapid decline in doctrine soon followed. Three all-important truths, amongst others, were soon obscured, namely:

1. *Justification by faith alone.* Rom. i. 17; Gal. iii. 11.
2. *The Secret or the Mystery relating to the Body of Christ.* Rom. xvi. 25; 1 Cor. ii. 7; Col. i. 26; Ephes. iii. 1–10; 1 Tim. iii. 16 (reading ὅ, not Θέος, nor ὅς).
3. *The true teaching concerning the Holy Spirit.* John xiv.–xvi.; the Acts, the Epistles, and the Revelation.

After fifteen centuries of awful decline and apostasy, God of His great mercy and compassion raised up Martin Luther and the Reformers, who, taught by the Holy Spirit, turned to the Epistles to the Romans and Galatians, and partially recovered the true teaching as to

JUSTIFICATION BY FAITH.

But the Reformation was not a complete one, and even this fundamental truth remains, to this day, partially obscured.

After another long period of three centuries the Word of God was again diligently searched (through the mercy of our God), and the wonderful Secret, or the Mystery relating to the Body of Christ, which had been given as a special revelation through the Apostle Paul, was again recovered from the Scriptures of Truth.

Through this grace and mercy many of the Lord's people can now clearly distinguish between the Kingdom and the Mystical Body of Christ; but owing to the fact that the true teaching of Scripture relating to the gracious work of God, the Holy Spirit having *never been clearly recovered* from the Word of God, there is still much confusion as to the true nature of the "Mystery" which was first revealed to the Apostle Paul.

In his epistles are things "hard to be understood," and as "the Spirit searcheth all things, yea, the deep things of God," how shall Christians understand the "Mystery" unless they are entirely subject to the Holy Spirit's teaching?

He who has heard the Lord's voice, and who has opened the door, and who hears and believes what the Spirit saith to *all* the Churches, will understand the "Mystery."

A general survey of the theology and hymnology of the various and divergent sections of Christendom, with special regard to their confused teaching concerning the Holy Spirit's operations, will perhaps lead to the conclusion indicated above—that the True Teaching relating to the Holy Spirit has still to be prayerfully gathered from Scripture, and separated from all the traditions and imaginations of men.

So great is the confusion on this all-important doctrine that scarcely any two sections of professing Christians teach alike. "Pentecostal" hymns, full of erroneous teaching, are to be found everywhere, while some hymn-books of those who speak much of their "unity in the Spirit" go to the other extreme, and actually cut out every word of direct ascription of praise to God the Holy Ghost!

"To the Word and the Testimony," to the Scriptures of Truth, let us then turn afresh, remembering God's goodness in the past, and "how we have heard"; and if we find we have been inaccurate and wrong let us repent, and ask for the "first love" back again, and "do the first works" as "overcomers,' but not as assemblies, for no *corporate* restoration has ever been promised.

Now the word πνεῦμα (*pneuma*), or "spirit," will furnish us with a very helpful starting-point in our studies; and may He, the gracious Comforter who said "Separate Me Barnabas and Saul for the work whereunto I have called them," and Who still speaks (what longsuffering patience!) to him "that hath an ear," may He lead us and teach us as we ponder over the sacred pages which He has Himself inspired.

Pneuma

(a) πνεῦμα ὁ Θεός (John iv. 24), *i.e.* God is Spirit. The Divine Nature is here referred to. It is a predicate, not God is *a* spirit, but God is Spirit, and they that worship Him must worship Him in spirit and in truth, spiritually and truly; they must themselves have "spirit" nature—τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστι, "That which is born of Spirit is spirit"; it partakes of the same nature.

ὁ δὲ κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι, "He that is joined to the Lord is one spirit." (1 Cor. vi. 17.) We are (what grace!) θείας κοινωνοὶ φύσεως, "partakers of divine nature." (2 Peter i. 4.)

The Lord Jesus is πνεῦμα ζωοποιοῦν (1 Cor. xv. 45) "life-giving spirit."

The Holy Ghost is πνεῦμα, τὸ πνεῦμα τὸ ἅγιον. (Matt. xii. 32; Luke i. 26; Acts v. 32; vii. 51; xxviii. 25; Eph. iv. 30; Heb. iii. 7. κ.τ.λ.)

So then *pneuma* is predicated of (1) God the Father, (2) of the Lord Christ Jesus, (3) of the Holy Ghost, and also of the children of God. The children of God are born ἐκ Θεοῦ, "of God." (John i. 13.) They have a nature which is *pneuma*. (John iii. 6.) Those who are "in Christ Jesus" (Rom. viii. 1), in the Risen One, have died and are risen with Him. (Col. i. 1; Rom. vi. 1–11.) This πνεῦμα in Christians is called "Spirit-of life-in-Christ-Jesus." (Rom. viii. 2.) It is πνεῦμα Χριστοῦ (*pneuma - Christou*), and so πνεῦμα Θεοῦ (*pneuma - Theou*). (Rom. viii. 8–10.) It is with this spirit, this spirit-of-Christ in us, that the Holy Ghost bears witness "that we are the children of God." (Rom. viii. 16.)

The gift, the free gift of God to us is eternal life in and through Jesus Christ our Lord. He is our life, our wisdom, our righteousness, our sanctification, our redemption, and we are complete in Him.

This "spirit-of-life" in Christ Jesus, this "*pneuma-Christou*" is that to which the Apostle refers in Romans viii. 2. It is not only that Christians are born again—that of course is true—it is that their life is "Christ in them, the hope of glory"; it is life in the risen Saviour, the "new creation."

True union with Christ by the Holy Ghost is union with the One who is risen from the dead.

It is remarkable that very little is found in the Epistles of St. Paul about being "born again."

It pleased God through His grace to "reveal His Son" in the Apostle, and when he was so much troubled about the Galatians, he wrote, "My little children, of whom I am again in travail until *Christ be formed in you.*" (Gal. iv. 19.)

Union in incarnation, or union with Christ by sacraments is not to be found in Paul's Epistles, nor anywhere else in the Word of God, for this teaching subverts the truth as to the Atonement.

If any man be in Christ "there is a new creation."

This spirit-of-life in Christ Jesus, this *pneuma-Christou* is then the new spirit-life in the Christian who is dead and risen with Christ, and it is with this spirit, this new life in us, that the Holy Ghost bears witness that we are the children of God. (Rom. viii. 16.)

Until Christ is formed in us there can be no such testimony of the Holy Spirit with our spirits.

There may be much religiousness, as with pious Romanists and Union-in-Incarnation-Ritualists; but all this false religion is the preaching of "another Jesus," the receiving of "another spirit," and the preaching of "another gospel" (2 Cor. xi. 3).

Romanism and Ritualism are very far indeed away from the Gospel of the Grace of God, and the spirit-of-life in Christ Jesus, which was the gospel of the great Apostle of the Gentiles, who preached justification on the principle of faith alone.

Notes for Bible Study.

SEPARATION OR RE-UNION: CHRIST OR ANTICHRIST.

SEPARATION runs from the beginning to the end of the Bible.

In the beginning God separated (Genesis i.),
The heavens from the earth;
The light from the darkness;
The firmament from the waters.
Abram called to separate from idolatry. (Gen. xii. 1.)
Joseph separated from his brethren. (Gen. xlix. 26.)
Moses separated from Pharaoh's court. (Exodus ii. 22.)
Israel separated from Egypt. (Exodus iii. 10.)
No sacrifice with unbelievers in Egypt. (Exodus viii. 26.)
Israel always to be separate from nations. (Num. xxiii. 9.)
No mixing divers cattle, seed, or garments. (Lev. xix. 19.)
No union of the clean and unclean. (Deut. xxii. 10.)
No help from God's enemies in building. (Ezra iv. 1–3.)
Separation from strange wives and people. (Ezra x. 11.)
Separation and confession, then worship. (Neh. ix. 2.)
Take precious from vile, to be as His mouth. (Jer. xv. 19.)
Daniel separated to God, then used of God. (Dan. i. 20.)
No loving those who hate God. (2 Chron. xix. 2.)
The world hates separated ones. (John xv. 19.)

Separated first, then received. (2 Cor. vi. 18.)
No fellowship with evil; but reprove it. (Eph. v. 11.)
Purged vessels only, used of God. (2 Tim. ii. 21.)
Turn away from formal professors. (2 Tim. iii. 5.)
Go forth unto Him without the camp. (Heb. xiii. 13.)

God says "SEPARATE."
Satan says "COMBINE."

God's judgments on the first human association. (Gen. xi. 9.)
Sons of Levi separated from sinful Israel. (Exodus xxxii. 26.)
All who sought the Lord went without the camp. (Exodus xxxiii. 7.)
No fellowship or marriage with God's enemies. (Deut. vii 2, 3.)
Believers not to walk in counsel with the ungodly. (Ps. i. 1.)
Result of combinations against God and His Son. (Ps. ii. 9.)
End of confederacies and associations. (Isaiah viii. 9, 15.)
In the *kingdom* tares and wheat grow together. (Matt. xiii. 29.)
In the *body* leaven is to be *put away*. (1 Cor. v. 13.)
We are no more of the world than Jesus was. (John xvii. 14.)
In the world, but kept from the evil of it. (John xvii. 15.)
The kind of company believers ought to keep. (1 Cor. v. 11.)
Withdraw from those who walk disorderly. (2 Thess. iii. 6.)
Withdraw from corrupt men, destitute of truth. (1 Tim. vi. 5.)
All who name the name of Christ depart from iniquity. (2 Tim. ii. 19.)
Final separation of the wicked and the just. (Matt. xiii. 49.)

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Illustrations of Bible-Structure.

Mark iii. 21-35.

The structure of this passage brings out the important fact that the "friends" (marg. *kinsmen*) of "a" (*v.* 21) consisted of "his brethren and his mother," mentioned in "*a*" (*v.* 31); and further, that the object of their "standing without and calling him" in "*b*" (*v.* 31) is shown by its correspondence with "b" (*v.* 21) to be that they might "lay hold on him."

This is all-important in its powerful bearing on the question of mariolatry.

A | a | 21. His kindred (undefined).
  b | -21-. Their interference (defined).
    c | -21. Their disparagement of Christ.
      B | d | 22-. The scribes first charge.
          e | -22. Their second charge.
      B | *e* | 23-27. The answer to second charge.
          d | 28. Answer to first charge.
A | *a* | 31-. His kindred (defined).
  b | -31, 32. Their interference (undefined).
    c | 33-35. Christ's disparagement of them.

It will be seen that B and *B* (*vv.* 22-30) describe as in a parenthesis what took place during the interval between the going out and the arrival of Christ's kindred.

Questions and Answers.

QUESTION 8.

Will you kindly explain Hebrews xiii. 10—"We have an altar?"

The whole verse is as follows: "We have an altar, whereo they have no right to *eat* which serve the tabernacle. For th bodies of those beasts, whose blood is brought into th sanctuary by the high priest for sin, are *burned* without th camp. Wherefore Jesus also, that He might sanctify the peopl with His own blood, suffered without the gate."

Note (1) that the pronouns "we" and "they" are *no* emphatic, or contrasted, as they are not separate words, bu form in each case part of the verb, "we *have*," "they *have*." (2) That the word "altar" *must* be used figuratively, because altars are not articles of food! It is the figure of *metonym* by which the altar is put for the sacrifice offered upon it (calle the "metonymy of the subject").

The point of the argument then is as follows:—

I.—*Sin-offerings* "had no right" to be *eaten*. See Lev. vi. 3 and xvi. 27.

II.—Christ's body was a *sin-offering*, in that He suffere "without the gate."

III.—Therefore Christ's body cannot be *eaten* as a sin-offering

If any therefore, in spite of this profess to *eat* the real Bod of Christ, they *destroy* the great and important truth tha Christ was *an offering* "*for sin*."

It is interesting to note, and place on record in connectio with this, a quotation from Cicero which is but little known.

"Cum fruges Cererem, vinum Liberum dicimus, genere nos quidem sermonis utimur usitato, sed ecquem tam amanten esse putas, qui illud quo vescatur deum credat esse."

Cicero, *De Natura Deorum*, Lib. III. Cap. 16.

"When we call crops by the name of Ceres, or give th name of Bacchus to wine, we obviously make use of merel figurative language; for who is there, think you, so utterl insane as to suppose that that which he eats is his god?"

Cicero, *On the Nature of the Gods*, Bk. III. Chap. 16.

The Signs of the Times.

ONE of the most remarkable signs of the times is that all human systems of government have proved a failure, and that look where we will over the whole earth goo government is the great want of mankind. All agitations and revolutions are only so many utterances of this voice. God is the only source of all power and government, but man ha cast off this authority, reversed the divine truth, declared tha all power resides in and comes from *the people*, and hence, is endeavouring to, but vainly endeavouring to, seek good government apart from God. Yes; human government is failure, and only they who know from the word of God tha He whose right it is to rule is coming again can rightl understand the movements of the political world as the watch the various risings of the people and the struggles o the nations as they are chronicled by the world day by day.

Only those who know God's purposes concerning the Jew the Gentile, and the church of God can rightly understand the world's news.

We give a few examples which mark the development of God's purposes, and the approach of the great apostasy.

JEWISH MOVEMENTS.

The Jewish World for July 27th thus chronicles the growing aspirations of Israel:

"'Lo the time is come,' sings Miss Sylvie d'Avigdor at the close of an eloquent poem in *Palestina*, when 'we shall be blessed in helping them a thousandfold, and grow wiser in giving for the sake of home.' Yes, the time has come when it is more evident than ever that some centre should be found for the Jewish race, that it can call a home, and surely no locale could be so suitable as Palestine, the land where none has a right to call Jews 'aliens.' There are of course still difficulties in the way of any immediate, very extensive colonization of Palestine by Jews from other countries where they are oppressed, but, as Ruskin has somewhere said, 'Only be clear what is finally right, whether you can do it or not; and every day you will be more and more able to do it if you try.' Now the Chovevi Zion are perfectly clear as to its being finally right for Jews to colonise Palestine, and by the helping of colonies already there, and the founding of new ones, they are not merely saving a few co-religionists from persecution and despair, and satisfying sentimental aspirations, but are preparing the way for a much larger movement, the opportune time for which one can have no doubt Providence, and the logic of events, will indicate sooner or later. To those who truly care for the Holy Land and its re-peopling, and for all who wish to understand their Bibles, the new *Quarterly Statement of the Exploration Fund* fund and *Palestina* will be full of deeply-interesting matter. In the first-named publication, besides archæological matter and a preliminary account of the new excavations at Jerusalem, there is an admirable article by Mr. Samuel Bergheim on 'Land Tenure in Palestine,' which is a subject on which every Jew should seek the fullest information."

* * *

The Jewish Chronicle for July 20 states in a note that

PALESTINE.—Herr Adelmann, the representative in Jerusalem of the Lemaan Zion Society of Frankfort, contemplates the formation of a Jewish settlement at Kerak, the Kir-Moab of ancient times. The town is an important commercial centre, and great markets are frequently held there.

* * *

Its various issues record the incessant but quiet work of expulsion of the Jews from Russia.

* * *

THE HOLY LAND AND ITS FUTURE PROSPECTS. In *The Jewish Chronicle* for August 31, Mr. Haskett Smith, M.A., gives his fourth paper on this subject, which has the significant title, "Are the Jews ready to occupy Palestine?" He goes fully into this great question, and uses these most remarkable words:

"Having said thus much, I address myself to the question which has been propounded, and without further preface I will at once state the conclusion which, after a somewhat close and earnest consideration of the matter, I have ventured to form. I believe that there is every reason to hope and expect that eventually the Jewish nation might be able to establish a dominion in the Holy Land, and that there is no insuperable obstacle to their becoming a prosperous and powerful nationality, rich in agriculture, trade, and commerce.

"I go further than this and say that, in my humble opinion, a Jewish dominion, under the joint guarantee of neutrality by the great European powers, seems the most practical solution of the Syrian question. It is a matter of common notoriety that the Ottoman rule over Syria and Palestine would not continue for a single year, if it were not for the mutual jealousies of the great European powers. The Turk is allowed to remain in possession, though everyone agrees that his government is corrupt and effete to the last degree, simply because no European power would be allowed to take his place. England, France, Russia, and in a lesser degree Germany, Austria, and Italy, have all cast longing eyes upon the country; and not one of these would be permitted by any of the others to acquire possession of it. Why then should not all agree to constitute Syria and Palestine an independent kingdom, under the joint guarantee of neutrality from all the European powers, in very much the same way as Belgium at present exists? And in order to secure the homogeneity and stability of this kingdom, why not constitute it a Jewish nationality with Jewish rulers, all the Jews from every country in the world being invited and encouraged to settle in it? Everywhere one hears the outcry about the Jewish question. In many countries no secret is made of the fact that the departure of the Jews from those countries is desired. What then is to hinder a general migration of the Jews to Palestine, with the consent and assistance of the European powers?

* * *

"CHEERING NEWS." Under the heading of "Palestine Colonisation." *The Jewish World* of September 14, calling it "cheering news," says:

"The success which is attending Baron Edmund de Rothschild's colonies in the Holy Land has caused him to increase the sphere of operations. Villages are being built on land adjacent the colonies and the most prosperous settlements. Jessod-Hamaalah, Rosch-Pinah, Ekron, Rishon Lezion, and Ajun Karah will be enlarged by placing land in their immediate vicinity under cultivation. A steam plough has been introduced by M. Schied in the colonies, and that gentleman has promised to make many other improvements in the settlements which he recently visited on a tour of inspection. There has been a good yield of grapes, and the winepresses have in consequence been busy.

* * *

ROUMANIA. In the same issue we read:

"In Roumania there are at present twenty-six affiliated Chovevi Zion Societies. After Russia, and perhaps owing to similar circumstances, the Jews of Roumania rank pre-eminent as followers of and believers in the National Idea, and the Zionist party is accredited with being the strongest Jewish party in Roumania. Under oppression, the National Idea forms the strongest bond of sympathy between all classes of Jews, and it is asserted that the hope and the idea involved in the Chovevi Zion movement has done much to maintain that fortitude which the Jews of Roumania have exhibited under the most trying circumstances. At one time the whole idea was treated with indifference, but now a complete turn of the tide in favour of Zionism is announced."

THEOSOPHY AND SPIRITISM.

THE UNKNOWN WORLD.

THIS is the title of a new magazine devoted to the Occult Sciences.

The reaction which is taking place from the grosser Materialism of the last generation is well illustrated by the publication of this new magazine, which is issued by Theosophists and Occultists in order to represent the whole circle of the Occult Sciences, and in particular the following: White and Black Magic, Necromancy, Divination, Astrology, Alchemy, Witchcraft, Crystalomancy, Elementals and Elementaries, the Rosicrucians, the Illuminate Esoteric Freemasonry, the Mysteries, the Mystics, Hermetic Philosophy, the Archæology of the Secret Sciences.

From the above it will be seen that *The Unknown World* aims at being a representative Mystical magazine.

In a previous number of *Things to Come* we intimated that the spiritual forces of evil are apparently concentrating and amalgamating their efforts, and the issue of this first number of *The Unknown World* points decidedly in this direction.

In one of the introductory paragraphs we read as follows:

"The unversed reader must, however, thoroughly establish in his mind one truth which is all-important in the endeavour to comprehend justly the modern developments of Mysticism and the plan of the present Magazine. The representatives of many schools of esoteric thought will expound the principles and doctrines of their systems in *The Unknown World*: but it must be understood that they are not rival schools; they are developments in various directions, but they are not in contradiction to each other and they do not exclude each other. The principles of universal Biblical exposition, which are in course of exposition by Mr. Edward Maitland, are in no sense out of focus with the eastern transcendentalism of Mr. Sinnett, as they would both be the first to tell us. And so also the Rev. G. W. Allen's Society of Christo-Theosophy, while it occupies a place distinct from either, is not out of harmony with the Theosophical Society and the Esoteric Christian Union. It must not be thought that there is a Babel of many voices in the camp of the Mystics which will produce only discord and cofusion in the ear of an uncommitted listener. The essential principles of Mysticism are all one, even as the great masters of old Oriental wisdom and the great masters of western wisdom were in reality of one heart. There is a light of the East and there is a light of the West; some have recourse to one and some to another, but there is an exact harmony of both, where yet others discern the full and perfect illumination."

Christians have been warned both by the Lord and the Holy Spirit not only of the gross materialism of the closing days of this Dispensation, but also of the subtle Spiritualism and Esoteric transcendentalism which will accompany this gross carnality.

Satan, Evil Angels, and Demons are *spirits*, and the powers of spirit nature within certain limits are theirs. And it is obvious that to lead on mankind to the final rebellion against God and against the Lord Jesus Christ, there must be an apostasy of the spiritual nature of man as well as the gross sensual degradation of his material organism.

Side by side, therefore, with the increasing worldliness around us we see a startling revival of the branches of old world transcendental mysticism, the rapid development of which this first number of *The Unknown World* is a certain indication:

MYSTICISM.

"Mysticism admits of being separated into three chief divisions, and these are: transcendental science, transcendental philosophy, and transcendental religion. The term transcendental applies to anything which is outside the normal sphere of experience, whether in fact, or thought, or faith. Transcendental science deals with the operation and effects of forces generally unknown. Transcendental philosophy is that body of doctrine which explains the phenomenal universe in accordance with the science of its secret laws. Transcendental religion is the application of universal law to the interior nature of man. But while these comprehensive definitions are perfectly correct and acceptable, the actual limits of mysticism are usually somewhat narrower. The idea of transcendental science is generally confined to such operations of unknown law as have a direct bearing upon transcendental religion, and transcendental philosophy does not commonly concern itself with the whole economy of the universe so much as with the intimate relations subsisting between the universe and man. A definition of mysticism, independent of its natural classifications, will illustrate this point. It has been most rightly and philosophically defined as the endeavour of the human mind to grasp the divine essence or ultimate reality of all things, and to enjoy, while in this life and in this body, the blessedness of an immediate communion with the Highest.

EVOLUTION OF HUMANITY.

"Concerning the evolution of humanity and the forces at work therein, as unfolded by mystic philosophy, it seems scarcely necessary to promise that this will have adequate treatment. It leads up to the end of all mysticism, the divine union, which has already been mentioned. From the Hermetic standpoint man is the great subject; his origin, his nature, his potentialities, his destiny, constitute the one interest. There is nothing in transcendental science which is of any moment except in so far as it concerns him, and assists the mind of the philosopher to understand better what he is. If his destiny be written in the stars, then the stars are of moment, and astrology is also of moment, but not otherwise does day speak unto day, or night show knowledge to night, and there is no reason in all the starry depths except in their relation to the astronomer who gauges them, or to the babe who is affected by their influence. All that interests a man is man."

In order to bring about the mingling of the spiritual natures of evil angels and men, and ultimately the worship of Satan by man, as foretold in Revelation xiii., this reaction in the direction of mysticism will of course largely partake of that old perversion and caricature of the revelation of God to man which was such a marked feature in the religious systems of Egypt and India.

The following quotation from what is foolishly called the "*New* Gospel of Interpretation" will shew the real meaning and ultimate object of this esoteric mysticism:

"As the spirit of understanding, Hermes is the second of the seven spirits of God, enumerated in Isaiah xi. 2, 3, in a passage to obtain an adequate rendering of which it is necessary to collate the Authorised and the Douay Versions. These seven spirits are the presiding Elohim respectively of the "seven days" of the creative week, or stages in the elaboration of the Kosmos, whether macrocosmic or microcosmic, spiritual or physical. They are the seven great gods of the Greeks, and the characteristics of each are in both cases indicated by the hue of the prismatic ray denoting their place in the Kosmos, and by the functions assigned them in the work of creation. Thus to Hermes, as the spirit of understanding, belongs the orange ray, which coming between the red and the yellow, represents the lustre of the sun and of Venus combined, these two denoting respectively wisdom and love, or as the latter is called by Isaiah, "Counsel," love being the counsellor of heaven. It is to Hermes, as the spirit of understanding, that is assigned the work of placing a firmament or expanse between the "waters" nether and upper, or spheres material and spiritual, in token of its being the function of the understanding to distinguish between things which differ, and to lift man from the lower to the higher. The former of these two functions of Hermes was recognised by the ancients when they erected images of him as landmarks. But Hermes only recognises and marks actual limits; he does not impose them. To do that belongs to one of his fellow Elohim, who is called by the Greeks Saturn and Chronos, and by the Hebrews Satan, and who as the "Angel unfallen of the outermost sphere," the sphere of time and sense, is the "lord of limit," beyond whose dominion is the void of negation, and the opposite of God, theologically called the devil. Hence the designation of the ruler of the outermost and lowest sphere of the Kosmos, as the Spirit of the fear of the Lord, meaning reverence and humility. And as the innermost and highest sphere—that wherein "wisdom and love are one"—is represented by the sun, and allotted to the first of the gods; by the Hebrews called Uriel, and by the Greeks Phœbus, the "bright one of God," it is said that "the fear of the Lord is the beginning of wisdom." *So exalted is the office of Satan* when interpreted by the spirit of understanding, Hermes.

To dishonour Christ and to exalt Satan is the real object of this *New!* Gospel of Interpretation.

Alas! we know that both Satan and rebellious man will for a time have their way. The whole world will worship the dragon. He will give his power, his throne, "and his great authority" to the coming Man, and the worship of humanity will go on side by side with the worship of the fallen Lucifer.

Christians who have been already spiritually translated to a "higher plane" than theosophy has ever dreamt of, and who are Bne-Elohim in the truest sense of the word, through the redemption by that precious blood, and whose "*politeuma*" is even now "in heaven," will shortly be translated thither by divine power, and then, and not till then, will Satan, with his evil angels, mahatmas, elementals, and demons, thoroughly instruct men in transcendental science, transcendental philosophy, and transcendental religion!

* * *

THEOSOPHY IN INDIA.

"The Rev. John P. Jones, missionary of the American Board in Madura, India, contributes to the *New York Independent* a paper on the present position of theosophy in India, and the work of Mrs. Besant there. Mr. Jones says that theosophy, when founded in India some fifteen years ago, had for its avowed purpose to expel the religion of Jesus from the country. This was a great recommendation to many Hindus alarmed at the mighty progress and growing influence of Christianity in India. . . . Mrs. Besant's success in India, such as it was, depended almost entirely on her attitude towards Christianity and Hinduism. She said that Christianity compared to Hinduism was as common glass to a pearl, and that it would be better that young Hindus should turn sceptics and materialists than that they should become converts to Christianity. On the other hand, she urged the people to return to their 'divine ancestral faith, and to the sublime philosophy of the sacred books.' When she visited the great Madura temple, it was in true Hindu devotee fashion, *with bare feet*, and she made *her bow and obeisance to the idols* therein with apparent sincerity, and to the great delight of all devout Hindus. In Madras, replying to an inquiry, she said, 'I am a Hindu in my religious belief. I believe in the gods and in the sublime philosophy of the Upanishads.'"—*British Weekly*, August 2, 1894.

"RELIGIOUS" MOVEMENTS.

ROMAN CATHOLICS AND THE TEMPORAL POWER.

The Times of September 8 gives some ominous news of a new movement which Protestants may well regard as a sign of the times.

"A correspondent writes: 'As an outcome of the conference held *in camera* at Liége a few weeks ago, the outlines of organization of an "International Catholic Association" have been agreed upon, the aim of which will be to agitate and influence public opinion in favour of the restoration of the temporal power of the Papacy. At the time very little public attention was drawn to the Liége conference, which was, in fact, a conclave of the leading men among the Conservative sections of Catholics in the United Kingdom and the Continent. It is not generally known that in most Catholic countries associations similar in character to the Catholic Union of Great Britain have been formed, but with more or less distinctive political objects. Their leaders are men of the nobility or higher classes, whose sympathies are not in accord with the democratic movements now being fostered among the Roman Catholics in Continental countries. Between these associations and their leaders communications have been exchanged during the past few months on the subject of founding a propagandist movement to secure the independence of the Holy See.

The meeting at Liége was the outcome of these communications, and the manifesto, for the publication of which the Vatican organ, the *Voce della Verita*, of the 24th of August, was interdicted by the Roman civil authorities, was the result of the conference, and was authorized by the signatures of the leading Catholics who formulated it. A list of these delegates was given in *The Times* of August 22 last. No representatives of Catholicism from the United States, Australasia, or Ireland attended the conference, and no organization exists in those countries for the promotion of its objects. In fulfilment of the resolutions arrived at, and in addition to the manifesto already issued, a statement of the arguments in favour of the territorial independence of the Papacy is being prepared by a specially-formed committee of the conference for translation into all European languages and circulation among Roman Catholics throughout the world. This official statement will deal at length with several proposals. While abstaining from defining the form in which the independence and temporal sovereignty of the Holy See may be secured, the promoters of the movement will set forth the various plans formulated by Italian and other statesmen for the purpose, as evidence that the advocacy of the temporal power does not of itself threaten the stability of the Italian Monarchy. In each of the countries represented at the conference the promulgation of the demand for restoration will be intrusted to committees to be formed by the representatives who drew up and issued the Liége manifesto. The duty of these committees will be to inform the public mind, through the Press and by other open means, of all the phases of the question, and to influence those Catholics holding public positions in Catholic countries in its favour. It is worth noting that no representatives of the popular workmen's associations formed under Catholic auspices to promote the principles of the encylical of Pope Leo XIII. on labour have taken any share in the initiation of this new crusade for the restoration of the temporal power."

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SOCIAL CHRISTIANITY.

"Browning Hall, Walworth, is about to undertake a further daring stride into the domain of social and religious work. To get rid of a hampering trust deed, it is proposed to buy the place outright, and immediately found 'a social settlement—a group of persons, and as far as possible of families, who will try by living amongst the people that most need help to realize Christ's law of neighbourliness.' Mr. F. Herbert Stead, M.A., is to be warden of the Hall and Settlement."—*Daily Chronicle*, Sept. 19.

The Democratic Socialism and "neighbourliness" of the "Comrade Christ" is a special subject with the Brothers Stead. In some men there is a lack of all reverence, and to accuse such of deliberate profanity is regarded by them as a species of compliment.

Possibly "automatic writing" and "sub-consciousness" may account for this peculiarity in the mental equipment of these two journalists.

"Exuberance of verbosity" is useful when voluminous "copy" is in constant demand, but as theosophists assert that "all things come from within," it may be that the original *fons et origo* of the profanity of Steadism is not to be attributed to the mediumistic and spiritualistic promptings which the Editor of *Borderland* confessedly welcomes.

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FRENCH UNSECTARIAN EDUCATION.

The *Daily Chronicle* of July 30th contained the following paragraph on a French Manual of Unsectarian Instruction:

"The French educational authorities, if we may accept as correct an extract from the 'Manual of Unsectarian Instruction' sent us by a correspondent, have not been inspired to greater religious toleration by Gambetta's later reflection that he had probably been unwise to quarrel with 'le bon Dieu.' This extraordinary handbook, which is, our correspondent assures us, in daily use in the State-aided public elementary schools, contains in the form of a lesson the following dialogue between teacher and pupil:

Teacher: What is God?
Pupil: We cannot tell.
Teacher: Do you acknowledge a superior or controlling Being?
Pupil: Why should we? Prove to us the necessity, and show Him to us.
Teacher: It cannot be proved that such a Being is indispensable.
Pupil: Then it is a waste of time to talk about the matter.
The term 'God' has no signification; it means nothing at all.

To put such blatant infidelity in the mouths of children were surely a shocking thing to do, and its inevitable result, supposing the absolute correctness of the extract sent us, must be to drive the majority of French parents into the camp of the clerical reactionaries."

We are very thankful to see that the Editor of the *Daily Chronicle* condemns such "blatant infidelity."

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Editor's Table.

"TATIAN'S DIATESSARŌN."

In our August number we called attention by an article to this important subject, and in a note announced that the Rev. William Elliott, of Plymouth, had a work in the Press upon it. We are glad to know that it is now published, and is in all respects worthy of its great theme.

It is exhaustive in its treatment, embracing every issue that is raised; it is sound in all its teaching, the author's one aim being to glorify God and to honour His holy name and His word. It delivers a crushing blow to the higher critics, and exposes the hollowness and shallowness of their vain imagination. The work is beautifully printed, and consists of 178 pages with a copious and useful index. It is much larger than was originally intended, as it grew in the author's hands. The price is 3s. 6d. It is published in London by Messrs. J. E. Hawkins & Co., 17, Paternoster Row: or may be obtained of the Author, 13, Ashley Terrace, Plymouth.

"ILLEGAL ECCLESIASTICAL TERRITORIAL TITLES; AS ASSUMED BY THE PRIESTS OF THE ITALIAN MISSION, &c."[*]

This is a timely pamphlet on an important subject. Alas! the Protestant spirit needs revival, and requires definite and accurate information on all its phases. In Mr. Collette's hands this is safe, and he provides a treasure-house of facts and arguments. Its one theme is to establish the great fundamental of the British Constitution, that "The Bishop of Rome hath no jurisdiction in this realm of England." Praise God for this great Reformation blessing. May He in His grace and mercy long preserve it to us.

"BROTHERLY COMMUNION WITH THE FOREIGN PROTESTANT CHURCHES; DESIRED AND CULTIVATED BY THE HIGHEST AND BEST OF THE DIVINES OF THE CHURCH OF ENGLAND," &c.[†]

Few pamphlets can be more timely, or afford a better commentary on present religious movements. The editor calls attention in his preface to the fact that "the reunion of the churches" is in the air; but it is a reunion in which God is shut out and His truth is ignored. It is a reunion in which *compromise* is the all-governing factor. Dean Goode, on the other hand, gives voluminous evidence to prove that the Reformers, while they regarded all forms of Church government (including episcopacy) as not being necessary marks of the true Church, cultivated brotherly communion with all churches which held and taught *sound doctrine.*

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The following contributions received during September are acknowledged with thanks:

THE PROPHETIC CONFERENCES.

	£	s.	d.
Mr. & Mrs. H. & S. Bray	2	0	0
Mr. T. Gibson		10	0

FREE DISTRIBUTION FUND.

		s.	d.
Mr. T. Gibson		10	0
Mrs. Traill-Hall	1	0	0

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[*] By Charles Hastings Collette. London: C. J. Thynne, 6, Great Queen Street. Price 6d.

[†] By the late Dean Goode. A new edition, edited by the Rev. Dr. Bullinger. Published by James Nisbet & Co. Price 6d., 45 pp.

THINGS TO COME

Vol. I] November, 1894 [No. 5

Notes and Notices.

WE are arranging for a Special Number to be issued for the month of December, of which we propose to print 40,000 copies. These will be sent by post to every minister, and others who may be likely to be interested in our new Journal. Not that it is intended only for ministers. It is designed to interest and edify all the Lord's people.

It is divided into various departments in order that we may provide for and meet the wants of different minds. Most of our friends will prefer the "Conference Addresses," and therefore the greater portion of our space is occupied with them; others will be more interested in "The Signs of the Times"; some may value more our "Notes of Bible Study," or our "Contributed Articles"; a few may look for our "Illustrations of Bible Structure"; while others may look for "Questions and Answers." Few, it may be, will be equally interested in *all* that we have to put before them, and we do not expect to please all alike. Our design is to meet the varied requirements of different classes of readers, so that the intellectual may find something worthy of their consideration, while the general reader, and even "the poor of the flock," may find much that will be profitable and for edification.

Not that our aim is to please "man." Our one desire is to glorify God, and to exalt the glorious person and work of His Son Jesus Christ our Lord.

THE SPECIAL NUMBER

will contain, amongst other interesting matter, *Addresses* by

THE REV. JOHN WILKINSON,
MR. ALEXANDER STEWART, of Glasgow,
REV. FULLER GOOCH,
DR. ELDER CUMMING,

and the first of a Series of Articles on

The Names and Order of the Books of the Old Testament, by the Rev. Dr. Bullinger;

An Important Question by the Rev. Principal David Brown, answered by Dr. Robert Anderson and the Editor.

EARLY ORDERS.

Those who will aid us in the Free Distribution can have copies sent to them on application to the Manager, care of the Publishers. These applications should be made at once.

We make the

URGENT REQUEST

that all our readers will use this Special Issue to the fullest extent, and help to make our Journal known all over the world. We are sending to all missionaries, and are receiving encouragements from the West Indies and the United States to India, Australia, and New Zealand.

OUR CONFERENCES,

as arranged, stand as follows:

LIVERPOOL . . .	Nov. 20–23, 1894.
BOSTON (Lincolnshire) . .	Dec. 4 and 5 „
GLOUCESTER . . .	Dec. 11–13 „
ROTHERHAM . . .	Jan. 22 and 23, 1895.
BRADFORD . . .	Jan. 30–Feb. 1, „

We propose to hold a Special Conference in

LONDON,

and have secured the QUEEN'S HALL, Langham Place, for March 25, 26, 27.

Arrangements are being made for a series of Conferences in

IRELAND

in the coming spring. We also contemplate a series in

THE UNITED STATES

if the Lord should lead our steps thither.

It will be seen that the FREE DISTRIBUTION with postage of 40,000 of the December Number, together with the forthcoming Prophetic CONFERENCES, mean a large expenditure of money, but our faith is firm that the LORD, whose witnesses we are, will not suffer our testimony to be in vain, and that He will incline the hearts of His stewards to give willingly and liberally, so that we may through the PRESS and on the PLATFORM witness to the Crucified, Risen, and Coming Saviour.

We are hearing of most precious fruit being borne in consequence of our Prophetic Conferences in Scotland. The minds of many are being exercised on our momentous themes.

We thank God also for a steadily increasing number of friends, and we trust that some special arrangements which we have just made in the management will speedily result in a large addition to the number of the readers of *Things to Come.*

ANY COMPLAINTS

also as to non-delivery, or difficulties in obtaining *Things to Come*, should be made to the Manager, who is seeing that agents in all our principal towns are appointed and supplied.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

JEHOVAH'S NAME AND ISRAEL'S BLESSING.

By Dr. NEATBY.

(*At the Edinburgh Conference, June,* 1894.)

IN Exodus iii. 15 the lasting blessing of God's earthly people is secured by the very name of the Lord. "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations." This is connected with the revelation of the name of Jehovah, as we see in Exodus vi. 2, 3. We know God as "Father," a priceless revelation; but the name of God in connection with the promises made to the fathers, is Jehovah. It is the eternal and unchangeable One that is before us. His is an unchangeable *name*, an unchangeable *being*, and His purposes with regard to Israel are necessarily unchangeable. "This is My name," not as long as Israel is faithful, but "*for ever*, and this is My memorial throughout all generations." How well it is for Israel that their final and full blessing depends, not upon what they are for God, but upon what Jehovah in covenant relationship is for Israel.

Just look at the promise first made to Abraham in Genesis xvii. 7, 8, "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." It would not be possible to spiritualise this by any reasonable method. It evidently means that the land in which Abraham was a stranger, the land which we call Palestine, is given to Abraham and his seed by an everlasting covenant. In chapter xxvi. 4 the covenant is confirmed with the first seed, Isaac, the type of the "seed which is Christ." "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." This is the covenant-promise which was made to Abraham, confirmed to Isaac. I need not refer you to the scripture in which it was confirmed to Jacob, but I will simply say that Jacob was an outcast when this covenant-promise was confirmed to him. He had tried to get the blessing by deceit, but his father's blessing was not *the* blessing, but a carnal blessing. But when he was an outcast, and lying with a stone for his pillow beneath the open heaven, then God, at the top of that blessed ladder which typifies the close connection which will exist between heaven and earth in
the millennial day, says to him, "In thee and in thy seed s
all the nations of the earth be blessed." Thus the pro
was given to Abraham and Isaac, and confirmed to Jacob
an immutable covenant. That Israel has not been faithfu
her God accounts for the terrible chastisements which h
fallen upon that people, but can never set aside the purp
of God, or change His solemnly repeated covenant-prom
That is quite impossible. The blessings proposed in
covenant of Sinai were conditional upon the people's obedie
"Which my covenant they brake," said the Lord. But
Abrahamic was really a one-sided covenant, as is also the
covenant yet to be made with Israel. The purpose of Go
as unchangeable as His great and glorious name.

Now turn with me to Romans xi. 25, "For I would
brethren, that ye should be ignorant of this mystery, lest
should be wise in your own conceits; that blindness in pa
happened to Israel, until the fulness of the Gentiles be c
in." Notice carefully it is "blindness in part until . . . ."
not blindness "to all generations." That was the immut
covenant-promise—"Thy faithfulness is to all generatio
But the blindness is "in part" and "until." It has a te
the limit is given. "Until the fulness of the Gentiles be c
in." We are looking for the Lord from heaven—looking
this afternoon. We shall be right glad to see Him before
finger of that clock has gone round again. If He does co
the "fulness of the Gentiles" will have been gathered
All will be caught up at His coming, and the blindness wh
in part, has happened to Israel will pass away, and G
immutable promise, the original purpose of His heart, wil
fulfilled in the blessing of Israel. "And so all Israel shall
saved." This is "all Israel" in contrast to the electio
grace. If a Jew believes to-day he becomes a member of
body of Christ. As such he is neither a Jew nor a Gen
He loses his national character. He belongs to the t
class spoken of, "the Church of God." "All Israel," on
other hand, is the elect nation *as a whole*. The rem
brought through the fire becomes "the righteous nati
Here is the first *national* salvation: "So all Israel [or Is
as a whole] shall be saved, as it is written." Thank Go
is written. When once this blessed formula is used about
thing, it commands our most reverent confidence. "As i
written, there shall come out of Sion the deliverer, and s
turn away ungodliness from Jacob; for this is My coven
unto them, when I shall take away their sins."
important in every way this is! But there is one t
specially that I have read this passage for—to show that Is
is to come in on the ground of pure mercy. Israel's bless
while it is the eternal purpose of God, shall be brought in
the ground of mercy, and on that ground alone. Let us r
a verse from the Gospel of St. John (xi. 49, 50): "Ye k
nothing at all, nor consider that it is expedient for us that
man should die for the people, and that the whole na
perish not." Mark it well, it is a question not of individu
but of the "nation." We are distinctly told (*v.* 51) "that J
should die for that *nation*." Other ends, and marvellous c
too, were served by that death. Christ died for the forma
of the Church, that the children of God who were scatte

abroad might be gathered into one. This choice purpose of God could only be brought about by means of the work of Christ on the cross. But we must not forget that the first thing brought before us here is the death of Christ in relation to the nation of Israel. It was for "that nation" in a way and manner that applies to no one else. Christ's death for Israel is the righteous ground on which God is about to fulfil every good word He has spoken about Israel. His name is named upon them, His name is the guarantee that every word that has been spoken shall be fulfilled. "This is My name for ever, and this is My memorial unto all generations."

I have spoken of the original purpose of God. In Deut. xxxii. 8, 9 you will find a statement that is very important in this connection. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." How precious it is to hear from the lips of the living God that the people, scattered and peeled to-day, but which have been redeemed by the Saviour's blood, are the lot of His inheritance. We have nothing to do, in presence of such statements, but to bow the head and worship. Our God is the God of *all* grace. If you and I have a sense of God's grace to us, if we know anything of the unsearchable riches of Christ, if we know anything about our *oneness* with Christ now, we can look with unmixed joy at all Israel's blessings. Envy cannot live in a happy and satisfied heart! We joyfully hail all the blessing which God is going to give the people of His choice, according to His eternal purpose.

We have many a prophecy of this in Isaiah. I will refer to one of them to show that although Israel is now scattered and peeled, in accordance with the solemn threatenings of God, literally accomplished, yet God is going to accomplish His covenant-promise of blessing with the same fidelity, and to the satisfying of His heart.

In Isaiah x. 22 you will notice that the remnant of Israel is brought into blessing after the "consumption" in the midst of the land. Throughout the Prophets, judgment of the wicked invariably precedes the introduction of millennial blessing. In the 25th verse we read, "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Every student of prophecy knows that "the indignation" is God's wrath because of Israel's sin, which culminates in the great tribulation. That indignation shall cease, and "mine anger in their destruction," *i.e.* in the destruction of the enemies of Israel. "The Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt." This refers to complete destructions of the enemy; and Israel was fully and gloriously delivered. (See Judges vii. 25, Exodus xv.) Israel's song of victory on the wilderness side of the Red Sea testifies how completely God had delivered them. The enemies lie dead on the banks of the Red Sea, and they sing the song of Moses on its Canaan-ward shore. All this has a blessed voice for us, it is written for our instruction; but to spiritualise away its natural meaning with regard to Israel is pure unbelief.

In chapter xi. we have a most magnificent account of the millennium. All nations are at length blessed in Abraham and in his "Seed." The covenant-promise is fully and gloriously accomplished. "All Israel" is saved and placed in supremacy over a redeemed and delivered creation. Christ Himself, God's chosen one, reigns in Zion, "of quick understanding in the fear of the Lord." "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears." Creation shall share in the blessing (Rom. viii. 19-21) to its widest border; for "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." Israel will be a holy nation, a kingdom of priests, and "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

In the 13th verse details of great value are given as to Israel: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Blessed be God, their union shall be completed in their conversion. (Compare Ezek. xxxvii. 22-28.) It will be no mere "carnal" deliverance. "They shall all be taught of God." Israel *as Israel* will be saved, as it is written, "In the Lord shall all the seed of Israel be justified, and shall glory." (Isaiah xlv. 25.) God is saving individual Jews now, not as Israel, but as sinners; just as He has called you and me as sinners. But here we have the great day of the conversion and blessing of Israel as a nation.

This prophecy closes in chapter xii. with a song that shall be sung in Jerusalem, which you, my fellow-saints, and I shall hear in the blessed abode of the Father's house. The towers of Salem will shake with the glad anthem: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and song; He also is become my salvation." We almost feel our hearts expand with the joy of that day when at home with our blessed Saviour, realising fully the marriage of the Lamb, ourselves the bride that He died to redeem, we shall hear God's redeemed people upon the earth singing His praises as Jehovah, their Strength, their Song, their Salvation. These are not dreams, my brethren; it is the sober history of a future day told us in the word of God.

Let me just indicate one or two passages, upon which I have not time to dwell. Ezekiel xxxvi. 16-38. You will observe that this passage relates to the Israel that "dwelt in their own land" and "defiled it," whom Jehovah "scattered among the heathen." Of *that* people it is said, "I will take you from among the heathen . . . and will bring you into your own land." No principle of interpretation, human or divine, would allow us to make the scattering literal and the gathering spiritual; Israel all through the passage must be the same people.

In the following chapter, verse 22: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols . . . but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God." Here it is the *same* people who were polluted with idols that are saved from idols; the people who were divided that are to be united, never again to be divided. The people *who sinned* are to be cleansed, and *they* are to be Jehovah's people, and He is to be their God. Shall we not take God at His word and say, "Be it to this beloved people according to Thy word"? "And David My servant shall be king over them." Christ will reign as David until He has put His enemies under His feet, and then reign in peace as Solomon, the king's son." "Give the king thy judgments, O God, and thy righteousness unto the king's son." (Psalm lxxii. 1.) "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set My sanctuary in the midst of them for evermore." Lord, hasten it! We cannot feel jealousy when we are satisfied with Christ Jesus. Moreover, it is for the glory of the God of all grace to whom we ourselves owe everything. (Ezekiel xxxvi. 22.) Let us keep this before our hearts. We have all that divine grace can give; all that the precious peace, made by the blood of the cross, means; all that is associated with Christ Jesus exalted on high. We can delight in the grace that will soon bring Israel into the fullest blessing, and joyfully hail the answer to the oft-repeated prayer, "Thy kingdom come, Thy *Will* be done on earth as it is in heaven." "Even so, come, Lord Jesus!"

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THE WORDS OF THE HOLY SPIRIT.

By Pastor F. E. MARSH.

At the York and Carlisle Conferences.

"WHICH things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. ii. 13.) I want to draw special attention to the words in this verse, "words which the Holy Ghost teacheth." These words are the divine dictum as to the accuracy of the terms that are employed by the Holy Spirit, which go to make up what is called the Scriptures.

Professor Bonney in speaking of the study of geology has said, "The study of geology has added much to the happiness of my life. It has taught me to appreciate more fully the beauties and marvels of nature. It has often restored me when weary and jaded to bodily health. It has helped me to bear those trials which are the common lot." What Professor Bonney says of the study of geology, the true child of God can say of the study of God's word. The study of the words of the Holy Spirit are the medium of the joy of my life; they have revealed to me the beauty and the perfection of the Lord Jesus, they have ever been to me the channel of blessing, and they have always administered power and comfort to me as I have pondered them." Caroline Fry, in speaking of the comfort and power which she had found in the study of the prophetic scriptures, has well said, "The prophetic scriptures are good for me in sadness, for they are full of encouragement; they are good for me in doubt, for they are full of promise; they are good for me in carelessness, for they are full of warning; they are good for me in contrition, for they are full of mercy, and they are good for me in every case, for they are full of Jesus."

It seems to me that the one thing that we need to keep before us is, that the written word reveals to us the One who is the Living Word, for I believe that all Satan's attacks upon the written Word are made against Him who is the Living Word. I believe the reason why Satan is seeking to get God's people to doubt the full inspiration of this book is because he knows that if he once destroys our faith in this written Word, then he has also undermined our confidence in the Living Word.

The one great factor in illustrating and enforcing the truth of verbal inspiration is the words of Scripture. Dr. Bishop says: "The Scriptures are their own self-evidence. We take the ground the sun requires no critic—truth no diving-bell. When the sun shines, he *shines* the sun. When God speaks, His evidence is in the *accent* of His words. How did the prophets of old know when God spoke to them, that it was God? Did they subject that which shook their every bone, and made their flesh dissolve upon them to a critical test? Did they put God, so to say—as some of our moderns would have done—into a crucible, into a chemist's retort, in order to certify that He was God? Did they find it necessary to hold the hand-writing of God in front of the blow-pipe of anxious philosophical examination, in order to make the invisible visible? The very suggestion is madness." The Scriptures are their own self-evidence. It is upon that ground that I want to speak as the Holy Spirit shall enable me. I believe the greatest evidence as to the fact of the plenary and verbal inspiration of the Scriptures is to be found in the very Scriptures themselves. I say this after careful thought and prayerfully pondering the word of God, that if you want to be convinced of the truth of the Scriptures, study the Scriptures themselves. No man who has studied these Scriptures carefully and prayerfully can go away from them without saying, "God is in them," even as Jacob said when he was at Bethel, "God was in this place and I knew it not."

We find when we look into the Scriptures that the Holy Spirit has been most careful in selecting the very *words* which are used to illustrate to us the personal work of the Lord Jesus. I must confess that in years gone by I often used expressions in relation to the death of the Lord Jesus in a very indiscriminate manner. We speak of the blood of Christ, the death of Christ, the cross of Christ, as if they were synonymous terms, but the Holy Spirit never speaks of the death of Christ when He would speak of the cross of Christ, and in this I can see His care in giving to us the very words which convey to us the mind of God. What is the thought associated with the blood of Christ? It is the basis of all the blessing I have as a believer in Christ. In Christ I have redemption through His blood, the forgiveness of sins according to the riches of His grace. Is it a question of reconciliation, peace with God? I read that Christ has made peace by the blood of His cross. Every blessing the believer has, the position he occupies, the privileges he enjoys, the promises given to him, and the glory that awaits him, have their procuring cause in the blood of Christ, and are bestowed upon the believer on that ground alone.

In the expression, "the death of Christ," there is a deeper truth; namely, union with Christ. No one can read the sixth chapter of the Epistle to the Romans without noticing it, "We are baptised into His death." This is a deeper truth than that blessing comes to me on the ground of the death of Christ. It means that Christ is not only my Substitute, and that blessing may come to me by His blood, but that I am associated with Christ in His death, so that, in God's reckoning, when Christ died, I died. Substitution is the gospel for the sinner, but identification is the gospel for the saint. If we enter into God's reckoning that we have died with Christ, it will be seen at once what a practical power it has in the life. The Lord Jesus Christ tells us that we are not merely to exercise self-denial, but that there is to be a denial of self, and when He speaks of this, He does not mean merely denying certain things to self, but denying self itself. And this can only be done as we see our union with Christ in His death, as the apostle says, "I am crucified with Christ."

Again, take up the expression, "The cross of Christ." The apostle speaks of glorying in the cross of Christ. Does he mean that he is glorying in the death of Christ or in the blood of Christ? No. He is glorying in the suffering which comes to him by virtue of his faithfulness to the Christ who died for him; for afterwards he says, "I bear in my body the stigmata of Jesus," and he seems to say, "The brands which I have received because of my faithfulness to Christ, I glory in. The world that has given me these brands is a crucified thing to me as I am a crucified thing to the world."

Again, if we take up the names and titles which are given to the Lord Jesus Christ, we find that these are not given to us in a haphazard way. When the Holy Spirit speaks of "Jesus" He does not mean "Christ," and when He speaks of "Christ" He does not mean "Jesus." The very use and place of the names and titles have a distinct meaning, and if we can only see the teaching of the Holy Spirit on this matter, we shall see at once what power and blessing come to us as we apprehend it. Peter, on the day of Pentecost, says, "That God hath made that same Jesus, whom ye have crucicrucified, both Lord and Christ." You try to change these names and titles, and you will see if there is any sense in the expression. Suppose he had said, "Christ" and "Jesus." He said, "Lord" and "Christ." "Lord" is the title that reminds us of His dominant power over all, and "Christ" is the name as the channel of blessing to those who should believe in Him. Hence, when God speaks of the believer's position, he is never said to be "in Jesus" but "in Christ"; that is, accepted in His acceptableness, glorified in His glory, comely in His comeliness.

As I look through the gospels there is one remarkable fact that is worthy of notice, and that is, that Judas never speaks of the Lord Jesus Christ as "Lord." He calls Him "Master," but he never speaks of Him as "Lord." No man can say "Jesus is Lord" but by the Holy Ghost. He may say it as a mere saying, or in a glib manner, but not in the sense that is given in the Scriptures. If you turn to Matthew xxvi. you will see how very carefully this is illustrated for us. Read from the 20th to the 25th verse: "Now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray Me. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said." The other disciples took the true position. They recognised Jesus as Lord, but not so with Judas. Even when Judas meets Christ in the garden he said, "Hail, Rabbi, hail Master." There is a remarkable contrast in this relation. On another occasion when the disciple, whose name was Judas, called Jesus "Lord," it is specially stated that it was not "Judas Iscariot." (John xiv. 22.)

You will find another principle illustrated, and that is, that no child of God, no disciple of Christ, says that Christ is Lord when he is in disobedience. In Luke v. you have this illustrated. We find, in the 3rd verse, Jesus "entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake." In the gospel of John, on another occasion when the Lord told the disciples to let down the net and they obeyed Him, they enclosed in their net 153 great fishes, and for all this, the Spirit of God says, the net did not break. When the Lord tells His disciples to let down a "net" there is no damage; but here, when the Lord tells Peter to let down "nets," and he lets down a "net," the consequence is that the net breaks. It was all through Peter's partial obedience, and that partial obedience has its rise in the fact that he only recognized Christ as "Master" and not "Lord."

Now come back to Luke v. 7: "And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." He has got into his right place now, and recognises the right position of the Lord Jesus Christ, and gives Him His rightful place and title. It is always so. When any Christian fails to recognise the Lord he is sure to get wrong. Believers are told to "marry in the Lord." Mark you, not merely in Christ. This is a practical word to the young people present. The Lord not only tells you not to be unequally yoked with unbelievers, but He distinctly tells you that you are to have the very believer He would have you to marry. A marriage is in Christ when one believer marries another believer; but it would not be in the Lord if a believer married one that the Lord did not wish him to have.

In the Epistle to the Ephesians we find the expression "in the Lord" seven times. Once it is "in the Lord Jesus." It all has reference to the authority of the Lord Jesus Christ; and unless I recognise His authority, and sanctify Him as Lord in my heart, I am sure to get wrong. There are many Christians who know Jesus as their Saviour. There are others who know Him as Christ, their Sanctifier; but it is not many who recognise Him as the Sovereign over them. We need to recognise that Jesus is the Christ, and as such lives in us; and it is with this purpose that the apostle writes to the church at Ephesus: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." Christ dwelling in the heart, as the Christ, is the soul apprehending by faith, that Jesus is the very Christ, by the Holy Ghost, so that the Christ living within me shall reproduce in my life the perfect Christ without me. There are many Christians who are trying to imitate Christ, and who are longing to follow in His footsteps. The very reason of their failure is that they have not Christ within them before they try to copy Him outwardly. We need also to remember that Christ is Lord, and He is to be sanctified as such. Recognising His Lordship, I have no will of my own. Christ as my Lord dominates my whole being. Spirit, soul, body are under His sway, to be guided and moulded by Him, that He should glorify Himself in me, and by me. If any of us have been calling Christ, Master and Lord, we say, Well, but remember that Christ said, "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." Christ as "Lord" shall have the prior place, as Christ infers by reversing the order.

We find also that the Holy Spirit is very careful in using the singular and the plural in the Testament. In speaking of Christ as the seed, and of God's promise to Abraham, He speaks not of seeds as of many, but of seed, as one, which is Christ, pointing to the fact that Christ was seen in the promised seed. In Isaiah liii., in speaking of the fact that Christ should make His grave with the wicked and the rich in His death, it is distinctly stated that He should be numbered with the transgressors. We know how literally that prophecy was fulfilled. Luke calls attention to it in his account of the crucifixion. Mark you, it does not say that Christ should have His grave with the wicked. We get the force of the word in the Hebrew, where it is written, *the* rich man, Joseph of Aramathea, in contrast to the fact that Christ was numbered amongst the transgressors. The Spirit of God predicted hundreds of years before He came that He should be numbered with the transgressors at His death, and that a single rich man should be associated with His burial. When the Holy Spirit says "Scripture" He does not mean "Scriptures." There are several verses in John xix. which illustrate this. In the 24th verse we read, "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be, that the scripture might be fulfilled which saith, They parted My raiment among them, and for My vesture they did cast lots." Then again, in the 28th verse, "After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." Then, in the 36th verse, "For these things were done, that the scripture should be fulfilled." And again, in the 37th verse, "And again, another scripture saith, They shall look on Him whom they pierced." In contrast to these you read, in Luke xxiv., when Jesus is journeying with the two disciples to Emmaus, and also when He appears to His disciples in the upper room, He opens to them the scriptures, and, beginning at Moses, and the prophets, and the Psalms, He expounded to them the scriptures concerning Himself. The Spirit of God has been very particular even in reference to the Old Testament Scriptures, as we have reference to them in the New. We might give other references on this subject, but these will suffice to show how careful the Spirit of God has been, how *particular* He has been, in speaking of these things.

To give another illustration, you will also find references to His accuracy in illustrating the truth of verbal inspiration, that a good deal depends upon the meaning of a word, and if you were to substitute another word you would fail to see the spiritual truth that God intended to convey. For instance, we find that in the New Testament we have two words which are rendered "Son." One of these is used in the sense of a descendant, and another word in the sense of one who is adopted into the family. It is remarkable—and yet, after all, it is not remarkable—that the Lord Jesus Christ is never said to be the Son of God in the sense of being a descendant of God. It is always used in the adoptive sense. Christ could never be the Son of God in the sense of being a descendant of God, or Son of man, as a descendant of man, for as man He was born of the Holy Spirit. He was pleased to take up the position as Son of man in order to become one with us, and that He might have the right to redeem us. As the Son of God, He had the power to redeem as well as the right. Now, here is a remarkable thing, that in both senses that word is used in connection with the Christian. We are children of God by right of birth, and we are also children of God by adoption. We are children of God because we have been begotten again by the Holy Ghost, and have received the nature of God. We are also children by adoption. The first refers to my right as a child of God; the second refers to my dignity as a child of God.

Again, there are two words which are rendered "power" in the New Testament. One means authority and the other means strength. Take an illustration from John i. 12, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Here the word is "authority." We do not enter heaven by sufferance, but by right, that right God has given to us in His grace. Thank God for that, trembling child of God. You are the child of God by the right of God's own action. He has placed you in His family because you have received His Son. This very expression we have in John v.

is spoken of by Christ, when He speaks of His authority to execute judgment as the Son of man. As God has given Christ authority to execute judgment in the day of His coming, so He has given us the right to become His children who have received Christ. Then I take up the other word, which means "strength." Christ said to His disciples, "Ye shall receive power." That is the secret of power, the Spirit of God, and I want no power apart from the Spirit of God. There are some Christian workers who want power, and God will not give it to them because they want to use it for themselves. God will never give power that men may stick it like a feather in their caps, and let people know what powerful preachers they are. We find that the word means strength, and that is what Christians want—the strength of the Holy Ghost, the strength that is embodied in the living Christ. In 2 Corinthians xii. the same term is used, when Paul prayed that the thorn in the flesh might be removed. He was answered by Christ saying, "My grace is sufficient for thee; for My strength is made perfect in weakness." Oh that we might ever be weak enough for the strength of God to take hold of us! We often cry, "Fill me, O God," and all the time God would have more of us, that He may do more with us.

Again, the word "accepted." In Ephesians i. 6 we are told that we are accepted in the Beloved, and in 2 Corinthians v. 9 we are told to labour to be accepted of Him. You must not confuse these two expressions, or you will get into bondage. We have not to labour to be accepted *in* the Beloved, although we are to labour to be accepted *of* Him. These are two different words that are rendered "accepted." "Accepted in the Beloved" means God hath highly favoured us in the Beloved. It is God's grace upon us, God favouring us in putting us in the position we occupy, as being in Christ and one with Christ. I love to think that I am not only saved by Christ, but God sees me as Christ. In Corinthians xii. it is said that the Church is "Christ," that is, a part of Christ. We are not only safe in the arms of Jesus, but safe as an arm of Jesus; for we are flesh of His flesh and bone of His bone. To be "accepted of the Lord" means that we are to be well-pleasing to Him. This is to be our ambition, that whether at home with the Lord, whether absent or present, the one thing for us is to be well-pleasing to the Lord; and if you seek to be well-pleasing to the Lord you will displease many of your fellow-creatures, aye, many of your fellow-Christians, but I pray you, keep this ever before you. A friend of mine often prays that he may have a single eye. That is, just simply seeking to be well-pleasing to God.

I do pray that you will prize this precious word of God; prize it; bind it to your hearts; receive with meekness the engrafted word which is able to save your soul. It will save you from endless doubts and fears and miseries. Let it dwell in you richly, and you will never be in want of a word of comfort to speak to those who are weary. Take heed to the sure word of Prophecy, for it is like a lamp shining in this squalid world. Be true to the written word, for it is of the Spirit. Love this word, for it is God-breathed; for if we want more of the breath of God we must get more of the written word of God, and it is as we get that word that we shall know more of the Spirit of God in our life, and testimony, and work.

CHRIST IN THE PSALMS.

By Pastor L. HOLLAND.

(*At the Edinburgh Conference, June*, 1894.)

I AM quite sure of this, that many will unite with me in saying that there is no portion of God's word they love so much as the book of Psalms. This is their bosom friend. There are many of us who feel that we could not live without the Psalms. They are our meat and drink, and when we are cast down by the troubles and difficulties and dangers of this life of ours, there is one book, we find, which touches a chord in our hearts most speedily, and that is the book of Psalms. I intend to take this book and deal with the subject before us out of it.

Every one of us must have noticed how often the life and

(1) THE SUFFERINGS OF CHRIST

are prophesied of in the book of Psalms. For instance, let us turn for a moment to Psalm xxii., and we see our blessed Lord dying upon the accursed tree, and we hear from His lips the opening words of that psalm, "My God, My God, why hast Thou forsaken Me? Why art Thou so far from helping Me, and from the words of My roaring?" I firmly believe that our blessed Lord Jesus Christ, if it is possible for Him to have esteemed one portion of His own and His Father's blessed word more than another, would lean more for His comfort and support upon the book of Psalms than any other. The words of the psalms were on His lips when dying. "Into Thy hands I commit My Spirit." If we look at Psalm xxii. we shall see how His life and sufferings are brought before us. "I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture," and so on. Then we go to Psalm xvi., and there we see a prophecy of His wonderful resurrection. "Thou wilt not leave My soul in hell (Sheoul or Hades); neither wilt Thou suffer Thine holy one to see corruption." Even those amongst us who do not see with us on some second advent themes, but who, I believe, are coming more and more to see with us, must acknowledge that there are some very plain prophecies in the Psalms concerning the *sufferings* of the Lord Jesus Christ. Again, have you noticed in another psalm, the 34th, how this matter is brought before us? In verse 20 we read, "He keepeth all His bones; not one of them is broken." How strikingly was that verse fulfilled when the soldiers spared to break His legs. This is a very precious verse if you take it as referring to the final preservation of the saints, not one of whom He can lose. Let me give you another passage. Take Psalm lxix. and look at verse 4. There Christ is referred to: "They that hate Me without a cause are more than the hairs of Mine head: they that would destroy Me, being Mine enemies wrongfully, are mighty: then I restored that which I took not away." In verse 8 also, "I am become a stranger unto My brethren, and an alien unto My mother's children." What a wonderful prophecy of Christ being misunderstood by His brethren according to the flesh! And so in verse 9, "For the zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me."

(2) THE GLORY OF CHRIST.

I will pass on from that series of references, and point out that there are equally plain and explicit statements referring *to the Kingship of the Lord Jesus Christ* in the book of Psalms. Let us take Psalm ii. 6, where we are told, "Yet have I set My King upon My holy hill of Zion." That will soon be as much a fact as that "they parted His garments, and for His vesture did cast lots." Take another prophetic psalm, the 45th, where we have a mention of the King five times. In verse 1, "My heart is inditing a good matter; I speak of the things which I have made touching *the King;* my tongue is the pen of a ready writer." Then in verse 5, "Thine arrows are sharp in the hearts of *the King's* enemies, whereby the people fall under thee." Then in verse 11, "So shall *the King* greatly desire thy beauty: for He is thy Lord; and worship thou Him." Then, in verse 13, "*The King's* daughter is all glorious within; her clothing is of wrought gold." Then, in verse 14, "She shall be brought unto *the King* in raiment of needlework." These passages will all be brought out in their full light, and we shall understand them in a way we cannot now, when the Lord Jesus Christ comes as King. Take Psalm xlvii., and you will notice the 2nd and 6th verses, "For the Lord most high is terrible; He is a great King over all the earth." Sing praises to God, sing praises; sing praises unto our King, sing praises." He is not King over the whole earth just now. Who is the prince of this world? Satan. The Lord Jesus Christ is to be the King, and if we deal honestly and fairly with the book of Psalms, we must take these passages as equally literal, as the passages which refer to His sufferings, His resurrection, and His ascension on high. Take Psalm xlviii. 2, "Beautiful for situation, the joy of the whole earth, is mount Zion." Is Jerusalem the joy of the whole earth now? No, but it is to be. It is to be "the city of the great King." Christ is spoken of in the Psalms as the King about forty times.

(3) THE THRONE OF CHRIST.

The third subject is this, the frequent mention of *where the Lord Jesus Christ is going to reign.* The word Zion occurs in the Psalms about thirty-eight times, and the word Jerusalem seventeen times. Every time that Zion is mentioned Zion is meant, and every time Jerusalem is mentioned Jerusalem must be meant. Zion is generally the poetical name for Jerusalem. In Psalm ii. 6 we have the "holy hill of Zion." Then you go on to another psalm that we have already looked at, the 48th. In verses 11, 12 we read about Zion. Let us go to Psalm xcix. 1, 2. I want to ask you this question, and you will at once say to me, These words have not been fulfilled. "The Lord reigneth." That is perfectly true in a sense even now. We know that there is not a sparrow that falls to the ground but according to the will of our heavenly Father. We all know that the Lord does reign in a very blessed sense, but we are equally convinced that the Lord does not reign in the sense in which Scripture tells us he will do by-and-by. "The Lord is great in Zion, high above all the people." In Psalm cii. 15, 16, 20, 21 you will see the same subject brought out. "Thou shalt arise and have mercy upon Zion." God has a set time for everything, and we believe His set time to build again the walls of Jerusalem is very near. The word "throne" in relation to this subject occurs in the Psalms fifteen times. I am only going to refer to one psalm, the lxxxix., where you find three references to this throne, in the 4th, 29th, and 36th verses. "His seed shall endure for ever, and His throne as the sun before me," etc. How full of this glorious subject is this blessed Book of Psalms.

(4) THE RESTORATION OF ISRAEL.

The next subject is the kingdom of Israel or Jacob. Israel is mentioned in the Psalms sixty-two times, and Jacob thirty-three times. I will only refer to two or three passages. The first is psalm xiv. There you read in the last verse—and what a prayer it is for us to present to God to-day—"Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Not long ago I was reading a wonderful book, *Coleman on the Psalms.* He shows that Psalm li. is not only the prayer of the penitent David, but it may be applied to the repentance that will be given by God to His literal people Israel, and that very prayer in Psalm li., will be the prayer that will go forth from the heart of God's ancient people when the spirit of grace and supplication is poured out upon them. If that be so, it enables us to understand the reason of the last two verses, which have always seemed to be discordant with the other portion. "Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar."

Now I want to point out one or two passages in the Psalms that distinctly refer to *the coming of the Lord, when Israel shall be thus restored.* I would ask you to look at Psalm xcvi. There we read these words: "O sing unto the Lord a new song: sing unto the Lord, all the earth," etc. I know that the people in this country use the Psalms more than any other portion of God's word. They sing them when worshiping God. But a great many, if not the greater proportion of the Psalms of David are Psalms that refer to the millennial period, and not to this Church dispensation. This is a subject of great importance, because anything that will make us read the Book of Psalms with one ray more of intelligence, is a matter that we ought to be thankful for. Notice how this subject of the coming of the Lord is brought out in this ninety-sixth psalm—"Sing unto the Lord all the earth." *All the earth is not singing unto the Lord yet,* and all the earth will not sing unto the Lord *until the Lord comes to reign.* Again, notice psalm cxviii., a very remarkable psalm in reference to the coming of the Lord Jesus Christ. Read verse 22: "The stone which the builders refused is become the head stone of the corner." The Lord Jesus Christ told us distinctly that that referred to Him. In verse 26 we read, "Blessed be He that cometh in the name of the Lord: we have blessed you out of the house of the Lord," and we know that the Lord Jesus Christ Himself, in the last verse of Matthew xxiii., distinctly told the Jews that "they would not see Him from henceforth" until those very words of the psalm were used.

Thus our Lord distinctly showed that it would be on His return that they would receive Him and acknowledge Him, and not till His return as their Messiah, and then, as the One who came in the name of the Lord.

(5) THE GENTILE NATIONS.

Then the last point I wish to refer to *is the nations*. I have a great admiration for the Revised Version. I know that this feeling is not a general one. It has its faults, but I do thank God for the Revised Version. There is one thing I am thankful about in regard to the nations. In the Authorised Version the Hebrew word for "nations" is fifteen times translated "nations," and thirty-eight times "heathen." In the Revised Version it is, I believe, translated consistently "nations." Psalm xxii. declares that it will only be when the Lord Jesus Christ comes again, and the Holy Spirit of God lays hold of the Jews restored and converted, it is only then that the nations will get the blessings; just as on the day of Pentecost the Holy Ghost came down, and they went forth into all the four corners of the earth to carry the glad tidings of salvation, so in that same place will the Holy Spirit of God come down and lay hold of that mighty people, and they will go forth, so that out of Zion will go forth God's law for the conversion of the nations. *Then* shall the blessings to the nations be to them as life from the dead.

In conclusion, to be practical, remember first that the word of God cannot be broken. Why is it that God has bound up, not only in the Psalms, but elsewhere in the Old Testament, so inseparably the sufferings and the glory of Christ? In order to show us this, that as the one has come true to the very letter—His thirst, His garments, His hands and His feet, and His side pierced, His very cry on the cross, His last dying words—so equally shall every jot and tittle of this book come true with regard to the glory of the Lord. Again, we have been speaking of the Lord Jesus Christ as King. The church may take those passages as having an *application* to it, and when I read of the Lord Jesus Christ coming to be King, I want Him to be my King, and rule my heart *now*, and govern *all my daily life*. My third point is this, as in the Psalms the sufferings and the reigning of the Lord Jesus Christ are inseparably bound up, *so are our sufferings and our glory*. If we suffer with Him, we shall reign with Him, and be glorified with Him. The two are inseparably bound up. There can be no crown for us without bearing the cross, and by bearing the cross I mean denying our own wills, and giving up our whole lives to the Lord Jesus Christ.

The last point is this, my dear friends, let us be quite sure that we are the spiritual seed of Abraham. Let us remember that if we are Abraham's seed we *have power with God and with men*, and that is one of the things we have prayed for at this Conference, that we who speak to you with all our weakness—and He has sent some of us poor weak men to speak to you on these subjects—but if we have power we shall be Israelites indeed, and, just as Jacob had power with God and men, so we want power with God, and we also want power with you to cause some measure of blessing from heaven to descend upon you, so that our words and expositions shall not fall upon you in vain.

THE SEVENTY WEEKS.

BY THE REV. DR. BULLINGER.

(At the Glasgow Conference, June, 1894.)

THIS is one of the Scriptures written aforetime for our learning. It is a part of the "more sure word of prophecy." It is commonly said to-day that prophecy is a dark place, and that you will do well to avoid it. But the Holy Spirit says that this world is the dark place, and that the "sure word of prophecy" is the only light in it, "and ye do well to take heed unto it." This prophecy of the seventy weeks is the key to all prophecy. We need not take up any time by looking at Daniel in his personal character, except to say this, that he was like David, and he could say, with David, "Oh, how I love Thy law," for David and Daniel knew, from the books of Leviticus and Deuteronomy, God's purposes concerning Israel.

There is one thing certain—that Daniel knew what God had written in the book of Leviticus (xxvi. 40), "If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they trespassed against Me, and that also they have walked contrary unto Me; and I have also walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then will I remember My covenant with Jacob, and also My covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them, and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred My statutes. And yet, for all that, when they shall be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them, for I am the Lord their God." Daniel did remember the iniquities of his people and his own iniquities, and poured out his heart in prayer unto God, showing us that our resources, not only with regard to the time in which we live, but also with regard to these very subjects which are before our hearts at this time, are the same as Daniel's, and that his resource is our resource; viz., the throne of grace.

If you read this prayer, in Daniel ix., you will find that his heart is bowed down with the desolations of the land. For not only had he read the book of Leviticus, but we are distinctly told that he read the prophecies of Jeremiah also, (verse 2). "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications with fasting, and sackcloth and ashes." And his prayer is taken up with these desolations. In the 17th verse we read, "Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon *Thy* SANCTUARY that is desolate, for the Lord's sake." Read also the

18th and 19th verses, "O my God, incline thine ear, and hear; open Thine eyes, and behold our desolations, and THE CITY which is called by Thy name; for we do not present our supplications before Thee for our righteousness but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God, for THY CITY and THY PEOPLE are called by Thy name." So you see that he was occupied with one thought, the *city* of Jerusalem and the *people* of God. And this special prophecy was sent in direct answer, a special answer from heaven to this special prayer concerning these special subjects.

We are dealing here not with a *vision* that was shown to any seer, not with a *dream* that came to one in the night, but with the direct statement of the Spirit of God. Daniel had been praying about Israel's restoration at the end of the seventy years; but the answer comes as to the final and everlasting blessing, and that will be, not at the end of seventy years, but of seventy sevens of years. We read in the 24th verse, "Seventy weeks are determined upon Thy people and upon Thy holy city." We have no English expression for the word translated "weeks." If it had been *twelve* we could have said 70 *dozens*, or, if it had to do with *twenty*, we could have said seventy *score*, or, if *eight*, we could have said seventy *octaves*, but it is merely seventy *sevens*. We might say seventy *septenaries*; or we might, as some have done, take the Greek word for seven, and call it "seventy hebdomads."[*] But the matter is perfectly clear. It is "seventy sevens" of something.

In the opening of the next chapter there might be some doubt. It might be seven of days, or of months, or of years. In chapter x. 2 we read "I, Daniel, was mourning three full weeks," *i.e.*, three full *sevens*. This must have been three full sevens of *days*, or a seven of *months*. It could hardly have been a seven of *years*, though illnesses have lasted such a length of time. As the "seven" in this case is doubtful, it is necessary to make it quite clear. Therefore the Hebrew is added (see margin) "three full sevens of *days*," in order that we may make no mistake.

But there can be no such doubt with regard to this prophecy in the 9th chapter.

It could not be *days* here, for seventy sevens of days would be only *a year and a quarter*.

It could not have been seventy sevens of *months*, for that would have been only forty years, and there was no decree that went forth from Jerusalem until 83 years after this.

There is no choice therefore in the matter. It can only be seventy sevens of *years*—that is 490 years, and *it was about years that Daniel was exercised*. He was reading, and thinking and praying about *years* (ix. 2), and the answer was sent to him concerning years. He was praying concerning the end of the *seventy* years, but the heavenly messenger told him that not until the end of seventy sevens should Israel's final blessing be reached.

THE WHOLE PERIOD OF THE SEVENTY SEVENS.

Now you must notice very carefully that the 24th verse covers the whole of these seventy sevens. If you are clear about that it will help you greatly in understanding the rest.

The whole seventy sevens are determined upon the *people* and the *city* with regard to six things, and they are arranged in two sets of three each. The first of the first three corresponds with the first of the second three, and the second of the first three with the second of the second three, and so on. Further it will be observed that "BLESSING" for Daniel's city and people is the very same blessing of the justified man. (Psalm xxxii. 1.) "Blessed is the man whose TRANSGRESSION is forgiven, whose SIN is covered. Blessed is the man unto whom the Lord imputeth not INIQUITY."

The full and final blessing which is to be brought to Israel at the completion of the seventy sevens of years embraces exactly these three things; for it is "to finish the TRANSGRESSION, to make an end of SINS, and to make reconciliation for INIQUITY," etc. (Dan. ix. 24.)

This blessing is summed up and announced in *six* particulars, and these are so arranged that the *first* three answer to the second three in this manner[*]—

a | To finish (*restrain*, marg.) the transgression.[†]
  b | To make an end (*seal up*, marg.) of sins.[‡]
    c | To make reconciliation for (*purge away*, R.V. marg.) iniquity.[§]
a | To bring in everlasting Righteousness.
  b | To seal up the vision and prophecy.
    c | And to anoint the most holy (*a most holy place*, R.V. marg.)

Now note the meaning of these three pairs of statements and their correlation.

In the *first* pair (A and *A*) we see the whole of Israel's *transgression* restrained, and everlasting Righteousness brought in as a necessary consequence. But not yet do we see Israel's transgression restrained. Not yet can the city and people rejoice in a Righteousness which shall be for everlasting.

In the *second* pair (B and *B*) we see Israel's sins sealed up, and when this is done, then vision and prophecy (*Prophet*, marg.) will also be sealed up, for Prophets were raised up as God's witnesses and spokesmen in connection with Israel's sins. But not yet are those sins sealed up; not yet is the testimony of the Prophets closed. At Calvary those "sins" burst forth anew in a flood which has continued ever since to flow; and so far from Prophet and prophecy being then sealed up, we have all the prophecies in the Epistles and Apocalypse subsequently revealed.

In the *third* pair (C and *C*) we see iniquity covered or atoned for. This is the common word for *atone* all through the Old Testament, and it points to that blessed time for Daniel's *City* and *People*, when God shall say "Comfort ye, comfort ye *My people*. . . . Speak ye comfortably to *Jerusalem*, and cry unto her that her warfare is accomplished, that her *iniquity is pardoned*" (Is. xl. 1, 2). Not yet has this cry gone forth, not yet has Jerusalem's iniquity been purged away, and her sanctuary cleansed.

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[*] In the Septuagint it is ἑβδομάς (*hebdomas*), which means *a septenary*, and is used of a septenary of *years* (Plut. 2. 909 E. and Arist. *Pol.* 7. 16, 17) as well as of *days* (Hipp. *Aph.* 1245, Arist. *Pol.* 6. 17. 2).

[*] See the structure of the whole prophecy on page 97, of which this is the expansion of the *second* member, there marked "B." The other member marked "*B*" might be similarly expanded.

[†] *Pashah*, to rebel, refusal to submit to rightful authority.

[‡] *Chathah*, sin in respect of a lengthened series of acts.

[§] *Ahvah*, perverseness referring to original depravity.

Thus is set forth the wondrous blessing into which Jehovah's People and City shall enter on the completion of these seventy sevens.

This is the *interpretation* of the words of that blessing. Of course we can and may enter into this blessing now by anticipation; we may and do enjoy the *application* of these words; but in doing so there is no occasion for us to rob that "City" and "People" of the true *interpretation* of the words, or to desire to deprive them of that blessing which is yet in store for them.

Let us bear in mind then (1) that this 24th verse relates to, and covers the whole period of the seventy-sevens; and (2) that it concerns only Israel: the people of Israel and the city of Jerusalem.

It is not possible, therefore, that the prophecy could be fulfilled at the *first* coming of Christ, for when He was "cut off" the nation was scattered, instead of entering upon "everlasting righteousness" and peace. The city itself was destroyed and the temple was burnt instead of being anointed.

Instead of realising the "end of their transgression" their transgression was intensified by the rejection of their Messiah. Instead of receiving "everlasting righteousness" the guilt of His blood was added to their sins. Whereas at the second coming all this will be literally fulfilled: "They shall look upon him whom they have pierced," their sin will be pardoned, and "all Israel will be saved." Then there will be that glorious restitution concerning the people and the land. *Our* blessing comes to us through the cutting off of the Messiah, not through His coming; through their rejection of the Messiah blessing is come to the Gentiles and the church of God, which is taken from both Jew and Gentile. But that cutting off was *after the 69th seven*, and not after the 70th. Therefore it can have nothing to do with the apostolic ministry.

THE COMPONENT PARTS OF THE SEVENTY SEVENS (verses 25–27).

The commencement of the seventy sevens is marked for us by the "going forth of the decree to restore and to rebuild Jerusalem." If you look into the books of Ezra and Nehemiah, you will see that there are four decrees given altogether, and you will have no difficulty in settling in your own minds which of these four it must have been. If you read the three decrees in Ezra, you will find that they all relate to the Temple, to the house of God, and not to the city at all. True, the Jews sent a letter to the King of Persia, bringing wicked charges against them, that they were rebuilding the *City*. But though the accusation succeeded, it was false, and when the Holy Spirit records the truth of the fact He says, "Then ceased the work of *the house of God* which is at Jerusalem. So it ceased unto the second year of the reign of Darius, King of Persia." (iv. 24.)

It was not the *City* that was being built, but "the House of God," and it was a lying report that was sent to the King of Persia in order to cause this work to be stopped.

There are *three* decrees recorded in the book of Ezra.—

(1) Cyrus to Ezra, (i, 1–2).
(2) Darius to Ezra, (7th year), vi, 1–12.
(3) Artaxerxes to Ezra, (7th year), vii, 11–26.

And if you will note all the passages in Ezra with regard to these, you will find that they have entirely to do with "the House of God." There is nothing there about the *City*.

Now, when you come to the decree in Nehemiah ii., you will find that it, and it alone, has to do with "*the City*." Read verse 5, "And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto *the city of my fathers' sepulchres*, that I may build it." This 4th decree refers entirely to the City and not to the Temple. What is more, *this* is the only decree that is dated, and it is dated, most remarkably, from the month of Nisan. The completion of the 69th week therefore took place at the entering of Christ into Jerusalem, four days before the Feast of the Passover, in that very same month of Nisan. We have nothing to do with the dates. There is nothing about dates here. It is about *duration of time*, not dates. We know that the Messiah was cut off "after the 69th week, and before the 70th week." The words imply that it was shortly after, so that three or four days after would satisfy the prophecy in a most remarkable manner.

That would leave the last week yet to be fulfilled—between the 69th and 70th week—therefore, we have the great gap of this present interval in which our lot is cast.

We have to ask "Is such a gap a strange thing in the dealings of God with his people Israel?" The answer is "No! It is not at all a strange thing." We shall find that all along the ages God has dealt with His people according to great divisions of *seventy sevens of years*, (or 490 years), and in each of these divisions there has been a similar gap.

There were at least *three* such periods before this, each with its own gap, in which a certain portion of time was not reckoned for some special reason as being a part of the time making up the seventy-sevens, or 490 years.

(1.) FROM ABRAHAM'S BIRTH TO THE EXODUS. Abraham was 75 years old when the promise (Gen. xii. 4) was made to him. The Law was given 430 years after (Ex. xii. 40; Gal. iii. 17). But 430 and 75 make 505 years, or 15 years over the 490. How are we to account for this gap of 15 years as forming part of the 505 years. The answer is that at Abraham's departure into Canaan (xii. 4) he was 75 years old, Ishmael was born 10 years after (xvi. 3), therefore Abraham was 85 years old at Ishmael's birth. But he was 100 years old when Isaac was born (xxi. 5). Therefore it follows that there were 15 years (100–85=15) during which Ishmael was occupying and usurping the place of the promised seed; and 15 from 505 leaves 490. Here then we have the first of the seventy-sevens connected with Daniel's people, and the first "gap" of 15 years.

(2.) FROM THE EXODUS TO THE DEDICATION OF SOLOMON'S TEMPLE.—The actual number of years of this period was 573 years made up from the history and Acts xiii. 18–21, as follows:—

40 years in the Wilderness.
450 years under the Judges.
40 years of Saul.
40 years of David.
3 years of Solomon to the foundation of Temple. (1 Kings vi. 1.)
——
573 years, or 93 years over the
480 years of 1 Kings vi. 1.
——
93

But Israel was sold into the hand of the enemy for exactly this period, during which they were *Lo Ammi* (not my people) and the time was not reckoned, viz.—

8 years under Mesopotamia, Judges iii. 8.
18 years under Moab, Judges iii. 14.
20 years under Canaan, Judges iv. 3.
7 years under the Midianites, Judges vi. 1.
40 years under the Philistines, Judges xiii. 1.
——
93 years in all.[*]

Now, 93 years from 573 leaves 480 for the foundation of the Temple. To this add the 7 years of building (1 Kings vi. 38), and 3 for furnishing,[†] and we have the second of the seventy-sevens, or 490 years.

Add this extra 10 years to the 573 and we have the whole period of 583 years, with its gap of 93 years of the captivities in the Book of Judges, leaving exactly the 490 years or the *second* of the seventy sevens.

With regard to 1 Kings vi. 1, it will be noted that it does not say there were only 480 years from the Exodus to the foundation of the Temple. The number is *ordinal*, not cardinal, and it says it was the four hundred and eightIETH year:—the 480TH year of what? The only answer is, of God's dealings with His people after they left Egypt, and this crux of chronologists vanishes.

(3.) From the Dedication of Temple to the Decree of Neh. ii. was 560 years, but the details are too many and intricate to be given here. This is 70 years beyond the 490. But these are the years of the Babylonian Captivity, which form a third gap of 70 years.

(4.) From the Decree to Final Blessing (Dan. ix.)

The seven sevens . . . 49 years.
The 62 sevens . . . 434 „
483 „

"After" this Messiah was to be "cut off," and then a gap of an unknown interval; after which we have

The 70th seven . . . 7 „
490 „

Therefore the 70th week must be future, and what we call the present dispensation must be taken out from the reckoning, just as those other gaps are taken out from the reckoning of the other periods of seventy sevens.

Now, let us go back to Daniel ix. and read the 26th and 27th verses, "And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." What the Roman people destroyed was "the city and the sanctuary," and therefore "the prince that shall come" must be the head of this "people," or the head of the fourth great empire.

Who is meant by the pronoun "he" in verse 27? "And he shall confirm," &c. Is it the Messiah? Well, "the prince that shall come" is the *last* person spoken of, and, by all the laws of grammar, this pronoun must refer to him. "He shall confirm the covenant for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease." Did the Messiah make any covenant with Daniel's people? What covenant did the Messiah make for seven years with Daniel's people? With whom did he make it? When did he break it? When did he "cause the sacrifice and the oblation to cease," because *the sacrifices went on until the temple was destroyed some forty years after*. Besides this verse there are *three other passages* which you must very carefully note, in which this coming prince is said to "cause the sacrifice to cease." There is Dan. viii. 11th verse, "Yea, he magnified himself even to the prince of the host, and *by him the daily sacrifice was taken away*, and the place of his sanctuary was cast down." Then there is Dan. xi. 31, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall *take away the daily sacrifice*, and they shall place the abomination that maketh desolate." Then there is Daniel xii. 11, "And from the time that *the daily sacrifice shall be taken away*, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." What sacrifice did the Lord take away in that manner? In what way was the abomination of desolation set up at the same time? The Lord speaks of this "abomination of desolation" in Matthew xxiv. as being still in the future at that time, and as taking place in the midst of the great tribulation, therefore verses 25 and 26 bring us only to the *first advent*; unlike verse 24, which covers the whole period and embraces the *second* advent.

It is clear therefore that the Jews in our Lord's day might have known that He was the Messiah. They did know and yet they did not know. If you turn to John vii. you have a solemn commentary upon this great and important point. The people said, "We know this man whence he is; but when Christ cometh, no man knoweth whence he is." (John vii. 27.) Why did they not know? The Lord told them why, in Matt. xxii. 29, "Jesus answered and said unto them, *Ye do err, not knowing the Scriptures*." That is why they erred!

In the Greek there are two words for "not." One denies absolutely, and the other hypothetically or subjectively. This is the word for "not" in Matt. xxii. 29, and it really implies Ye *will not*. "Ye do err because ye *will not to know* the Scriptures, because you are not willing to know them." All were not ignorant. There were some who did know. You read of those who "waited for the consolation of Israel." (Luke i. 25.) You read again of those who looked for redemption in Jerusalem." (Luke i. 38.) You read of those disciples journeying to Emmaus, "We trusted that it had been He which should have redeemed Israel." (Luke xxiv. 21.) But the masses of the people erred because they would not know the Scriptures, and "so there was a division among the people because of Him." (John vii. 43.) Yes, and there is "a division among the people *now*, and it is *because of Him;*" and if you are determined "to live godly in this present world" (2 Tim. iii. 12), there will be a division among the people "because of Him" in your case. And, thank God, at His speedy coming again there will be another division among the people. This will be the most solemn of all, when He takes His people to meet Him in the air to be for ever with the Lord. This division among the people will likewise be BECAUSE OF HIM, and because of the relation in which they stand with reference to Him now.

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[*] The 18 years in Judges x. 7–9, only applied to the two-and-a-half tribes beyond Jordan.

[†] The dedication could not have followed immediately after the completion of the *building*, for the latter took place in the *eighth* month (1 Kings vi. 38) of a certain year, whereas the former took place in the *seventh* month. (1 Kings viii. 2.) So there must have been at least *one* year and probably not less than three for the furnishing and completion of the works described in 1 Kings vii.

◆

"IF I GO AWAY, I WILL COME AGAIN."

THE REV. JOHN SLOAN, OF GLASGOW.

(*At the Nottingham Conference, May*, 1894.)

I SHALL endeavour to answer the twofold question, "Why do you say the Lord is coming?" and "Why do you believe His coming is drawing near?"

In the gospel according to St. John (xiv. 2, 3) you have the Lord's words, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Now notice particularly the Lord says, "I go . . . and if I go, I will come again." That is why we look for His coming again. One might bring forward a great number of passages which repeat and emphasise what is said here; but let this suffice.

Now, when He was about to leave the earth we read (Luke xxiv. 50, 51) that He led His disciples out as far as to Bethany. He had been talking to them and teaching them as they walked with Him. There He spoke His parting benediction, and, before the Amen was uttered, He was parted from them, and a cloud of glory received Him out of their sight. Whilst they stood gazing up into heaven (Acts i. 10) "two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." There, in His bodily presence, He was taken away, and "in like manner as ye have seen Him go, so shall He return." He shall come in a cloud of glory. He shall be seen coming down into the air.

Let us turn next to 1 Thessalonians iv. 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Read to the end of the chapter. He will come again to the air. Now the air here referred to is the atmosphere of this earth. Some scientists tell us that the atmosphere extends to about twenty-five miles upwards from the surface of the earth. We understand then that the Lord shall come from His present seat at the Father's right hand down into the atmosphere of this earth, and then those who are abiding in Him, and waiting for Him, shall be caught up to meet Him in the air, and they shall be for ever with the Lord. The dead in Christ shall rise before we are caught away; that is to say, those who are remaining alive till the time when the Lord comes shall not be taken away before those that are dead in Christ, but the dead in Christ shall be quickened, and the living in Christ shall be changed, and they shall both together go up to meet the Lord in the air, and so shall they be for ever with the Lord.

That is what we are waiting for—the coming of the Lord to the air for His church, His bride. It is not for the coming in judgment; for those that are in Christ have passed from death unto life, and shall not come into condemnation or judgment. Here then we have (first) the Lord is coming again. "I go, and if I go, I will come again." He went, and a cloud received Him out of sight; and (secondly) as He went, so shall He come, and His waiting people shall be caught up to meet Him in the air.

When we turn to the Book of Revelation (xx. 1–6) we read of the thousand years during which the Lord shall reign over the earth—the millennium. In that passage the first resurrection is spoken of as taking place at the commencement of the thousand years of Christ's reign upon earth, but this first resurrection takes place when the Lord comes down into the air; therefore we conclude that the Lord will come to the air for His waiting people before the millennium, and not after it.

There are other strong reasons for saying so. I do not know that I shall dwell upon them, but I may point to such a reason as this: In his first epistle the apostle John says, In the last days "antichrist shall come; even now are there many antichrists." In his days there were many antichrists, and in his Second Epistle to the Thessalonians the apostle Paul says, "The man of sin shall be revealed, whom the Lord shall destroy by the brightness of His coming." Now notice that the antichrists were present before the apostle John died, and the antichrists would continue until the whole system of antichrist was headed up in the personal antichrist who should be destroyed by the Lord's coming. Where is there room for a millennial of grace and blessedness between the time of the apostle John's writing and the time of the Lord's coming? There can be no time of millennial blessedness to this earth with antichrist in it. You can't have Christ and antichrist in the world at one and the same time. The devil is to be bound up, and Christ is to reign in mighty power. Then is to come a time of great blessedness, when the glory of the Lord shall cover the earth as the waters cover the sea, a time when there shall cease the need for one man to say to his fellow, "Know the Lord, for all shall know Him from the least even to the greatest."

We shall not dwell further upon arguments (many of which could be found) for saying we expect the Lord to come before the millennium and not after it. I have spoken to you first as to the fact of His coming, "If I go away I will come again"; secondly, as to the manner of His coming, "In like manner as ye have seen Him go"; thirdly, it is pre-millennial.

After the Lord comes to the air there is another event or phase of His coming. You will find it referred to in the prophecy of Zechariah xiv. 4: "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem." That day is the day which has been referred to over and over again in this prophecy of Zechariah. He begins chapter xiv. by saying, "Behold, the day of the Lord cometh," adding the words, "and His feet shall stand in that day upon the mount of Olives." The ninth verse says, "And the Lord shall be King over all the earth: in that day there shall be one Lord, and His name one." This is the consummation of the day of the Lord, because whilst I have the privilege to speak to you on this subject what I have learned from the word of God, I speak not so much as a teacher but as a learner.

I do not know any subject that one can take up for study which requires so much learning. I do not mean the learning we speak of in connection with our Universities, etc., but diligent study of the word of God day by day, with a mind ever open to receive new revelation, and ever ready to say, "I was wrong; I was mistaken there"; remembering that whatever prophecy is not fulfilled must be taken and handled most delicately and carefully.

The study of prophecy will never make us prophets, so that we can foretell future events. It is clearly revealed in the word of God that the Lord is coming, but of the day and the hour and the details connected therewith we will need to wait till they come to pass before we can explain them. It is for us to watch the signs of the times, and to be diligently studying the word of God, and above all it is for us to lay up this Word in our hearts, that we may not sin against Him, ever remembering this, that you will never grow in the knowledge of God without an obedient heart. God gives us light. Obey that light and you may expect more. Be disobedient to any revelation He may give you, and you will get no more until you arise and obey what you have got.

Let me in conclusion hurriedly go over these points again. "If I go away I will come again." That is the sum and substance of it all. He is preparing a place for us in the Father's house. He will assuredly come in like manner as He was seen to go—in a cloud of glory, and when He comes we shall be caught up to meet Him in the air. Then after a longer or shorter period He comes in the day of the Lord to destroy His enemies and to judge the nations and to begin His reign on earth.

Contributed Articles.

CHRISTIANITY OR HEATHENISM?

By Mr. JAMES E. MATHIESON.

> "There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken."—Luke xxi. 25, 26. R.V.

ONE does not hear of any important volume or even of any striking treatise from learned bishop or from Nonconformist divine concerning the mighty changes which threaten society, or those more sweeping movements which may affect international relationships in the near future. It is therefore deeply significant that men of the world—philosophers and sociologists—should be found taking up their parables to instruct us upon these subjects; guided in their speculations of what is coming to pass not by the revelation which we possess in the word of God, but by the facts of history and experience, and by their observation of the drift of human nature as exhibited amongst the various races which now people our world. Two such works have recently commanded much notice, and deservedly so: Mr. Benjamin Kidd's *Social Evolution*, and Dr. Charles H. Pearson's *National Life and Character: A Forecast.* (Macmillans.) In all seriousness, and with an array of evidence which cannot be gainsayed, these writers compel our attention to the unrest which is characteristic of our age, to the rising power of the peoples, and the difficulties of rulers, and to the signs of decay in what we are accustomed to call the superior races, with corresponding uplifting in self-assertive power of those whom we deem inferior races.

Is it not time for Christian people, and in particular for their spiritual guides, to begin to consider these things in the light of that unerring and infallible Word of the living God? Standing upon which we have a vantage-ground for our inquiries such as none others possess. Is it not well we should listen to St. Peter's counsel? (2 Peter i. 19, R.V.), "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts:" and to that other inspired admonition (Hebrews x. 23, 25, R.V.), "Let us hold fast the confession of our hope that it waver not; . . . exhorting one another; and so much the more, as ye see the day drawing nigh." Are we to be shut up to the inferences and conclusions of mere unaided human wisdom, however reasonable and probable these may appear, when we have ready to our hands a mass of yet unfulfilled prophecy in Old Testament Scripture, and the warnings and predictions of our Lord Jesus Christ Himself, and of His apostles? But when these inspired prophetic utterances are found to run in the very lines of what we see rising up around us in the lands distinguished by Western civilization, and receive ample confirmation in the facts elaborately adduced by such writers as we have referred to, and even in the secular daily press, is it not time for the Church to awake and realize that we stand on the very brink of the "last days," instead of vainly dreaming that a triumphant march of Christianity is in progress throughout the world, or that the false religions which oppress and darken our sin-stricken race are giving way before the advance of evangelical missions? That Christianity is losing ground in the earth I propose to show in this paper; though so saddening a truth I would never venture to project or emphasize, were it not clearly revealed in Holy Writ that such would come to pass at the close of the gospel age, partly through the enormous increase of heathenism and Mohammedanism, but largely also in consequence of the universal apostacy which will overtake the Church.

According to statistics kindly furnished by the Royal Statistical Society, the population of the world in 1890 amounted to 1480 millions. Rev. Edward Storrow, who has devoted much time and thought in the elaboration of missionary statistics, in an article published in June last tells us, on the authority of the most competent geographers, "the population of the world amounts to about 1500 millions, less than one-third being nominally Christian, and more than two-thirds non-Christian." This state of things might not startle us, unless we go back the greater part of a century to ascertain the increase of the population throughout what for convenience sake we shall call Christendom (the nominally Christian nations) as against the increase of heathendom, in which we shall for our present purpose include Mohammedan peoples, and it is quite inaccurate to describe them as heathen. But inasmuch as Mohammedanism is anti-Christian, we do it no injustice in bracketing it with heathenism in this connection.

In the year 1810, according to the *Almanach de Gotha*,[*] the population of the world was estimated at 682 millions of peoples; in 1890, as given in Behm and Wagner's *Bevolkerung der Erde*, the estimate was 1480 millions. For purposes of comparison I include, as roughly representing Christendom, the populations of Europe, of both the Americas and of Australasia and Oceania, over against Asia and Africa as inclusive of heathendom; a method of grouping which will be admitted as numerically favourable to Christendom rather than otherwise.

	In 1810.		In 1890.
Europe	180 millions	...	357 millions
America	21 "	...	122 "
Australasia and Oceania	2 "	...	11 "
	203 "	...	490 "
Asia	380 "	...	826 "
Africa	99 "	...	164 "
	479 "	...	990 "

Now we have to face the stupendous fact that Christianity is making hardly any impression upon the vast mass of heathenism, which manifestly is holding its own in the race to people the earth, starting as it does with so enormous an advantage in the number of millions it can reckon; in

1810, 276 millions in excess of the millions of Christendom; in
1890, 500 millions in excess of the millions of Christendom;

and when we recount the humbling truth that evangelical missions only claim to have won three millions from heathendom in the past century, according to Rev. James Johnstone's *Century of Christian Missions*, it is obvious that the mere natural increase of heathen peoples must so exceed the natural increase of nominally Christian nations, that missionary enterprise on its present scale would make hardly any appreciable impression, on the compact mass of humanity which lies in ignorance of the true God and of eternal life through His Son Jesus Christ.

Dr. Charles Pearson in his *Forecast*, already referred to, dwells at considerable length upon the probable consolidation in power and organisation of the black and yellow peoples circling our globe in the tropical zone, including the Chinese, the East Indian, the Malay, and the negro races, with emphasis upon the future, especially of the first and last named of these; and (page 137) he speaks thus, "A hundred years hence, when these races, which are now as *two to one* to the higher, shall be as *three to one;* when they have borrowed the science of Europe, and developed their still virgin worlds, the pressure of their competition upon the white man will be irresistible. . . . With civilization equally diffused, the most populous country must ultimately be the most powerful; and the preponderance of China over any rival—even over the United States of America—is likely to be overwhelming."

But doubtless it will be said, all this is to under-estimate the vital force of the supernatural religion which the followers of Christ seek to carry to every land, and that we may anticipate—were another century granted to missionary churches—an era of ingathering much more magnificent in its sweep than this nineteenth century has proved to be. Let us see. I have spoken of Christendom; but Christendom is not the reflex of Jesus Christ. We have in the above comparison reckoned as on the side of Christ, the Greek and Roman apostacies, including such examples of its fruits as are exhibited in Italy and Spain, in the South American Republics and in the Russian Empire. Will these prove reliable allies in seeking to win the world to the "obedience of faith" in Jesus Christ? We have reckoned too the British Islands, concerning two parts of which an intelligent clergyman said not long ago, "I have much more expectation that England will become Roman Catholic than that Ireland will remain of that persuasion," such wonderful and rapid transformations do we behold in this age. It was not with a mutilated Bible that certain sections of our Nonconformist churches conquered the Fiji and other groups of islands in the Pacific Ocean; Sadducean unbelief no more than Pharisaic forms and ceremonies can stir an enthusiasm that will carry the gospel to every creature. The evangelical revival of the past two generations is on the ebb to-day, so far as the organised churches in England and America are concerned. The missionary outlook in the home lands is not brilliant, however blessedly the Lord may be owning and answering the testimony and the endeavours of all true-hearted men and women on the mission fields.

What then is the remedy, and what is our hope for the time to come, and what is to be the attitude of the true Church of God at this juncture, when all the forces of the Evil One seem to be concentrating to corrupt the church, to hinder progress, and to stimulate unbelief? I know of only one remedy—a united cry from the hearts and lips of believers all round the earth—"Come, Lord Jesus, come quickly!" Let us beseech Him, in His infinite pity for these perishing millions in heathen and Mohammedan lands, as well as for those who are sunk in the ignorance and superstition of false Christian systems, and for His kinsmen of the house of Israel still blinded and prejudiced through the church's unfaithfulness, to grant speedily the latter rain in great abundance, far to exceed the glories of Pentecost, and thus to "accomplish the number of His elect and hasten His coming." And let all who seek to hasten His coming not only pray for the dawning of that day, but by clear testimony and faithful service help to gather in the remainder of the Jewish remnant (Rom. xi. 5), and to take out of the Gentile nations the people for Christ's name (Acts xv. 15), and so speed the inauguration of the blessed time when all Israel shall be saved (Rom. xi. 26, 27), and all the Gentiles shall seek after the Lord (Acts xv. 17), when Christ shall have been set upon His throne, and the Jewish witnesses to His power and glory shall go out as His missionaries to the ends of the earth. (Psalm ii. 6, 8.)

◆

THE EPISTLE TO THE ROMANS

AND THE FALSE GOSPELS OF TO-DAY.

IV.

WE have seen that it greatly helps us in the understanding of the doctrine of the first eight chapters of the Romans, to perceive the different meanings of "a righteousness of God" and "the righteousness of God" in the first and third chapters.

God is righteous, He has openly declared His righteousness by the cross of Christ, whom He has set forth as the propitiatory for sin. He has also declared that He will forgive the guilty sinner, and also consider him *righteous* in His sight, if he believes His testimony concerning the Son of His love.

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[*] In 1810, as stated to me by the Statistical Society, "our knowledge of extra European countries was limited; but Levasseur quoted the *Almanach de Gotha*, and appears to consider it fairly reliable."

It is God who justifies, it is He who has declared "the just shall live by faith." What rich mercy, what wondrous grace, to the ungodly Jew and ungodly Gentile! For all are without excuse; every mouth is closed, and all the world guilty before God.

Now there is another distinction which it is essential to bear in mind when meditating on or endeavouring to expound these marvellous eight chapters, and that is the difference in meaning between "sin" and "sins."

Our sins and transgressions are spoken of first, then our sinful nature or "sin" within us.

It is at the twelfth verse of the fifth chapter that this great change of subject is found. Up to this point neither Adam nor our inherited sinful nature has been touched on.

Being justified by faith the sinner has peace with God, through believing God's testimony concerning the precious blood of Christ. He believes that his iniquities are forgiven, his sins put away for ever.

But what of that old sinful nature which is still with him? What of that "old man," that "sin" which dwells within him?

This is the solemn and important matter which is dealt with from chapter v. 12.

Justification from "sins" has been set forth clearly before this question of indwelling "sin" is enquired into. Who can be justified from "sin," from this "old Adam," the "*phronēma*" of which is "not obedient to the will of God, neither indeed can be"?

This is the difficulty which so perplexes anxious Christians; this is the question which lies at the root of so many disputes as to "Perfectionism," "Higher Holiness," and "Fresh Consecrations."

What is the answer? It is found in the seventh verse of the sixth chapter, "He that has died is justified from sin." We who have been baptized unto Christ have been baptized unto His death. Not only has He died for our sins, but we have died to sin. We reckon ourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord. So then after the first seventeen verses which are introductory, and from chapter i. 18 to iii. 20, man's ruined and lost state is set forth in all the circumstances in which he has been.

Without law it was unbridled sin; with philosophy it was judging evil and at the same time committing it; under law, in the case of the Jews, it was breaking the law, while boasting of its possession, and dishonouring the Name of Him who had given them the law as His people.

From chapter iii. 21 to the end of chapter viii. we find the remedy plainly set forth *in two parts*.

In chapter iii. 21–31 the precious blood of Christ is, through faith, the answer to all the sins and transgressions which the apostle has described; afterwards, in chapter iv., the resurrection of Christ is given as the seal of His work and the witness of its efficacy for our justification.

All this meets the responsibility of the sinner according to the full grace unfolded in chapter v. 1–11.

But in chapter viii., believing Christians are looked upon as being "in Christ," who is on high, in a new position before God in Christ Jesus.

Let us for the present confine our attention to that portion of the doctrine of these eight chapters to which we have already referred; namely, "sins" or individual guilt, and "sin" or the old evil nature within us.

From chapter iii. 21 to the end of verse 11 of chapter v. the Holy Spirit deals with the subject of our individual sins and transgressions, and tells us that our guilt has been met by the blood of Christ, who was delivered for our offences and raised again for our justification. But from chapter v. 12 the question of "sin" is treated, and how we are "justified" from this evil nature.

Here it is not only that Christ died for our sins, but that *we* have died with Him. In obedience to God we not only believe that He died for us and in our stead, but that we have died and reckon ourselves as dead to sin through His cross. "He that has died is justified from sin"—not merely "freed from" the judgment due to sin, but "justified" from it.

So there is "no condemnation" for those who are in "Christ Jesus," either for their sins and transgressions, or by reason of their sinful nature which is still in them. Sentence of condemnation and judgment on "sin" is past and over for the believer, for the law of the Spirit of life in Christ Jesus has set him free from the law of sin and death.

Now, by God's grace, many Christians are clear as to the distinction between "sin" and "sins," and as to the true remedy for both, but the great division of the doctrine of the Epistle to the Romans on this subject at the twelfth verse of the fifth chapter is not always clearly stated. It is faith-obedience to God to reckon ourselves to have died with Christ, and to be dead and crucified to the world which rejected Him. This is the path of trial which makes this world a wilderness, and constitutes us strangers and pilgrims. When we are, in obedience to God, really dead to this world, dead to sin and self, and risen with Christ, then the blessed hope of the Lord's return is not merely a correct view of prophecy and eschatology, but is a simple and faithful acceptance of the true position in which all Christians are placed by the Holy Spirit's instruction in Romans viii.

Notes for Bible Study.

"SON OF MAN" AND "SON OF GOD."

1. The title "Son of man" is not found in the New Testament between Acts vii. 56 (Stephen) and Hebrews ii. 6 (where it is a quotation from Psalm viii.).

2. The expression or title "Son of man" nowhere occurs in Paul's epistles—possibly we have here *another* reason why the authorship of the Hebrews is not *attributed* to St. Paul. The Lord Jesus is ever the "Son of God" with Paul—from Acts ix. 20 to 1 Thess. i. 10.

And so in Romans i. When He is said to be His Son, born indeed of the seed of David according to the flesh, it is immediately stated that it was powerfully demonstrated that He was Son of God (by reason of His being the Holy One) from the fact that He rose and was raised from the dead.

3. In Luke's gospel the Lord is emphatically the Son of man as well as the Son of God. The Son of man is come to seek and to save that which was lost.

In the Acts, which is in one sense a continuation of the history of Luke, we find the Lord called the Son of man by Stephen. (vii. 56.)

4. In John's gospel our Lord is "Son of man" and "Son of God," but note that John never *calls* Him "Son of man" neither in the gospel nor epistles.

In John's gospel the Lord Himself calls Himself the "Son of man."

5. So, with the exception of the Hebrews ii. 6, the *title* Son of man does not occur between that passage and Acts vii. 56.

6. It is noteworthy therefore that no inspired writer of any of the epistles ever uses the expression "Son of man" as a title. (Heb. ii. 6 is a *quotation).*

7. In the synoptic gospels, and in John, the expression "Son of man" is used only by the Lord Himself of Himself.

8. Stephen used the expression "Son of man" as a title, which brings out the very special nature of his testimony to the Jewish nation—when his spirit was passing from earth to heaven.

9. In the Apocalypse the title occurs twice only—i. 13 and xiv. 14, and here it is guarded, as in Daniel, by the words "like unto."

10. How touching for the heart's contemplation is the fact that the *first* occurrence of the title in the New Testament (Matt. viii. 20) is "The Son of man hath not where to lay His head."

[Notice Matt. iv. 4, *Man* shall not live by bread alone—so too the *Son of man.*]

11. Well might the Jews ask (John xii. 34), "Who is this Son of man?"

"What is His Son's name?" (Prov. xxx. 4.)

12. Does not this throw light on Luke xvii. 22, "One of the days of the Son of man"?

13. All this affects the question of dispensational truth, especially the fact that the title "Son of man" is never used nor referred to by the apostle Paul, neither in the Acts nor in his epistles.

14. We see then that only the Lord Jesus Himself, during his sojourn on earth, made use of this title concerning Himself. Even after His ascension the apostles did not use it.

Subsequently to the gospels it is found only in Acts vii. 56 and Rev. i. 13; xiv. 14.

The title here refers to Daniel vii. 13, and always points to Christ as the Messiah of Daniel's prophecy, coming in the clouds of heaven. (Used only of GOD. Ps. civ. 3, Isa. xix. 1.)

In all the passages where the Lord uses the title "Son of man" He points either to His then present lowliness, or future glory (John i. 51), and especially to His future dominion and judgment of the world. (John v. 27.)

[It is important therefore to remember that we are not living in "the days of the Son of man" now.]

15. How painfully irreverent and profanely familiar very often are the modern methods of writing and speaking of the Son of the LIVING GOD, the Lord Jesus Christ, as "The Carpenter of Nazareth," *a title used only by His enemies;* "The True Socialist," "Our Elder Brother," &c. &c. Corrupt Christendom, led on by Satan, is attempting to dishonour the Holy One whom God has very highly exalted. "Jesus," the name of Him who humbled Himself, is the name which God has glorified above every other name, and to which all shall bow, of things in heaven, things on earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

Illustrations of Bible-Structure.

THE PROPHECY OF THE "SEVENTY WEEKS."

DANIEL ix. 23-27.

THE whole of this Prophecy of the Seventy Weeks may be thus expressed in brief:

A | -23. ADMONITION. "Understand" and "consider."

B | 24. THE WHOLE 70 sevens, embracing Israel's final blessing. (For the expansion of this see page 90.)

A | 25-. ADMONITION. "Know" and "understand."

B | -25-27. THE COMPONENT PARTS of the 70 sevens, embracing the events of the *first* Advent, and leading up to Israel's final blessing.

This, set forth in full, will be as follows:

A | -23. Therefore understand the matter, and consider the vision.

B | 24. Seventy weeks are determined (R.V., decreed) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation (atonement) for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most Holy (*Heb.*, Holy of Holies).

A | 25. Know therefore and understand,

B | *that* from the going forth of the commandment (issuing of a Decree) to restore and to build Jerusalem unto Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall (R.V., it shall be built again with street and moat), even (but) in troublous times. 26. And after (R.V. after the) threescore and two weeks shall Messiah be cut off, but not for himself (Margin and R.V., "*and shall have nothing*"): and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof (R.V., and his end) *shall be* with a flood (*Heb.*, in the overflowing. See Isa. viii. 8; x. 22; xxviii. 18; Dan. xi. 22, 10, 22, 26, 40), and unto the end of the war (R.V., and even unto the end shall be war), desolations are determined. 27. And he (*i.e.* the prince who shall come) shall confirm the (a) covenant (R.V., make a firm covenant) with (the) many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease (viii. 11; xi. 31; xii. 11), and for the overspreading of abominations he shall make *it* desolate (Marg., *and upon the battlements shall be the idols of the desolator;* R.V., "and upon the wing of abominations shall come one that maketh desolate"), even until the consummation, and that determined shall be poured (R.V., shall *wrath* be poured out) upon the desolate (Marg. and R.V., desolator).

Questions and Answers.

Question 9.

M. H. M., Dundee, asks, "In reading Matthew xxv. it appears to us that the *righteous* enter life eternal because of *works*, and the others go away into everlasting punishment because of what they have neglected to *do*. Can this teaching be reconciled with Romans iv. 5?

Yes, because the two passages, rightly divided, belong to two different dispensations. Romans iv. belongs to the *present* dispensation, where all is "of *grace*." While Matthew xxv. belongs to a *future* dispensation, after the Church has been taken away from the earth, and all are dealt with then according to *works*. Romans iv. is written concerning "the Church of God," while Matthew xxv. is written concerning "the Gentile" and "the Jew."

Question 10.

General T—— asks information concerning John v. 25-29.

We must note that the word "dead" in verse 25 is used of those who are "dead in sins" (as in Luke ix. 60, where it is used in two senses in the same verse by the figure called *Ploce*).

In verse 25 it is those who are dead in sins who hear the voice of "the Son of God" (not the Son of man, as in *v.* 27); and it is not *all* (as in *v.* 28) who live, but only "they that hear shall live."

In verse 29 it is those who are "in the graves" who hear the voice of "the Son of man" (not the Son of God); and it is not merely "they that hear," but "all" who shall hear that voice shall live.

Hence in verse 25 we read of the former, "The hour is coming *and now is*"; while in verse 28 we read of the latter merely "the hour is coming"; for it has not yet come.

It is important that we should distinguish between these two titles, "Son of God" and "Son of man." The latter is used of the same person, but specially in relation to His coming again, and specially in connection with judgment. See our "Notes for Bible Study" (pages 96 and 97), and compare Daniel vii. 13, 14, and Acts xvii. 31.

The two resurrections referred to belong to Revelation xx. 4-6, not to Matthew xxv. at all (for there is no mention there of resurrection), nor to 1 Thessalonians iv. 16, which is a special revelation which concerns only "the Church of God," which is "the body of Christ."

Question 11.

M. C., Wavertree, asks, "1. Does not the fact that Daniel's prophecy of the seventy weeks was fulfilled on the year-day principle justify us in applying that principle to the other periods?

"2. What scriptural reason is there for the idea that the seventieth week was cut off from the rest and is yet to be fulfilled?

The answer to the first question is found in the fact that the Hebrew expression is simply *seventy sevens*, and there is nothing in the words to determine whether they are *sevens* of days, weeks, months, or years.

The answer to the second question as well as to the former will be found on pages 89-92.

Question 12.

E. G., Exmouth, asks for an explanation of two texts. The first is 2 Thess. i. 10, to which the answer is given on Question No. 3, p. 17, July, 1894, *viz.*, that the Greek is "*When He shall have come.*" It is not clear whether *two* classes are indicated by the two terms "saints" and "all them that believe." There are clearly two classes in verse 8, to which verse 10 stands in antithesis. *Glory* is connected with the *saints*, while *admiration* is associated with "*them that believe.*" The word "all" also is used in connection with "them that believe," as though the term was meant to be more general, and not special and limited as the word "saints."

The second text is 2 Tim. i. 18. The assumption that *Onesiphorus* was dead is purely gratuitous, and the fact that nowhere are the dead prayed for in the Bible, is fatal to it.

We have a large number of Questions which must stand over. Next month we shall give another important question asked by the Rev. Principal David Brown, of Aberdeen.

The Signs of the Times.

THE condition of the Jews in Russia is becoming increasingly sad, and everything points to the fact that ere long it will be intolerable, and that an *exodus* will be the only solution.

The following facts, communicated by the "Russo-Jewish Committee" to *The Jewish Chronicle*, present a realistic picture of their condition. We give the

LATEST RUSSO-JEWISH NEWS.

"*PERSECUTED POLAND.*

"Information has been received from Warsaw that the Jews in Poland are greatly afraid that further restrictive measures are again contemplated. There were indications a few weeks back of an improvement in the condition of the Jewish population, and in what is known as the 'Jewish Question,' and hopes were entertained that this would continue, but the sudden severity and tyranny of the smaller officials indicate that a change of policy has been ordered at headquarters.

"*THE 'TEN PER CENT. LIMIT' APPLIED TO WORKMEN.*

"It is well known that in the Russian schools only 10 per cent. of the pupils attending them, and sometimes only 5 per cent., may be of the Jewish persuasion. In a letter recently received from Odessa it is stated that a similar restriction is in future to apply to Jews working in the port as carriers, lightermen, boatmen, measurers, and weighmen. An employer of labour will therefore only be permitted to engage one Jewish workman to nine non-Jews. If this statement is true it is a very serious matter for the Jews of Odessa, many of whom are engaged upon work in the port.

"*EDUCATION IN RUSSIA.—THE 'FIVE PER CENT. LIMIT APPLIED TO GIRLS' SCHOOLS.'*

"The Odessa newspapers continually refer to the large number of Jewish children who have no chance of entering the middle class schools in consequence of the 10 per cent. limit. It is a positive fact that for every vacancy there are 20 to 30 candidates, and hundreds are waiting for the chance of admission. Many of them unsuccessfully try to enter year after year, and the same is the case in the Gymnasia and Real Schools. The number of non-Jewish students admitted to the New Russian University to the 10th of August last (o. s.) is 63, that of the Jews only 7. Yet the applications from Jewish candidates are enormous.

"The Jews in the southern towns say that after the New Year the 5 per cent. limit will apply to Jewesses attending the gymnasia for girls. For this reason perhaps the *Odesskiy Listok* mentions that there is a great rush of Jewish girls for admission this year at Elisavetgrad. The same paper is more definitely informed with respect to Nikolayev. It says: 'After the New Year the number of Jewish girls admitted to the local gymnasia will be reduced to 5 per cent.'

"'The *Kiyevlyanin* states that up to August 20th (o. s.) the Council of the University of St. Vladimir had this year received 525 applications from students for admission, who had finished their course in the gymnasia. Of these 150 were from Jews, of whom only 39 were admitted. They had all obtained medals, however, on leaving the gymnasia, and almost the highest marks obtainable were endorsed on their certificates.'

"*EXPULSIONS.*

"Nearly all the Jews of the town of Baku have been served with orders of expulsion; only 18 families have been spared, as they are considered by the authorities to be 'useful to the locality.' The poor Jews will have to travel to the Pale by étape unless railway tickets are furnished by their co-religionists.

"The *Rifskiy Viestnik* is informed that an order has been issued for the expulsion of the Jews from Weremberg, in the province of Livonia. In fact the majority of them have already left the town.

"The *Odesskiy Listok* says that the South-Western Railway will shortly be taken over by the Government, and that the 63 Jews now employed on the line will then be dismissed.

"*A JEWISH PALE OF SETTLEMENT FOR SIBERIA.*

"The Siberian administrators have interpreted the law prohibiting Jews from residing outside the Jewish Pale of Settlement in European Russia, as necessitating the establishment of a Pale of Settlement for Jews residing in Siberia, either from choice or compulsion. Henceforth Jews living in villages in that region will, it is stated, have to move to the new Pale.

THEOSOPHY AND SPIRITISM.

THE SPREAD OF SPIRITUALISM AND OCCULTISM.

THE fifth quarterly number of *Borderland*, in an introductory paragraph, thus refers to the revival of occultism:

"The occult wave, as it is called, is making itself universally felt. It is in evidence in books and magazines, in newspapers and picture galleries. It is even influencing the pulpit, and making its way into the most unexpected quarters. It brings with it a new hope—born of the rationalizing of religion, and an immediate widening of the horizon of human destiny. Already it promises to be one of the great solvents of sectarian prejudices, and is making men of all churches, and of none, realise with a new charity and a fresh and vivid consciousness that all creeds in all time have been reared upon the one indestructible spiritual foundation, of which some fragments unearthed from materialism can be seen in the region of the Borderland. To make the mystery of life less horribly perplexing, to supply a psychical key to the religions of the world, and to give men once more a sense of the immanence of the Divine, and the constant presence of invisible spiritual forces; these are among the greatest things towards which mankind can hope for, and if they are ever to be attained, we are more than ever convinced it will be by the pious and intelligent study of psychic phenomena."

The spread of the theories and practices of Spiritism and Occultism is an acknowledged fact, and is regarded by Christians as a certain indication of the terrible outburst of wickedness, which will most assuredly take place before and during the closing crisis of this dispensation.

The Holy Scriptures fully declare occurrences of Spiritist phenomena in the past, and the possibility of men and women communicating, by means of "mediums" and otherwise, with spirits of the unseen world. Sorcery, Witchcraft, and various forms of Occultism are described and exemplified throughout the Word of GOD, but all such dealings and communications with spirits and demons are strictly forbidden, and for very good reasons.

We have the true key to the religions of the world, and do not need the 'psychical key' for which the Editor of *Borderland* is searching. We are fully aware of the "immanence of the Divine" and of the existence of "invisible spiritual forces." GOD's Word is more than sufficient for us. The plain statements of the Lord Jesus and of the Holy Spirit regarding angels, spirits, and demons do not need the confirmation and support of the "pious" investigations and questionable experiments of popular and profane journalists.

A SIXTH SENSE.

"In *The Arena* for June Mr. Paul Tyner talks about the development of the sixth sense. "THE FUTURE OF THE WORLD.

"He considers that science is now pointing to developments in the history of our race quite as remarkable as those presaged in any dream of poet or novelist. Flammarion had forecast for us, 'the development of psychic faculties dormant for, perhaps, millions of years,' and especially an 'electric sense.' This, it may be supposed, is the sixth sense, developed variously in the direction of 'clairvoyance,' 'clairaudience,' and 'psychometry.'"

ELECTRIC SENSE.

"THE SIXTH SENSE.

". . . I class what are called psychometry, clairvoyance, and clairaudience together as one faculty, because . . . I believe all these phenomena to be manifestations of one and the same sense in various stages of development. It is more than possible that the phenomena of hypnotism, telepathy, and the projection of the astral belong also to this sixth sense, and with other 'phases,' as the Spiritualists call them, are combined in its fuller development. . . ."

"The development of psychic faculties" is proceeding apace, and it may be before very long the possibilities of what is called "fourth dimensional power" may be within the scope of human attainments.

Angels who in ancient times left their own principality and transgressed the laws and boundaries of their being met with summary punishment, and are awaiting the judgment of the great day.

There is an evident desire on the part of occultists and theosophists generally to acquire the power of "projecting their astrals," and in other ways to cross the "borderland."

For sinful man to attempt to leave his present "tabernacle," or *oikētērion*, and to transgress the laws of his being, is worse than foolishness, it is wickedness.

God has promised Christians that He will give us a very glorious covering for our redeemed souls, and so we wait for that redemption of our bodies which may even now be a not far off event.

To attempt to tamper with their psychical and physical natures at the suggestion of "Mahatmas," and other so-called "spiritual" instructors, in the face of the solemn lessons and warnings in the past, marks off modern theosophists, occultists, and spiritualists as people guilty of the grossest folly and presumption.

DEVIL WORSHIP.

We have already referred to this in former numbers. *The News of the World*, *The Sun*, and other papers have since given further details of this awful "Sign of the times"; for a solemn sign it is, knowing as we do that this is the end and aim and object of Satan's plans, for which he is working. It is significant that we can to-day see the rising head of this coming wicked one.

"*THE PARIS LUCIFERIANS.*

"Just at this time, when many people in this city are crying out against what they allege to be blasphemy, in an artistic representation on the stage of a poet's ideal conception, reports of a real and dreadful manner of sacrilege and blasphemy come to us from France. These reports tell of the robbery of consecrated hosts in the Church of Notre Dame, Paris, and in many of the churches in other parts of the country. The fact that the thieves never steal the valuable chalices or other altar decorations, has given rise to the belief that these thefts have been committed by a sacrilegious sect which worships the devil. These people are variously referred to as Luciferians, Demonites, and Satanites, and the existence of the sect is acknowledged by many high in ecclesiastical rank. Monsignor Fava, Bishop of Grenoble, has denounced the extraordinary religion. The cult is practised both by men and women, and consists mainly in open

"BLASPHEMY OF CHRISTIAN RITES

and beliefs, and in the practice of every form of sexual vice. Mr. J. K. Huysman, a French novelist, has written a book entitled *Là Bas*, which treats entirely of this Satan worship, and in one chapter he describes the performance of the black mass. In an interview published recently in a Paris newspaper, Mr. Huysman said: 'It is quite true that I have written my book from facts that were given to me by a well-informed person; but the Luciferian world became excited, and the adepts of the black mass, who had at first welcomed me as one of their own, suddenly broke off all communication with me.' After speaking of the many robberies in the churches, the author went on to state: 'I can vouch for the truth of the statements which I will now give you, which were made to me by an eye-witness in whose veracity I have absolute confidence. In a part of the canton of Fribourg, called the Grande Fontaine, there exists in the rear of a house of ordinary appearance a sort of grotto cut in the rock. This house is occupied by the tiler of the Masonic Lodge, La Regénerée.

The members of this lodge hold their ordinary communications there; but those who belong to

"'THE SATANIC SECT

meet on certain days in the grotto, which is decorated like a Catholic church. The choir is raised above the ground floor, and separated from the nave by a communion table. In the centre stands an altar surmounted by the "grand blazing star." This Masonic emblem takes the place of the cross. In front of the choir there is another altar, intended for the profanation of the consecrated hosts. Between the house and the grotto there is a little garden, intended for the ceremonies preparatory to the "sacrifice." I could not very well describe the character of these ceremonies. The sisters are charged with the duty of furnishing the hosts, which they procure for the most part through sacrilegious communions. Moreover, they make black hosts which the "Grand Mistress" solemnly consecrates to Lucifer. The ceremonies are a parody of the mass, and psalms are sung in honour of Satan. On the little altar in front of the choir they stab with daggers the consecrated hosts, and finally they proceed with the communion according to

"THE BLACK RITE."

The *Bombay Guardian* remarks on this: "One is accustomed to the idea of devil-worshippers among the lowest and most degraded forms of idolatry, but the news that a cult with this avowed object has arisen in the centre of European continental civilization is an amazing story. It is, however, too well authenticated to admit of doubt. Two temples are dedicated to this worship of Lucifer in Paris. In one of these, close to the Archbishop's palace, the mass is celebrated with the observance of every ceremony reversed. The London *Daily Chronicle* says that the liturgy used is a parody of the mass, the consecrated wafer is stolen from other churches. Charleston, in America, denominated the Jerusalem of the messiah Lucifer, is the head-quarters of the new religion, which is called palladism. The aim of palladism is not merely the conquest of all political power, but the possession of the entire world, which can only be accomplished by the abolition of Christianity. The wide-spread ramifications of the system can be understood when it is mentioned, that its executive committee sits at Rome, and the direction of the whole administration is at Berlin. Its avowed object is to rally round the anarchists, nihilists, and all sects devoted to destruction; for all is to be destroyed and another order of things set up. *Intelligence*, the occasional paper of the "World-wide Union for the coming again of the Lord Jesus Christ," not unnaturally looks upon this as an approaching fulfilment of Rev. xiii. 4, and comments as follows:

"'The sacerdotal pretensions, superstitious practices, and multiplied corruptions of the church of Rome have occasioned a reaction against Christianity itself in Roman Catholic countries, where people are unacquainted with the religion of Christ in its purer forms. This recoil has associated itself with those unbridled and anarchical forces which would overwhelm in one common destruction all civil and religious authority, and, seeking for something better than earth has yet found, would find an awful refuge in the worship of the God of this world. An Italian poet, Carducci, has written a hymn to Satan which illustrates this.'"

ANGLO-ISRAELISM.

We have received a protest and a question on a remark of ours, on page 59, concerning Anglo-Israelism—that "its effect is to render nugatory the hope of the Lord's coming."

Our answer is that in Dr. Alder Smith's *Fulness of the Nations* there is a chart of events which places the "rapture" of the Church AFTER the great Tribulation, and this, we repeat and maintain, renders the Lord's coming nugatory *as an object of hope* and waiting. The book referred to is regarded as a standard work among Anglo-Israelites, and for them to show us how they can be waiting for their Lord to come "at evening, at midnight, at cock-crowing, or in the morning," when they believe that He cannot possibly come for years, and after the Tribulation, is a metaphysical impossibility.

Editor's Table.

A NEW PROPOSAL.

We are proposing to make an offer to our readers which will enable them to increase their libraries with very little expense or trouble, and at the same time materially help forward *Things to Come*.

Full particulars will be given in our next issue. Meantime we may say that we propose to give valuable and important books in return for a specified number of *new subscribers* to *Things to Come*. We shall give a list of the works, and state how many new subscriptions must be sent in in order to secure a particular book.

Those who would like to accept such an offer are advised to commence at once and secure the subscribers, so that they may be prepared to take advantage of it as soon as it is advertised.

"Jesus the Messianic King; His Divinity, Dominion, and Glory."*

An admirable *exposé* of some of the attacks on the person of the Lord Jesus Christ made during the present century. Mr. Henn exalts Christ. Christadelphianism is a pest that is giving trouble amongst the working-classes, and it has been ably dealt with. But, alas! men hug their delusions, and build up a basis for them in garbled extracts from Scripture into some "system." Anglo-Israelism is a delusion built up in the precise same way. "Systems" of prophecy are being similarly formed. It is time we *all* ceased to place faith in human combinations of texts and in reasonings based on such combinations, and studied the books of Scripture separately, and as integral parts of a complete whole, rightly dividing them according to their structure.

"The Millennium; or, The Thousand Years' Reign of Christ and His Saints."*

The teachings of this pamphlet are correct enough, and it may be fearlessly placed in the hands of any believers who have doubts of the pre-millennial advent. But it exemplifies the sterility of recent writings on prophecy, which rarely do more than repeat what others have written before. Where is the fresh-gathered manna? or have we exhausted the supply in God's prophetic word?

Mildmay Cards, consisting of Christmas, New Year, and Birthday Cards, Calendars, and Mottoes. To be had of all booksellers.

We have received specimens of these exquisite Cards, and are sure that our readers will find here all they can desire. One special series will, we are sure, meet with special favour. It is called *The Sanctuary of the Hills*, and consists of views in the neighbourhood of Keswick. The new motto cards for 1895 are, "Believe ye that I am able to do this?" "Not I, but Christ;" "By love serve one another," and "Giving thanks always unto God."

PROPHETIC CONFERENCE FUND.

Two who are looking for "that blessed hope"	5/-

FREE DISTRIBUTION FUND.

Two who are looking for "that blessed hope"	5/-

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* By Silas Henn, Himley Road, Dudley. Price 6d.

THINGS TO COME

Vol. I] December, 1894 [No. 6

Notes and Notices.

A SPECIAL edition of 40,000 copies of this issue is being sent out to all ministers, missionaries, and others who are likely to be interested in Biblical and Prophetic Truth.

We ask the prayers and interest of all Bible Students, so that *Things to Come* may be the companion, helper, and friend of all who love the Word of God.

A letter on our last (121) page fully explains and justifies our separate existence, and our desire to labour only for the Truth's sake. If we have any emulation, it is only that we may excel in loyalty to our absent but coming Lord, and in faithfulness and obedience to His written word.

Our journal is edited under a Trust, and we are happy to announce that the following gentlemen have kindly consented to act as

TRUSTEES.

James E. Mathieson, Esq.
Rev. Sholto D. C. Douglas, M.A.
Robert Anderson, Esq., LL.D.
Rev. E. W. Bullinger, D.D.

As the official organ of the special

PROPHETIC CONVENTIONS,

we are thankful to announce that many are under negotiation, and the following have been fixed:

Liverpool	Nov. 20–23, 1894.
Boston (Lincolnshire)	Dec. 4, 5.
Gloucester	Dec. 11–13.
Rotherham	Jan. 22, 23, 1895.
Bradford	Jan 30; Feb. 1.
Belfast	Feb. 12–15.
Dublin	Feb. 19–22.
London (Queen's Hall, Langham Place)	March 25–27.

It is needless to say that these Prophetic Conventions will cost a large sum of money, but their promoters believe that some of the Lord's stewards will feel it to be their privilege to unite in the work. The Trustees will gladly receive any contributions which may be sent for this object to the Manager, 29, Paternoster Row, London, E.C.

These Prophetic Conventions are a remarkable

SIGN OF THE TIMES.

There are many evidences on all sides of a great increase of interest in the Truths connected with our Lord's return.

It is very significant that it was at the close of our Lord's ministry that He dwelt on "things to come," and it is a sign that the Church of God also is approaching the close of its earthly career, by the way this great subject is becoming the burden of its testimony.

Especially is this sign visible in Scotland. For some time past the Rev. Sholto Douglas has gathered the ministers of his neighbourhood three times a year at Douglas Support. The subjects have hitherto been of a practical and devotional character. But at the last summer meeting a desire was expressed by the ministers present that they might consider the subject of our Lord's return. At the recent autumn meeting this was done, and Mr. Douglas invited Dr. Robert Anderson and Dr. Bullinger to be present and assist at the conference. On October 4th some thirty ministers representing eight different denominations assembled, and after two lengthy sittings so great was the interest manifested, that a desire was expressed that a special meeting might be held at an early date, instead of waiting for the ordinary meeting next spring. A second meeting was accordingly arranged for October 26, when nearly *fifty* ministers cordially accepted the invitation. The morning sitting (10.30 to 1.30) was taken up with the addresses of Dr. Anderson and Dr. Bullinger; and the afternoon sitting (from 3 to 6) was occupied with replies to some *twenty* questions which had been specially and carefully formulated in writing. Our readers would be deeply interested in reading these questions and answers, and we may in due course be able to include them in our columns.

We merely note the significant event, contrasting it with the consideration of the difficulties which would have attended the convening of such a gathering fifty or even twenty years ago.

Truly the effect of "the blessed hope" is seen in its power thus to draw brethren together and cause them to unite, and realise their membership in the one body of Christ.

The deep solemnity which pervaded these meetings, and the brotherly love which characterized them, was largely due to the expressed desire on the part of many to learn what God had revealed.

We have adverted to the place which prophetic truth occupied in the ministry of our Lord. No less interesting and instructive is it to notice its place in the ministry of the Apostle St. Paul, and in relation to his Epistles to the churches. It may be well therefore here to add a few words on

ST. PAUL AND PROPHECY.

So long as the "mystery" concerning the "body of Christ," which was the subject of a special revelation to the Apostle St. Paul, is not spiritually understood, the study of prophecy will remain, as at present, a confused and often unedifying theological occupation.

A glance through the addresses and writings of many students of prophecy reveals a great want of clearness; and it is impossible to avoid the conclusion, that if men take part in discussions on dispensational and prophetic subjects before they have spiritually and patiently studied the Pauline epistles, and before they have recognized the fact that the "mystery" formed no part of God's revelation from Genesis to the end of the Four Gospels and the Acts of the Apostles, the confusion which is everywhere apparent can but continue.

As the veil is over the hearts of the Jews when reading the Old Testament, so too very often amongst professing Christians there seems to be no spiritual grasp of the special revelation which God gave to the Apostle Paul.

Spiritual truths are spiritually discerned, and no man can understand the great mystery concerning Christ and the Church but by the Spirit of God.

Next, how often do we find reiterated again and again, without any fresh study of God's word, expositions of certain dispensational teachings, till we wonder what those faithful servants of the Lord, who suggested them only with a view to further study, would say, if they were still amongst us?

Surely they would say, that the light they had, and which they committed to writing, was never intended to be taken as the unalterable and final exposition of the whole scope of dispensational and prophetic truth.

Not until Christian teachers obediently take the position to which we are called by God's infinite mercy and wondrous grace in the Pauline Epistles, will their expositions of prophecy be profitable, either for instruction or edification.

If we are told by the Holy Spirit through St. Peter, that in the writings of the Apostle Paul are "things hard to be understood," then surely care should be taken that his epistles should be deeply and prayerfully studied before any systems of prophetic and dispensational teaching are set forth with our approval.

Now it is in no fault-finding or hypercritical spirit that we write this, but with the earnest wish that those who are really and truly looking for that "blessed hope" will acknowledge that the present confusion with regard to prophetic questions is greatly owing to teachers not making the Pauline Epistles the starting-point, and also in the hope that they will be ready and willing to turn afresh to the living and abiding word of God, instead of constantly repeating the mistakes of those who laboured in the past in this precious field of Biblical enquiry.

When the Lord Jesus was on earth, what God required was that men should believe on Him and receive Him, and as many as did receive Him to them it was given to become the children of God.

After He was rejected, as related in all four Gospels, the special testimony through the Holy Ghost was given, as in the Acts of the Apostles; but the Holy Spirit was resisted, and the offer of forgiveness and the restoration of the kingdom was refused. Then came God's great love and mercy in sending a special gospel of grace and forgiveness to lost man, when every mouth was closed and all the world guilty before God.

Again, as the Lord Himself expressly stated that the Holy Spirit would instruct His disciples *after* His departure, it is by His direction that we turn to the Epistles for the fullest and clearest revelation concerning the position and path of obedience, to which we are called during His absence.

To begin therefore with the four evangelists and the Acts of the Apostles, which belong to the historical portion of Holy Scripture, instead of with God's specially declared Gospel of His Grace in the Epistles, is to disregard the clearest direction of the Lord Himself, as well as to confuse the Gospel of the Kingdom with the subsequently declared Gospel of the Grace of God.

How can we fully and clearly realise God's great love and mercy, how can we enjoy the revelation of His purpose concerning His Gospel of the Glory of Christ and the Church, if we take as our starting point the Gospel of the Kingdom in the Four Gospels and the Acts, which Gospel it is clearly stated was rejected when the Lord Jesus and the Holy Spirit were rejected and resisted?

No, not until the first eight chapters of the Romans are accepted as God's present message to a lost world, will it be possible to show men the correct way of dividing the Prophetic Word, or to give them a clear outline of Scripture Eschatology.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE END OF THE PRESENT DISPENSATION.

By Pastor FULLER GOOCH.

(*At the Nottingham Conference, May,* 1894.)

IT has been said several times that we are at the close of the present dispensation. Already six dispensations have, either in full or in part, passed over the history of the world. I am sure it will occur to many here to ask what will be the immediate result and the actual consequence of this dispensation coming to a close. I believe this present age may terminate at any time. I do not believe there are any events, save the one event of the coming of Christ into the heavens to gather His people to Himself, which must occur before the end of this dispensation arrives. We are on the immediate border of that other dispensation which is to follow.

THE THRONE SET.

Our attention has been called to the fact that ere long the throne of God's judgment will be set in the heavens. Daniel says, "I beheld till the thrones were cast down." That is a very unfortunate translation in our authorised version, because, when you think of thrones being cast down, you think of them being overturned; but in the original the word signifies *to be set.* "I beheld until the thrones were set, and the ancient of days did sit." (Rev. iv.) You have again this throne referred to. In the first verse John tells us that he was caught up to heaven, and a voice said, "Come up hither. And immediately I was in the spirit, and behold *a throne was set in heaven*, and one sat on the throne." What throne was that? That throne has not been set in the heavens yet. What is the throne of God as revealed to us to-day? A very different throne to that described in Rev. iv. The throne of God in this dispensation is a throne of grace; it is called the mercy-seat. Messages and acts of tenderest grace are constantly issuing from it. How different from the throne to which John directs our attention. Read the fifth verse. "And out of the throne proceeded lightnings and thunderings and voices." We believe that throne is about to be set up, to be established in the heavens, and from it will issue forth all the signs which will usher in the Millennial reign of our blessed Lord. What will be the result of this throne being established in the heavens?

FIRST RESULT.

There will be a difference in the divine attitude in relation to the world's sin. The present attitude is one of forbearance and longsuffering. We sometimes wonder that God does not smite with His wrath. The sins of man rise mountains high —the oppression, the evil, the sin amongst all classes is so great. We marvel that God restrains the judgment of his power. We are told to ascribe the forbearance of this dispensation to God's longsuffering, and to account it salvation, a sign that He is not willing that any should be doomed, but that all should come to repentance. That attitude is to change. I might refer you to many passages on this subject. Read Isaiah xviii. In that chapter you will see how God is going to punish the world. In the sixth verse we read, "Howl ye, for the day of the Lord is at hand." Also the ninth verse, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it." Read to the end of the eleventh verse. Some may say, "Was not that fulfilled in respect to Israel in the time of Nebuchadnezzar?" There was a destruction upon Israel then, but not upon the whole earth. Two centuries after the time of Nebuchadnezzar the Lord uses similar language by the mouth of Malachi, showing the predicted judgment are signs of the day of the Lord, yet to come. The hand of the Lord, restrained at present from smiting, will be lifted against those who have refused to hear His voice.

SECOND RESULT.

The second result will be *a change in the aspect of our Lord's position and work.* In Rev. v. 5 we read, "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." This throne of judgment is set up in a peculiar sense, in a special place, and in a special relation. The Lord Jesus leaves the position he occupies now, and comes down to the heavens before that throne. He comes there as a lion, not as a lamb—as the lion of the tribe of Judah. If you read those wonderful prophecies of Balaam in Numbers xxiii. and xxiv. you will find that the prophet refers to Him as a lion, and says "He will rise up as a lion," and asks, "Who can abide the day when He rises up?" He takes in hand the mighty work which He has yet to accomplish. He has accomplished redemption by price, He has further to accomplish by power. He leaves the throne of grace and comes to the throne of judgment. As the mighty lion of Judah He will trample His foes under His feet, and reduce all who are in rebellion to subjection under His sway. In Matthew xii. 18 we read, "Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased. A bruised reed shall He not break, and smoking flax shall He not quench." How long does this last? Not for ever, but only as we further read, "*Till* He send forth judgment unto victory." The very same Lord Jesus, when the hour comes for the long-suffering of God to cease, will have to rise up in the majesty of His power, to show how mighty He is to deal with sin, and to avenge it. The wrath of the Lamb has yet to be revealed. It is a solemn fact, but it is the truth of scripture.

THE THIRD RESULT.

Notice the third result—*the issue of judgments upon the world, upon Christendom, and upon the Jew.* You see, after this throne is set up and the Lord Jesus has taken the seven sealed book in His hand, He breaks the seals. As each seal is broken judgment comes forth. The seven trumpets are blown at his command. The seven vials of wrath are outpoured at His bidding. These fiats of justice successively go forth, until at last the judgments of God are finished. But all these judgments are yet to come. The common notion is that this gospel dispensation is going on to the end of the world, but it goes on only until the work for which it was ordained is done. Then come these mighty judgments upon the world at large. Was it not so in the first dispensation—that in Paradise? Expulsion and the curse followed Adam's sin. It was so in the days of the flood; it was so in the other dispensations which have succeeded. What a judgment there will be when the gospel dispensation comes to the end. What an argument this is to us to do all we can to preach the Gospel. How soon the day of grace may disappear. Read Luke xvii. 26, "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." So was it with Sodom and the cities of the Plain. The judgment came to them. They mocked at the angel messengers, but it all came true. To-day men say things will go on as they are until the end of time, and they mock and laugh at the thought of nearing judgment. But, as it has been, so it will be again. God's word concerning the past is not more real than the word which refers to the near future.

THE FIFTH RESULT.

The fifth result is *the glorification of all the saints of this dispensation.* As soon as you reach the end of this dispensation, all the saints who have been made by the grace of God enter into the glory of their Lord. There will be differences in the degree of glory; differences in the rewards bestowed. There will then be glorification with the glorified Christ for *all* who share His grace. As soon as this dispensation has done its work, we shall be for ever with the Lord. What a blessed thought!

THE SIXTH RESULT.

The sixth result is *the bringing of all things into the subjection of Christ.* Read the Epistle to the Hebrews ii. 8, "Thou hast put all things in subjection under His feet." Now, in this dispensation, we see not yet all things put under His feet, but we see Jesus crowned with glory and honour at the right hand of God. What does that mean? Does that mean that we are never to see all things put under His feet? Oh no. We are to see in the age to come a fulfilment of the glorious promise that all things shall be subject to His sway. When the seventh trumpet sounds, what is said? "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." (Rev. xi. 15.) The Church in glory, the world redeemed from the thrall of the devil, and brought under the grand millennial rule of the Lord Jesus Christ. "Then shall the groaning earth be delivered." All creation shall be brought into the liberty of the glory. All over the world there shall be righteousness, peace, joy. All flesh shall see the salvation of God, all nations shall call Him blessed, all kings shall bow down and worship Him, every tongue shall call Him Lord. These are the things we are looking for, and expect, according to the assured word of prophecy, the filling of the earth with the glory of God, under the blessed reign of Christ. The Almighty has said, "As surely as I live, the whole earth shall be filled with My glory." It is far from that to-day. It is a sad reflection upon the culture and refinement of the nineteenth century to think that the further we get into its history, the further we get with science and art, the further we seem to get from God. Oh, how sad! God dishonoured, no room for Christ; even the churches beginning to weary of the Christ of the New Testament and wanting a modern Christ for to-day. We are near the end of the dispensation, and one of the glad results of it will be the fulfilment of the divine promises.

THE SEVENTH RESULT.

Lastly, you get, as the seventh result of the end of this dispensation, not only *the initiation of the coming day but the completion of it.* I refer to this, because I want to try to remove a difficulty which I have found existing in many minds. In the 2nd Epistle of Peter you have a reference to the day of the Lord, which I think is difficult to many, simply because they do not understand its meaning. In the last chapter, 10th verse, you read, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise," etc. Some say, If that is to be at the end of the dispensation, where is the millennial era? The day of the Lord is a dispensation, a lengthened period of time, just as the day of grace is a dispensation. The latter has already lasted eighteen centuries and more. What happens in the beginning of the day, and what happens at the end, are quite different matters. Yet, different as these things may be in themselves, different as they are in the space of time which separates them, both occur in the day. If an event occurs at six o'clock in the morning you say it occurs this day, if something else occurs at six o'clock in the evening, it would still be in the same day. Just so. Here Peter is speaking of the coming day or dispensation which succeeds this. He is speaking of what ends the dispensation.

"The day of the Lord will come as a thief in the night," and bring all we have spoken of to a close, as it says it will. It is one day. Beloved friends, let us be amongst those who separate themselves unto God, seeking the strength and grace to live as those who know the time is short. Do not let us be as the "wicked servant," and say, "My Lord delayeth His coming." Do not let us be drunken with the wine in Babylon's cup, or drawn away by the many other things which are engrossing the world to-day. Let us go with our ears attuned to catch His heavenly voice. I believe we may at any moment hear His voice saying, "Come up hither." The door will be opened in heaven, and, like John, we shall be caught up and be hidden in His pavilion, and we shall see the judgments as they are outpoured upon the earth, but as those who are seated on the throne of the Lord Jesus Christ, "for ever with the Lord."

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ISRAEL, PAST AND PRESENT.

By the Rev. JOHN WILKINSON.

(*At the Prophetic Conference, Keswick, July,* 1894.)

ISRAEL'S PAST.

IT is a very difficult thing to speak on *the past* of the Jews. If you look at the Jew in relation to all the nations of the earth—look at his sins, his sorrows, his sufferings, his breaking down in penitence, and his getting forgiven, he goes and sins again, and he takes the law and hugs it to him and professes to love it, and his heart becomes as hard as the stones on which that law was written. Then you run down their history, and see them formed into a kingdom, then into two kingdoms, then the Assyrian captivity, and the Babylonian captivity, and the sorrows and sufferings arising out of these captivities, then back to their own land for a time until the destruction of Jerusalem by the Romans under Titus, then scattered in every land, and become a byword among all the nations, wandering right down to the present.

The past is past and we cannot alter that, but still we may get lessons from the past. Let us look at one verse, perhaps the key to all this history and prophecy about this wonderful people. (Deuteronomy xxxiii. 3.) You can easily remember it by three threes. "Yea, He loved the people." What people? The Jewish people. What, in spite of all that you can lay to their charge? Yes. "He loved the people." Will you please to alter that as we have the word altered in the Apocalypse? (R.V.) "Unto Him that *loves* us." Not unto Him that loved us once, but who loves us on for ever, in spite of all our disobedience and our rebellion. He loves once and for ever, and here it is the same with Israel. It is not "He loved the people once, and now has cast them off and done with them." No, "He loveth the people, He loveth the people." It is the active participle of the Hebrew verb *chavar*, and it only occurs once in the Bible. God formed one Hebrew word to express His own love to His people, and He let that word be used in reference to nobody else in the universe. Isn't that wonderful? He reserves one word for His own use, to express His love to His people, and as they are a typical people you can get a lesson. If you are united to the Lord Jesus Christ, the words that He uses of the Jewish nation you may apply to yourselves in Christ Jesus. "He loveth the people." Does He? Yes; He says so, and that is enough.

This word means "cherishing anyone in the bosom with warmth, affection, and it also implies blowing upon of fire-heat or flame." It expresses all that in cognate things, and this is the only instance it is ever used (except as a proper name for Hobab, the father-in-law of Moses), and just expresses the Lord's love. Will you keep this in mind, "He loves the people"?

Now you can let your mind go over the whole world and see the Jews banished from one country to another, no rest for the sole of their foot, yet He says "He loves the people." Just as truly as it was said hundreds of years ago, "He loved the people."

Now look at a verse in Deuteronomy vii. 6, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people to Himself, above all people that are upon the face of the earth." (*v.* 8.)

You see then it is the unmerited affection of Jehovah, it is an instance of His sovereign grace to Israel.

Now let us read their history as given in a few verses by the Lord Himself; it is a history that reaches down to our own time. Let your minds range over the past, right from Abraham, not only down to the destruction of Jerusalem by the Romans, but down to the close of the eighteenth century, then we will take a few facts about the nineteenth century, bringing the Jews down to date. Deuteronomy xxviii. (a verse or two here and there) 25, "The Lord shall cause thee to be smitten before thine enemies." This was written hundreds and hundreds of years before the Christian era, and it is a fact to-day. God has written the history of the Jews a long time beforehand. Verse 37, "And thou shalt become an astonishment, a proverb, and a byword among all nations where the Lord shall lead thee." Verse 47, "Because thou servedst not the Lord thy God with joyfulness." Let us take that home as we go along, and with gladness of heart, for the abundance of all things, "Have not we abundance of all things in Christ?" Verse 48, "Therefore shalt thou serve thine enemies." Verse 49, "And the Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth." That takes in the Babylonians and the Romans with their eagles. "A nation whose tongue thou shalt not understand." Verse 50. (You know how that was literally fulfilled according to Jeremiah.) Verse 52, "And thou shalt eat the fruit of thine own body"; this was literally done in the Babylonian and Roman siege in the year 70 of the Christian era, "and of thy sons and of thy daughters which the Lord thy God hath given thee," etc. Now turn to verse 62, "And ye shall be left few in number," etc. Now that is the past according to God's testimony. It reaches right down to this day, this is their history.

There are some wonderful things about the Jews, and some apparent contradictions. The Jews are the most prejudiced people against the Lord Jesus. Yet there is one Jew that millions are trusting the interest of their souls to all eternity to.

The Jews have given us a specimen of the worst people that ever trod this earth, and the best specimen of humanity that ever trod this earth was a Jew.

Again you have it said in God's word, "Children in whom is no faith." Then you read Hebrews xi., and after that you say, Why they are the most wonderful men of faith on the face of the earth. "Who through faith subdued kingdoms," etc. "Children in whom there is no faith." It is marvellous.

And they are believed to be the people without the least regard for truth, yet one of their people *is the* truth itself. Marvellous, but there it is!

Now what has God elected these people for? He has unconditionally elected them. Turn back to the beginning for a minute or two. God said to Abraham, the father of the nation, "I will bless thee, I will bless him that blesseth thee, and thou shalt be a blessing." To what extent? "In thee and in thy seed shall all the nations of the earth be blessed." Now you should never lose sight of that—that should be kept as the key of the mind of God as to the Jewish nation. God has settled His plan that through the people of Israel, sprung from Abraham's loins, He is going to take the world from the devil's grasp. That one is Jesus, and He is going to present that nation to the Father. Turn to a verse in the epistle to the Galatians iii. 8, "And the scripture foreseeing that God would justify the heathen by faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed," etc. Have not you seen the importance that God attaches to obedience is not only on one side? Because His people have been called, in Moses and the Prophets and the Psalms, the most rebellious people. You know the passage. Moses says, "You have been rebellious since the first day I knew you." You then go through the Psalms and see the rebellion spoken of there, and so you go through the Prophets, "I have brought up children, and where is Mine honour?" You have the rebellion going on all along, yet, on the other side, "I have loved them with an everlasting love; therefore with loving-kindness have I drawn thee." He has said, "He will remember His covenant, and never break it to a thousand generations." That is at least 30,000 years, we have not got that yet. It means that He will never break His covenant with His people. Why not? Because He has laid His plan. We shall never get the world blessed but in God's way. You cannot get a single individual sinner saved but in God's way, whether Jew or Gentile. If there are any unsaved here, I may tell you the reason why you are unsaved is because you have not believed in God's way. If you are willing while I am talking you may. The moment a sinner seeks to be saved in God's way he will be saved, and the Jews will be blessed in God's way, and in God's time, and the nations will be blessed in God's way and time; individual sinners will be the same.

THREE HISTORICAL FACTS.

There are three historical facts that relate to the past.

First. God gave existence to the Jewish nation that they might bear witness. "Ye are My witnesses . . . . therefore ye are My witnesses, saith Jehovah, that I am God." (Isaiah xliii. 10-12.)

What are the Jews doing? Are they fulfilling their mission in that respect?

Even in their unbelief and blindness they are singing every time the synagogue is opened on the Jewish Sabbath, and the rolls of the law are taken from the ark, before the covering is taken off by the secretary to the synagogue, who holds them in his arms—"Hear, O Israel, the Lord our God is one. Jehovah is one"—as a testimony of Jehovah's unity, and a glorious protest against all the idolatry of the world.

Second. God had revealed His eternal power and Godhead in the works of nature, but if you cannot read you have only enough to frighten you. If you are out of harmony with God about sin you see in the eternal power and Godhead only that which will frighten you. You cannot get at the heart of God through stones, trees, fruit, grass, flowers, and beautiful mountains and lakes, so He showed His statutes unto Jacob. "He hath not so dealt with any nation, to them and to them alone were committed the oracles of God."

Third. Now the third purpose of the divine plan was to give the world a Saviour. "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever. (Romans ix. 5.)

The Jews must be preserved for some purpose. God never wastes miraculous power, but He is exercising miraculous power in the preservation of these people. There seems to be some wonderful mission for the Jews in the future. What that mission is I cannot speak of now, as I wish to direct your thoughts to

ISRAEL'S PRESENT.

We will now look at the present. Look for a moment at the Jews to-day. If you can, look back to the beginning of this century, or to come down to this present day. You who can look back fifty years ago, and those of us who have read carefully, only fifty to ninety years ago you find that the Jew had not civil or religious liberty in any country in the world. Now they have civil and religious privileges in every country except Russia and Roumania. There are 800,000 Jews in the United States of America, there are 150,000 in our own country, there are about ten or twelve millions scattered over the face of the earth, their political status is rising, they sway the mighty influences in every department of things, they are at the back of every government.

In this dispensation (you have been told, and will be told again) we are only to expect individual Jews—called "the remnant according to the election of grace," and "a people for His name taken out from among the Gentiles"—the former in Romans xi., the latter in Acts xv. Now we see the middle wall broken down between Jew and Gentile, and they are made fellow-heirs, fellow-members of the body of Christ, fellow-partakers of the promises in Christ by the gospel, partakers of the root and fatness of the olive tree.

Oh, beloved friends, study this book, and believe it from beginning to end as the Word of the living God, and try and get at the mind and heart of God about the Jews past and present, then you will be right for anything that He tells you as to the future.

THE COMING KING.

By Mr. ALEXANDER STEWART.

(At Edinburgh, June, 1894.)

> "He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence."
>
> COLOSSIANS i. 17, 18.

IT has been said that "prophecy always connects itself with the Jews and the events that are to happen on the earth." That is true, but prophecy is pre-eminently a history of the events by which the Lord Jesus Christ attains to that place of pre-eminence which God has counselled for Him from the beginning, and that is (to the comfort of the speaker) that he has to connect everything he may say with our Lord Jesus Christ Himself personally. God has determined that "in all things He should have the preeminence."

Now there are three passages in the New Testament that I would ask attention to in that connection; one of them is in the Epistle to the Philippians. In Chapter ii. it speaks of the great humiliation of our Lord Jesus Christ, when He humbled Himself to the death of the cross, and that is the reason why God has "highly exalted Him, and given Him a name which is above every name." With what result? "That at the name of Jesus every knee should bow." Where? In heaven, in earth, and under the earth. That is to say that all things celestial, terrestrial, and infernal are to bow down and own the supremacy of the Lord Jesus who died upon the cross.

The second passage is in Colossians i. 20. "Having made peace through the blood of His cross, by Him to reconcile all things unto Himself: by Him, I say, whether they be things in earth or things in heaven," and observe what is just said,—it is not said there "things under the earth." Why? Because the things infernal, though they will have to "bow" do not come within the scope of that *reconciliation* that is founded on the blood of the cross.

And the third passage that I had specially in view is Ephesians i. 10, which speaks of the purpose of God: "That in the dispensation of the fulness of times He might gather together in one," more literally, He might head up in one—the Lord Jesus Christ, the things "which are in heaven, and which are on earth, even in Him." That is the purpose of God.

But the Lord Jesus has a headship now, in this time that is now present: He has such a headship as David had over those who gathered to him in the cave of Adullam, when Saul was on the throne. At the present moment our Lord Jesus is head of His body the Church, and let it never be forgotten that the Church of which He is head is built on a rejected stone. It is a good thing for young believers at the beginning to learn that, because it prepares them for all the coldness that they are certain to get, if they are faithful to the Lord Jesus. This is the time of the rejection of our Lord Jesus, in which He is head over all the loyal members of His body who acknowledge His name—that company that is called in the scripture "the Church of God."

He is not called the King of the Church which is His body. The terms, as you know, are these, "He is head of His body—the Church," and it is like a household of which He is master. Wherever He is, He must be supreme, but when we come to exactitude of terms—and the Scripture is a very exact book, these are the words of the Holy Ghost—we find that the relation of the Lord Jesus Christ to those who in this age believe is the relation of the head to the body, and the Lord and Master of those who are His servants. If you look at the salutation of this epistle, do you find "grace, mercy, and peace from God our Father, and from our *king*, the Lord Jesus Christ"? Never. But He *is* a King. You know what care God took that at His birth that should be known, you remember the first question that was put was "Where is He that is born King of the Jews?" And you know what equal care was taken at the end of His life that the same kingly style should be proclaimed: over the cross was the inscription—"This is Jesus of Nazareth, King of the Jews."

Now that brings me to ask, "Who is the Jew?" Well, for one thing, the Jew is the great living evidence of the truth of the Word of God—the great incontrovertible fact on which infidels may break their teeth, nevertheless, there he is. There are two things you cannot do with the Jew—you cannot exterminate him so as to blot him out of existence, and he cannot be absorbed by the other peoples of the earth so that he should be lost in that way. You know the assimilative power of the United States of America—you know how that when a Scotchman goes there, or a German, or an Englishman, in a short time his national characteristics have been absorbed, the man is an American. It is not so with the Jew, and there are 200,000 of them in New York at this present moment.

Now what about his future? There is, indeed, a good time coming. The earth will one day be filled with the glory of the Lord. There is a good time coming, we are all agreed about that, but here is the question. What about the age that is now running its course, this present dispensation, as we call it? There is no good time coming for it. The end of this dispensation, like the end of every other, is the judgment of God. Beyond that, what? Beyond that comes the King, and the glory of the Lord shall be revealed, and all men shall bow before Him, and be made to worship Him. Where He reigns there is a good time coming.

The judgments that God said will come, will certainly come, but I know they will be comparatively short, and that the blessings that follow will be very long. One word in the prophecy of Isaiah shows how God looks at these things, "The day of vengeance is in My heart, and the year of My redeemed is come." The day of vengeance must come. It is but "a day," compared with the blessing that stretches beyond as "a year"—the year of God's redeemed!

But to return to the Jew; that was a great day when God called Abram from among the idolaters on the other side of the flood. I am speaking to people who know the Scriptures more or less, therefore you know the history of the Jew—you know how the kingdom blossomed and flourished in the days of Solomon—you know how it began to fade away immediately afterwards—you know how the great division came of the two tribes and the ten—you know how in 2 Kings xvii. the ten tribes were carried away—you know how God still kept a light in Jerusalem for His name, the tribe of Judah—you know how they sinned against God till there was no remedy, and God gave them up because they were guilty, and they were carried away to Babylon (that is the last chapter of Chronicles ii.). Now when you have got to that point, I would like you to read with me a verse in the book of Daniel i. 1. I think you will see that the first verse with the second gives us the key to the book, just as a man puts an index to his book, so the opening words of one of these books of God is an index of all that is to follow. Well, now, read these two verses, "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar, king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his God." Here we have two kings, two cities, two houses, two Gods. What is remarkable about that? Why that God's king went down before the other kings, and that God's city went down, and that God's house and its treasure vessels went down, and that God Himself for the time allowed the other king to come into prominence, as we see in the book of Daniel. Now that is the beginning of what our Lord Jesus in the gospel of Luke (xxi. 24) calls "the times of the Gentiles."

There is one expression in this book of Daniel that you might write as the heading of the book. What is that? It is in the great chapter where Nebuchadnezzar got the great lesson which he was being taught until he should learn "that the heavens do rule."

Now that is the teaching all through the book of Daniel, that "the heavens do rule." God puts one man down, and puts up another. In that book you can see two things dispensed by God to man—one is *wisdom*, He gives that to Daniel; the other is *might*, He gives that to Nebuchadnezzar. As we pass along, you can see how much greater after all is wisdom than strength; you can see how Daniel excels this man to whom a universal grant of power is given. Then he sets up an image—an image of what? We are not told. If you had been looking for the image of God in that day, you would have required to look in another direction, in the furnace where those Hebrew children were, where the form of the fourth was like the Son of God. There you have the furnace and the image, the world bowing down to the one, and that faithful remnant singing in the other, alone with the Son of God.

Now pass on to the Gospel of Matthew, and you find the thread taken up with the very word that you find in the book of Daniel. John the Baptist came, and his message was this, "Repent!" Why? "For the kingdom of heaven is at hand." The Lord Jesus spoke the same words which threw them back to the book of Daniel, to that image representing the four great monarchies, and the crushing stone that came down, as shortly it must come, on the last form of that last empire. Now you know there are three ways in which one can have to do with the great foundation stone, (1) you can build on it, that is the best and only thing to do, (2) you may stumble over it, (3) or lastly, it may fall on you, and crush you.

I have no doubt that in these conferences you have often heard about the Jew, the Gentile, and the Church of God, and the relation of the Church to the world: that is just the relation that this stone that I have indicated has to the nations—shortly it is to fall and crush the Gentile powers. That stone is our Lord Jesus Christ.

Now about the kingdom one word: many Christians cannot make out the twofold form of the kingdom of God. They know about the spiritual coming and rejoice in it, but they cannot understand this possible manifest coming. Let us clear the way. "The kingdom of God is righteousness and joy and peace in the Holy Ghost." Where the Lord Jesus comes in by the Holy Spirit He brings all that with Him.

In the end of the second chapter of John the Lord Jesus Christ did some miracles and people believed in Him, but it says, "He did not commit Himself unto them." And then immediately there steps on the scene Nicodemus, a ruler of the Jews, of whom so much and so little is said. He was a Jew, he was a Pharisee, he was of the most religious sect of their religion, a man at his best estate, yet unto him it was said, "Ye must be born again."

"The Lord Jesus said unto him, Art thou a master of Israel and knowest not these things?" Why should he have known it? He should have known it because he ought to have known Ezekiel xxxvi., and he should have known this, that even when the King comes and the Jew is converted and brought in it will be a spiritual kingdom. I know it is very difficult to be brief and yet be exact; I don't like the distinction that is drawn between the personal and spiritual coming of the Lord Jesus Christ, because I believe the antithesis is not correct. *It will be a personal coming*, but the Lord Jesus will not come without spiritual results, so that that nation is converted as it comes into the kingdom. Oh, as I think of them at this moment, I think of the words that have been written—

> "Dark deed, dark deed it was thine to afflict Him,
> Yet longs His soul for the day
> When thou in the blood of thy victim
> Shalt wash all thy deep stains away."

Washed in the blood of the Lamb and having the new heart and indwelt by the Holy Ghost, they pass into the kingdom when the Lord Jesus comes to gather them again. It is a blessed personal and a blessed spiritual coming when the Lord Jesus Christ comes back a King.

FULFILLED PROPHECY:

A PROOF OF INSPIRATION AND A KEY TO ITS INTERPRETATION.

By Rev. Dr. ELDER CUMMING.

(*At Glasgow, June*, 1894.)

IN the last epistle that St. Paul wrote (2 Timothy iii.) he gives a remarkable testimony to the Word. In verse 16 we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

The Bible as the basis of all Spiritual teaching, the Bible especially as the basis of all possible teaching concerning the second coming of Christ, that is practically the subject of our Conference to-day.

I propose to take one branch of the subject alone—the prophecies in the Old Testament concerning our Lord, which have been already fulfilled, and the fulfilment of which we trace in the New Testament. The argument I am going to submit to you is this, that there is enough in these fulfilments of Old Testament prophecy, to be an absolute guarantee for us of the inspiration and reliability of the Old Testament.

THE ARGUMENT OFFERED.

The general idea of the argument is something like this: Supposing you have one minute prediction of our Lord's life in the Old Testament, it is quite open to say that the fulfilment happened according to accident. If you have two fulfilments of two separate prophecies concerning the same life, you begin to open your eyes and say, It is very strange that there should be two. But suppose there are six, and all refer to the same person—our blessed Lord—and that they are so minute that they are not mere general statements. Then you say it is impossible that that could be an accident. If I give you not six, but ten or twelve, then I have not only doubled the probability and the assurance that you had for the five or six, but the ratio increases in a much more rapid degree. But here we have not to deal with five or six, or even ten or twelve, but I have selected more than forty minute predictions that were made beforehand of what was to happen with regard to our Lord Jesus Christ, which have been absolutely fulfilled, and the fulfilment of which can be clearly traced in the New Testament. In the view of every reasonable man, if it be admitted that there are certain definite and minute predictions in the Old Testament to anything like the number of forty, unmistakably and clearly fulfilled in the New Testament, it is impossible to come to any other conclusion than that the predictions of the Old Testament were dictated by One who knew what was to come.

THE PRIMITIVE GOSPEL.

We have four gospels in the New Testament, but we have another gospel in the Old—what might be called the fifth gospel, but which really is the primitive gospel, the first of all. Beginning at Genesis and going right down to Malachi, there is hardly a book in the Old Testament which does not contribute something to this primitive gospel, telling what the

Lord was to be and do and suffer, hundreds of years before He came.* When I come to deal with the individual passages you will be quite familiar with them. The value of what may be said upon this subject does not depend upon one or two verses, but upon the cumulative force of a number of exceedingly minute predictions which were written and known to be in the possession of the Jews centuries before the Lord came.

WHO IS MESSIAH TO BE?

The first question is, Who is the Messiah to be, as predicted in the Old Testament? Almost all the passages to be quoted were dwelt on by the Jewish rabbis long before the Lord came. Who and what was Messiah to be? He was, according to prophecy, to be the seed of a woman. This is the first of all the promises. A most remarkable form that promise took. You know what it indicates. He was to be the seed not only of a woman, but the seed of a virgin. Then He was to be of the seed of Abraham. (Genesis xxii. 18.) Then there is a special prediction that He was to be of the seed of David according to the flesh. 2 Samuel vii. 12, 13, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee. . . . He shall build a house for My name, and I will stablish the throne of His kingdom for ever." We have that illustrated in the remarkable verse, Ps. cxxxii. 11, "The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne."

WHAT WAS MESSIAH TO BE?

What was the Messiah to be? is my next question. He was to be, first of all, a child, a human child. Isaiah ix. 6, "Unto us a son is born." He was to be the ruler in Israel. See Micah v. 2, "Yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." He was to be the Son of man. See Daniel vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." He was to be the Son of God. See Psalm ii. 7, "Thou art My Son." He was to be from everlasting. See Micah v. 2, "Yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." This child, this ruler, this Son of man, this Son of God, whose goings forth have been from everlasting, is to be "the mighty God, the everlasting Father, the Prince of Peace." (See Isaiah ix. 6.) That is the answer to question number two. Already the evidences begin to accumulate. All these things were fulfilled in Jesus of Nazareth.

WHERE AND WHEN WAS MESSIAH TO COME?

Where and when was He to be born? Now we have the most remarkable testimony that this was known, perfectly well known, amongst the ancient Jews. When Herod sent for the wise men around his throne and asked "Where Christ was to be born" (Matt ii. 4), they answered, "In Bethlehem of Judea; for thus it is written by the prophet." He was to be born in Bethlehem. When was He to be born? Before the sceptre should finally depart from Judah. See Genesis xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." A descendant of the Asmonæan dynasty was still on the throne when Jesus of Nazareth was born. When was He to come? While the second temple was still standing, the temple of Zerubbabel, as declared by the prophet. (Haggai ii. 9.) So, during the time of the second temple, the Messiah was due to come according to prophecy. Not only so, but the exact time, almost the exact year was clearly set forth, 490 years, minus seven, from the time that the edict was sent forth to rebuild Jerusalem. 483 years from that day was the time appointed in prophecy. (Daniel ix. 25.) In that year the Messiah died.

PROPHET, PRIEST, AND KING.

What was He to do when He came according to the Old Testament? He was to be a prophet and a lawgiver, not merely a prophet, but a prophet like Moses. (Deut. xviii. 18.) Moses was a prophet, but he was also a lawgiver. Never until the time of the Lord Jesus Christ did there come both a prophet and a lawgiver. He was to be a priest, not an ordinary priest, but one of a very extraordinary character. He was to be a priest entirely out of the ordinary line, a priest after the order of Melchizedec. (See Psalm cx. 4.) Jesus Christ was Priest; He offered up the greatest of all sacrifices. He was priest as well as lamb, "a priest for ever after the order of Melchizedec." He was to be a King. See Psalm ii. 6, "Yet have I set My king upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee." He was to be King and Priest at once, and in one. See Zechariah vi. 13, "Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne, and the counsel of peace shall be between them both." There again you have something of the old Melchizedec order taken up. Therefore He was to be a Prophet, a Lawgiver, Priest of a new order; He was to be a King, and a King and Priest at once.

THE TREATMENT OF MESSIAH WHEN HE CAME.

What treatment was Messiah to receive when He came? He was to be rejected, He was to be even despised, and that must have been a thing almost incredible in the olden time. (Isaiah liii. 3, 4.) He was to be smitten, reckoned as smitten of God, but actually smitten of man. He was to be betrayed by a friend. (See Psalm lv. 13.) "It was not an enemy that did it, but it was thou, a man mine equal, my guide, and mine acquaintance." He was to be betrayed for money. (See Zechariah xi. 12.) "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them." It was to be the price of a slave. Thirty pieces of silver: Judas could not have taken one piece less; the priests could not have given one piece more; because it was all laid down beforehand in the inspired word of God. He was to give up His life Himself. Read Isaiah liii. 12, "Therefore will I divide Him a portion with the great, and

He shall divide the spoil with the strong; because He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors."

HIS DEATH.

His death was not to be a solitary one, but a death in the midst of men. His foes were to rage around Him as He died. (See Psalm xxii. 7, 12, 16.) He was to die a Roman death—on the cross. See Psalm xxii. 16, "They pierced My hands and My feet." He was to be pierced with a spear. (Zechariah xii. 10.) In the Passover the lamb, after it was put to death, was roasted upon a spit of wood, and that spit was actually in the form of a cross. There is no doubt about that fact. Then His garments were to be parted, and some were to have lots cast upon them. See Psalm xxii. 18, "They part My garments among them, and cast lots upon My vesture." Three of the cries of Jesus Christ when He was on the cross are absolutely given us in the book of Psalms. In Psalm xxii. 1 we have, "My God, My God, why hast thou forsaken Me? Why art thou so far from helping Me?" In Psalm xxxi. 5 we read, "Into Thine hand I commit My Spirit." And in Psalm xxii. 31 the literal rendering of the Hebrew is "It is done," the closing word of the Lord's lips on the cross. The death of the Messiah was to be an atonement. (Isaiah liii. 10.) In this verse we have a remarkable word, "When Thou shalt make His soul an offering for sin." His death was to be an *asham*, a Sin-Offering by blood, for that was a requirement of the law. (See Leviticus xvii. 11.)

HIS RESURRECTION AND INTERCESSION.

We find from the Old Testament that Christ was to rise again, and was not to remain in the grave. See Psalm xvi. 10, "For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." After His death and resurrection, His resurrection life was to be one of intercession for the transgressors. (See Isaiah liii. 12.)

HIS SEED.

He was to have an immense following. See Genesis xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come, and unto Him shall the gathering of the people be." So He was to be the Saviour of the Gentiles also. Daniel vii. 14 says, "And there was given Him dominion and glory and a kingdom, that all people and nations and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."

PREDICTIONS STILL TO BE FULFILLED.

Then we have in the Old Testament Scriptures a series of predictions which have not yet been fulfilled, but they are all in the same line, and are absolutely bound up with the predictions which have been fulfilled. He is to come again. You remember that wonderful passage, Job xix. 25, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though, after my skin, worms destroy my body, yet in my flesh shall I see God"—a most wonderful promise! He is to come again with all His saints. Zechariah xiv. 5, "The Lord my God shall come and all His saints with Him." When He comes He is to be recognised as the Crucified One. Zechariah xii. 10, "They shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son." He is to triumph over all the earth when He comes, Zechariah xiv. 9—(note that wonderful chapter of Zechariah)—"And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." It is the same Lord that is spoken of (*vv.* 3, 4), "Then shall the Lord go forth and fight against those nations, and His feet shall stand in that day upon the Mount of Olives."

SUMMARY.

Now, I have given you forty-three passages from the Old Testament, telling, in the form of actual description and story, of the life and character and position of Jesus Christ. I ask, Is it possible to suppose that these, which are not general principles, but minute and definite details in the earthly life of our Lord and His ministry—is it possible, I repeat, for any man of reason and calm thought to say that they could have been for hundreds of years in that Book before the Lord was born in Bethlehem, unless God Omniscient, who knows the end from the beginning, had Himself been its author, and responsible for the truth of what it contains? "The Scriptures cannot be broken," said the Lord Jesus Christ; and, whoever gainsays His Word, I, for one, believe it, and will believe it to the end.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

By the Rev. Dr. BULLINGER.

(First Paper.)

THESE words are found at the beginning of every English Bible, and they refer to a subject on which the general Bible student has only vague ideas. He sees the order of the books before him; he learns that the order of the books is not the same as in the Hebrew Bible; but he nevertheless proceeds to search for some fanciful reasons for the arrangement of the books, as he sees them in the English Bible, and to draw some imaginary lessons from it.

The fact being that the order of the books in the Hebrew Bible is the only true order, and that it comes to us on precisely the same authority, and rests on exactly the same evidence as the truths which the books reveal to us, so that we cannot ignore this order of the books without undermining the truth which they contain.

Our present order in the English Bible comes to us direct from the Latin Vulgate; and this again was copied from the ancient Greek Translation, called the Septuagint (known by the abbreviation LXX.), made about the third century before Christ.

In this ancient Greek Version the "*names*" of the books were changed, either when this translation was made, or subsequently, and their "*order*" was re-arranged.

Instead of following the order of the Hebrew Canon, the books were evidently classified into four groups. (1) The five books of Moses; (2) The Historical Books; (3) The so-called Poetical Books, and (4) The Prophets. No one can tell us why? or when? this re-arrangement was made. We know, however, that man has *always* attempted to improve on God's works and ways, and doubtless he thought it would be far better to arrange and classify the books according to their *subjects*. Just as in our own day we have a Bible[*] in which the books themselves are re-arranged and cut up, each portion being placed in what is supposed to be its historical and chronological order, in such a manner that the books, and even the chapters, psalms, stories, and prophecies, may be read as one connected history. This was formed on the basis of Lightfoot's *Chronicle*.

It is evident that this "order" is just as good, but just as destitute of authority, as the present order. It is natural also that man should think an arrangement according to *subjects* or *chronology* superior to, and more useful than the "order" which God has given us in the Hebrew Canon.

The Vulgate Version, as we have said, followed the Septuagint; and even when the Vulgate was not the basis of a translation it exercised a great influence in all succeeding versions, Latin being well understood, and Hebrew being but little known.

Luther, though he translated from the Hebrew, yet kept to the order of the books as given in the Vulgate, and Wyckliffe, making his version directly from the Vulgate itself, of course followed the same order, and thus this arrangement passed over into all subsequent translations.

When the Authorized Version was made, in 1611, the people had become accustomed to the "order" of the books as given by Wyckliffe, and so it was perpetuated. Even the Revisers, in 1885, did not venture to revert to the order of the Hebrew Canon.

There is no reason, however, why English Bible Students should not be acquainted with the facts which circumstances have thus hidden from them. Indeed, it is most desirable, if not necessary, that they should know God's order, and learn the lessons which He would teach them.

We propose to divide our subject into the following heads:

(1) *The Division of the Old Testament.*
(2) *The Number of the Books.*
(3) *The Order of the Books.*
(4) *The Names of the Books.*
(5) *The Division of the Books.*

(1) THE DIVISION OF THE OLD TESTAMENT.

The Lord Jesus when on earth set His seal to the ancient threefold division of the Old Testament, when He spoke, in Luke xxiv. 44, of

"The law of Moses,
The Prophets, and
The Psalms."[*]

This is classification indeed, and therefore conclusive, inasmuch as it is divine.

The Hebrew names for these three great divisions are:

Torah, the Law.

Nebee-eem, the Prophets.

Kethuveem, the (other[†]) writings (called by the Greeks *Hagiographa* or sacred writings).

The initial letters of these three words spell the word *T'nach*, and amongst the Jews the use of this word *T'nach* is as common as the word "Bible" is with us.[‡]

"The other books" or writings presupposes a settled and fixed number, and when Christ, in Matt. xxiii. 35 and Luke xi. 51, mentions Abel and Zechariah together, He refers to the first and last books of the Hebrew Canon (Genesis and Chron.) as including all the blood shed between these two men.

This points to the fact that the three great divisions of the books as we have them in the Hebrew Bible (the Law, the Prophets, and the Psalms) are the same on which the Lord Jesus Christ set His seal.

"The Prophets" were afterwards divided into *the Former Prophets* (see Zech. i. 4, and vii. 7, 12), which were chiefly historical (Joshua, Judges, Samuel, and Kings), and *the Latter Prophets*, chiefly predictive.

(2.) THE NUMBER OF THE BOOKS.

The modern lists as presented in the English Bible give thirty-nine books. The Alexandrian Jews and the ancient Christian Fathers[§] called them twenty-two; but this, though ancient, was a purely arbitrary and artificial arrangement made to correspond with the number of the letters of the Hebrew alphabet.

The true number of books, according to the MSS., the Massorah, and the Talmud, is *twenty-four*. This number is produced (1) by each of the so-called double books (Samuel, Kings, and Chronicles), being reckoned as one book respectively; (2) Ezra and Nehemiah as one book, and (3) the twelve minor prophets as one book.

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[*] Rev. George Townsend, M.A., four vols., 1836.

[*] So called because the book of Psalms forms the first of the eleven books contained in this division; and by the figure of *Synecdoche* is put for the whole.

[†] The son of Sirach in the preface to the Apocryphal book of Ecclus uses the general term τὰ ἄλλα (*the others*) to denote the books of this third division.

[‡] It is remarkable that we have no Scriptural authority for our common terms "The Bible" or "The Old and New Testament." In the time of Christ the common term was "The Scriptures" or "The writings" (Matt. xxii. 29, Acts xviii. 24), or "Holy Scripture" (Rom. i. 2), or the "sacred letters" (2 Tim. iii. 15).

The Rabbins name it either "the four-and-twenty books," or simply "the reading" (from Neh. viii. 8).

In the Greek Church the term "old covenant" was used (from Jer. xxx. 31, Ex. xxiv. 7, 2 Cor. iii. 14). This term was quite common in the second century, and through the Vulgate has come down to us as "Vetus Testamentum" or "Old Testament."

[§] Josephus against Apion, bk. §. 58 (cent. 1); Jerome in *Prologue Galeatus* (cent. 4); Origen, *Comm. on Psalm* i.; Athanasius; John Damascene; Gregory of Naz.; Epiphanius; Cyril of Jer., *Catech.* iv., c. 33; &c.

All the manuscripts, the Massorah, and the early printed editions of the Hebrew Bible, present these respectively as one book, and in the enumeration of the *Sedarim* or sectional divisions the numbers are continuous.* The division of these books is of modern origin, and is a human invention having no authority whatsoever.

Thus reckoned, the number of the books is *twenty-four*. The practice of numbering them as *twenty-two* is, as we have said, purely artificial and fanciful. To obtain this number Judges and Ruth were arbitrarily reckoned together as one book, and Jeremiah and Lamentations were similarly reckoned as one.

(3.) THE ORDER OF THE BOOKS.

When once the departure was made from the order in the Hebrew Bible, the way was open for various arrangements, and hence we find the Septuagint, the Fathers, the Talmudists, and the Rabbins, all at variance amongst themselves, so that we are driven back on the ancient Hebrew Text, and on the MS. authority on which it is based.

There never has been any variation in the sequence of the Books in any of the MSS., or early editions of the printed Hebrew Bible, so far as the Pentateuch and the Former Prophets are concerned—that is to say from Genesis to Kings. It is only in the Latter Prophets and the Hagiographa that any variation is seen.

In the Latter Prophets, the early printed editions of the Hebrew Bible,† following the oldest and best MSS., give the order of these four books as Isaiah, Jeremiah, Ezekiel, and the Minor Prophets.‡

In the Hagiographa the variations are greater; some MSS. commencing with Ruth, others with Chronicles,§ while others commence with the Psalms. But the Holy Spirit has settled this latter order as the correct one by calling this third division by the name of "the Psalms," as being the first book of this great section (Luke xxiv. 44).

The early printed editions commence the Hagiographa with the Psalms, and have the divine *imprimatur* in so doing.

The order of the books may be thus set forth:

"The Law" (*Torah.*)

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy

These five books form the *Pentateuch*, and are always given in this order without variation.

"The Prophets" (*Nebee-eem.*)

6. Joshua
7. Judges
8. Samuel
9. Kings

"The Former Prophets" which are always given in this order.

10. Isaiah
11. Jeremiah
12. Ezekiel
13. The Minor Prophets.*

"The Latter Prophets."

"The Psalms" (*Kethuveem*) or the (other) Writings.

14. Psalms
15. Proverbs
16. Job
17. Song of Songs
18. Ruth
19. Lamentations
20. Ecclesiastes
21. Esther.

The "Five *Megilloth*" or scrolls always given in this order in the early editions and best MSS.

22. Daniel
23. Ezra—Nehemiah
24. Chronicles

This is the true order of the books of the Old Testament according to the Hebrew Canon, and whatever lessons may be drawn from the position or sequence of these books must be based upon this order; no other is authoritative.

In our next paper we will speak of the "Names" of the various books which will be found full of instruction for mind, and heart, and conscience.

(*To be continued.*)

MR. GLADSTONE ON THE ATONEMENT.

By R. ANDERSON, LL.D.,

Assistant Commissioner of Police of the Metropolis, &c.

MR. GLADSTONE'S article on the Atonement in the *Nineteenth Century* for September has been widely read and far more widely talked about, but one main feature of his treatise seems to have passed entirely unnoticed. I will not here discuss his strictures on the wretched book which he has dragged into fame by his notice of it. Neither will I be guilty of the impertinence of praising all that is so praiseworthy in his article. My object is solely to deal with his positive statement of evangelical truth. And for brevity sake I pass by all incidental questions, and seize upon a single paragraph at p. 326 as setting forth the conditions upon which, in the writer's view, God forgives a sinner.

After speaking of physical disease, Mr. Gladstone proceeds to say:

> "The case is, however, different when we consider man as labouring under moral ailment, and as receiving the care of the Great Physician. Here, when the centre of his being is effectually reached, and the inmost spring of action, which had wrought for evil, now turns to goodness and to God as its source, the taint of former sin, the force of evil bias, is not at once, nor perhaps for a long and weary time, effectually removed. The

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* Thus the two books of Samuel have 34 *Sedarim*, the two books of Kings have 35 *Sedarim*, the twelve minor prophets have 21 *Sedarim*, and the two books of Chronicles have 25. These run on through the 2 books respectively without any break. The *Sedarim* is the name for those divisions by which the Law was read through once in three years: one *Seder* being read on each Sabbath.

† Soncino 1488, Naples 1491-3, Brescia 1492-4, Venice 1521-5, and 1524.

‡ The Talmud and a few MSS. vary the order by giving Jer., Ezek., and Isa.; or Jer., Isa., Ezek.

§ For full particulars as to the various MSS. and all the variations, see Dr. Ginsburg's *Introduction to the Hebrew Bible*. 25, New Oxford Street,

> man remains sinful except in his intention for the future. What is this intention required to be in order to bring it within the saving grace of the Gospel? Not merely a weak, not merely even a strong, remorse. Not a mere velleity of good, however that velleity be free from the taint of conscious insincerity at the moment. No, it must be the sovereign faculty of will truly (but whether permanently or not is a question only collateral to the present inquiry) turned to God, and actually and supremely operative upon the workings of the whole man; for if there be a reserve, if the heart will not part with some treasured corruption, if, like the young man in the Gospel, it will not separate from all that separates from Christ, the remedial process is interpreted, the avenging record is not blotted out, there is no pardon, no justification, no capable subject upon which the blessing can descend."

Certain points here raised deserve close scrutiny, but I pass them by and press on at once to the great central issue. What is required to bring a man "within the saving grace of the Gospel"? Common readers are apt to miss the force and meaning of Mr. Gladstone's language. If, in answering the question he formulates, he began by saying, "*Not* remorse," we should all agree. But his words are, "Not *merely* remorse," implying that remorse is a "condition precedent" of forgiveness, and thus parting company with Scripture at the very threshold of the inquiry. I may be pardoned for explaining the prominent word in the sentence which follows. *Velleity* signifies an imperfect volition, the lowest degree of desire, without energy to qualify it. No mere "velleity of good" therefore will suffice. Nor will it avail even if the will, being "truly turned to God," is "actually operative upon the workings of the whole man." It must be "*supremely* operative." In a word, before a sinner may hope for forgiveness he must have achieved complete mastery over his inner being. Remorse for the past, however strong, and desires for the future, however sincere and real, will all be unavailing. He must have triumphed over self, and have reached an eminence such as Christians aim at in their growth and progress in Divine life. And failing this "there is no pardon, no capable subject, upon which the blessing can descend."

Is it any wonder that ordinary men of the world, conscious of their hopeless incapacity to fulfil such conditions, either turn their back upon God altogether, or else take refuge in a church which promises them spiritual blessing upon terms which seem at least to be reasonable and possible! I may be told perhaps that Divine assistance is always vouchsafed to enable the sinner to accomplish these preliminary processes. But this will only bring the statement more completely within the terms of the Pharisee's prayer, "God, *I thank Thee* that I am not as other men." Certain it is that we must revise the parable, for this theology denies all hope for the poor publican, who so far from having "the sovereign faculty of will truly turned to God" "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." The case of "the young man in the gospel" is nothing to the point. The test of *discipleship* in the days of the ministry on earth, must not be confounded with the principle on which God pardons the sinner in this dispensation of grace.

The confusion is still more marked in the paragraph which follows the one I have quoted, ending with the statement that "Pardon is properly a thing imputed." This statement is wholly unscriptural, and if I were criticising a writer of a different calibre I would venture to suggest that it is not even intelligible. *Righteousness* is imputed, but pardon is actually granted. When the Queen signs a pardon she does not impute something to the prisoner named in the warrant; on the contrary, she clears him from a previous imputation of guilt. When after the Indian Mutiny an amnesty was proclaimed, this did not impute something to the rebel; it was an act of grace of which the rebel received the benefit. And the Gospel is an amnesty. The Lord's commission to His disciples was that "repentance and remission of sins should be preached in His name unto all the nations." (Luke xxiv. 47, R.V.) Repentance is not remorse, though "godly sorrow" may lead to it. (2 Cor. vii. 10.) And forgiveness is a proclamation, not an imputation. The rebel who surrenders comes within the amnesty; the sinner who believes is justified. (Acts xiii. 38, 39. See also Rom. xvi. 26.)

We are saved by *grace*, through faith. (Eph. ii. 8.) And it is on the principle of faith, in order that it may be by grace (Rom. iv. 16); and grace excludes every element of merit or claim on the part of the recipient. Hence the Lord's declaration that the publicans and the harlots should enter the kingdom before the chief priests and elders. (Matt. xxi. 23, 31.) It was not that He had any sympathy with depravity, but He had come to save the lost, and while all were equally lost by nature, the publican and the harlot accepted that position, but their religious leaders refused it, claiming a position of privilege or attainment which grace could in no way recognize. They stood in fact precisely on the ground which Mr. Gladstone urges every man must reach, before he can become a "capable subject" for blessing.

Every book of Scripture is written for some special purpose, and the epistle to the Romans unfolds the doctrine of grace. To that epistle also I appeal, and specially to the 3rd chapter, to justify my saying that the teaching I criticise is inconsistent with this, the great characteristic truth, of Christianity. "Grace that hath conditions is no grace." The "capable subject" is not one who, by raising himself above the dead level of sin, differs from other men, but one who has been "brought under the judgment of God" in the recognition that "there is *no* difference." And of such it is written, "Being justified *freely* (δωρεάν) by His grace, through the redemption that is in Christ Jesus." (Rom. iii. 19-24. See also Eph. ii. 4-13.) This is no mere fencing with words; neither is it mere theory. Those who have experience in the ministry of the gospel have proved in unnumbered cases how true it is. God demands no fitness whatever in the sinner whom He saves, no quality of good. God is the giver, the sinner's part is merely to receive; and the same grace which brings salvation disciplines with a view to the life which is fitting in those whom it saves. (Titus ii. 11, 12, R.V.) From the very day that men hear and know the grace of God the Gospel brings forth fruit. (Col. i. 6.) Dr. Chalmers, I think it was, who spoke of "the expulsive power of a new affection." But this theology ignores all this. It makes nothing of the Divine power which accompanies the Gospel believed and obeyed to purify the soul and regenerate the sinner. (1 Peter i. 21-23.)

THE BLESSED HOPE IN RELATION TO PROPHETIC STUDY.

IT is an interesting and important question in connection with the study of the Prophetic Scriptures, to settle how much of the non-prophetic portions of God's word a Christian ought to know and believe before he can rightly divide the prophetic writings, and before he can hope to attain to any clear view of Scripture eschatology.

That the solemn warnings of prophecy, or the gracious invitations found therein may be, and often have been, used for the conversion of souls no one doubts; that saints of God have been and are continually strengthened and comforted by these Scriptures we all know; but it may be profitable to consider what spiritual grasp and intelligence of the rest of God's word we consider essential, before we can hope that Christians generally will be in a position to rightly divide the prophetic portions, and especially in relation to unfulfilled and future events.

The questions which are so constantly repeated, such as the following:

(1) What is the difference between the Body of Christ and the Bride of the Lamb?

(2) Will the Old Testament saints be translated at the same time as those referred to in 1 Thess. iv. 15–18.

(3) Who are the twenty-four elders?

(4) What saints will be in the great tribulation? &c. &c.

These and similar questions sometimes suggest the thought that until a firm and sound foundation of Christian doctrine is laid and spiritually enjoyed, it is probably of very little use to attempt to teach outlines of prophecy.

So long as Christians do not understand the true position of the members of the Body of Christ, it will be very difficult, nay, impossible, to reply to all these questions with any hope that the answers will be intelligible.

No one can spiritually enjoy the deeper truths of Scripture except by the Holy Spirit, and may we not say that unless a Christian is in the position of obedience to God, set forth in the Pauline Epistles, that it is a mistake to encourage him in the mere intellectual study of prophecy?

True it is all of God's grace and calling, but Christian responsibility and obedience must be fully owned.

Is it not clear that the blessed hope of the Lord's coming is one which belongs naturally to the Christian position quite apart from prophecy?

The eighth chapter of the Romans and the epistles to the Colossians, Ephesians, and Philippians, &c., contain special Christian teaching by the Holy Spirit, and we must surely not expect to be good prophetic students unless we are in the path of obedience set forth in these epistles.

In these do we not learn the following concerning the Christian's present position?

(*a*) That he not only believes God, that Christ died for his sins and rose again for his justification, but that in obedience to God he has counted and counts himself dead and risen with Christ, and that he has been sealed with the Holy Spirit of promise?

(*b*) That Christ is his life, his wisdom, his righteousness, his sanctification, his redemption?

(*c*) That he is "in Christ" and Christ "in him"?

(*d*) That his body is dead because of sin, and his spirit life because of righteousness?

(*e*) That he is waiting for the redemption of his body? and

(*f*) That as his citizenship is even now in heaven, he is therefore looking and waiting for the Lord day by day? Now, if he believes all this, is he not, as a matter of course, waiting for the Lord before he turns to the prophetic scriptures at all?

In short, is not a full and spiritual understanding of the Epistles an essential foundation for a clear grasp of dispensational and prophetic teaching?

Moreover, as the Lord's glory and His coming day of triumph and rejoicing, is ever the chief point of interest to the hearts of His saints, is it not absolutely necessary that we should fully enter into all that God has told us about ourselves and our present path of obedience before our hearts and consciences can be set free, so as to be fully and constantly occupied with the gospel of the glory of our risen Lord and Saviour and all the prophecies which relate to the crisis and the coming reign of righteousness?

Side by side therefore with our articles and notes on prophetic subjects we propose to insert expositions of the epistles, in the earnest hope that this journal may be used by God's grace, to build up and strengthen His people in the deeply spiritual truths contained in His special messages to us; in the foundation truths relating to the gospel of salvation and the gospel of glory; as well as to help them to obtain a fuller grasp and clearer outline of dispensational and prophetic truth.

We trust that the canons or rules for the understanding of Prophecy, which we hope to insert in our next issue, will prove useful keys to those who are being led to search the Word of Truth for themselves. We would add, that as we are fully conscious of the imperfections and mistakes to be found even in the best of books and magazines on Scripture, so, too, in our case we submit our writings and suggestions in all humility, and with the earnest prayer that we may be used to help others to rightly divide the word of truth and to search the Scriptures for themselves.

God's Word is absolute truth. Our imperfect explanations and notes must ever fall short of that supreme standard.

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THE SEVENTY WEEKS.

By R. ANDERSON, LL.D.

Author of "The Coming Prince."

DR. BULLINGER'S address at the Glasgow Conference last June, as reported in the November number of *Things to Come*, leaves but little to be said on the subject of the seventy weeks of Daniel's prophecy. I desire to supplement it only by emphasizing the absolute accuracy with which that portion of it which belongs to events already past has been fulfilled.

In my book on these subjects, entitled *The Coming Prince*, I have dealt fully and in detail with every incidental question here involved, and I will now but recapitulate the conclusions thus established. Gentile supremacy was the great fact which confronted Daniel, and it was revealed to him that this should continue "until the times of the Gentiles be fulfilled." The blessings promised to his city and nation were deferred till the close of a period described as "seventy sevens." This period represents seventy times seven prophetic years of 360 days, to be reckoned from the issuing of an edict to rebuild Jerusalem. The edict in question was granted by Artaxerxes Longimanus of Persia in the twentieth year of his reign. (Neh. ii.) The date of Artaxerxes' reign is certainly known, and the united voice of secular historians and chronologers leaves no doubt respecting it. The date of the month of Nisan in his twentieth year, from which the seventy weeks must be reckoned, depends upon the day of the paschal moon, and this can be fixed with certainty. On this point I appealed to the late Sir George Airey, Astronomer Royal, and his letter in reply is set forth in my book. But, according to the prophecy, "Unto Messiah the Prince shall be seven weeks and sixty-two weeks." What then was the event indicated by the words, "Unto Messiah the Prince"? The Scripture itself affords the answer. It was the fulfilment of Zechariah's words, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee."

Until then the Lord Jesus shunned all public recognition of His Messianic claims. Again and again His apostles even had been charged not to make Him known. But on this occasion He accepted the acclamations of "the whole multitude of the disciples," as with a loud voice they shouted, "Blessed be the King that cometh in the name of the Lord." And then, looking off towards the holy city, "He wept over it, saying, If *thou* also [as well as these disciples] hadst known, even ON THIS DAY, the things that belong to thy peace! but now they are hid from thine eyes."* The time of Jerusalem's visitation had come, and she knew it not. "Long ere then the nation had rejected Him, but this was the predestined day when their choice must be irrevocable."

And the date of this day is fixed by the Gospel narrative itself as the 10th of Nisan, the first day of the week of the crucifixion. What then was the length of the intervening period between the 1st Nisan in the twentieth year of Artaxerxes Longimanus and the 10th Nisan in the eighteenth year of Tiberius Cæsar? THE INTERVAL CONTAINED EXACTLY AND TO THE VERY DAY 173,880 DAYS, OR SEVEN TIMES SIXTY-NINE PROPHETIC YEARS OF 360 DAYS.

Will those whose minds are disturbed by the jaunty and shallow scepticism of the "Higher Critics" consider this? "Prophecy admits of no half faith. The prediction of the seventy weeks was either a gross and impious imposture, or else it was in the fullest and strictest sense *God-breathed*. What judgment shall be passed on it by fair and thoughtful men? To believe that the facts and figures here detailed amount to nothing more than happy coincidences, involves a greater exercise of faith than that of the Christian who accepts the book of Daniel as divine. There is a point beyond which unbelief is impossible, and the mind in refusing truth must needs take refuge in a misbelief which is sheer credulity." †

Selected Gleanings.

BISHOP RYLE'S PROPHETICAL CREED.

THERE are many who have the greatest possible respect for Bishop Ryle, and who thank God for his great and long continued testimony.

These may be willing to attach some importance to what he calls the chief articles of his "prophetical creed,"* which in 1867 he speaks as having "lived in the belief of them for a quarter of a century," and "in the belief of them," he adds, "I hope to die."

I. I believe that the world will never be completely converted to Christianity by any existing agency before the end comes. In spite of all that can be done by ministers, churches, schools, and missions, the wheat and the tares will grow together until the harvest. And when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah. (Matt. xiii. 24–30, xxiv. 37–39.)

II. I believe that the wide-spread unbelief, indifference, formalism, and wickedness, which are to be seen throughout Christendom, are only what we ought to expect in God's word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making, we doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true. (Matt. xxiv. 12; 1 Tim. iv. 1; 2 Tim. iii. 1, 13, 14.)

III. I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are a little flock in any congreation in my own land. It is precisely the state of things which I expect to find. . . . This is a dispensation of election, and not of universal conversion. (Acts xv. 14; Matt. xxiv. 13.)

IV. I believe that the second coming of the Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray. "Thy kingdom come," "Come, Lord Jesus," should be our daily prayer. We look backward, if we have faith, to Christ dying on the cross, and we ought to look forward no less, if we have hope, to Christ coming again. (John xiv. 3; 2 Tim. iv. 8; 2 Peter iii. 12.)

V. I believe that the second coming of our Lord Jesus Christ will be a real, literal, personal, bodily coming; and that as He went away in the clouds of heaven with His body, before the eyes of men, so in like manner He will return. (Acts i. 11.)

VI. I believe that after our Lord Jesus Christ comes again the earth shall be renewed and the curse removed; the devil shall be bound; the godly shall be rewarded, the wicked shall be punished; and that before He comes there will be neither resurrection, judgment, nor millennium, and that not till after He comes shall the earth be filled with the knowledge of the glory of the Lord. (Acts iii. 21; Isa. xxv. 6–9; 1 Thess. iv. 14–18; Rev. xx. 1, etc.)

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* See Luke xix. 36–42. The A. V. here obscures the force of the Lord's words.

† *The Coming Prince*, p 129.

* Preface to *Coming Events and Present Duties*, Hunt & Co., 1867.

VII. I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ. (Jer. xxx. 10, 11; xxxi. 10; Rom. xi. 25, 26.)

VIII. I believe that the literal sense of Old Testament prophecies has been far too much neglected by the Churches, and is far too much neglected at the present day, and that under the mistaken system of *spiritualizing* and *accommodating* Bible language, Christians have too often missed its meaning. (Luke xxiv. 25, 26.

IX. I do not believe that the preterist scheme of interpreting the Apocalypse, which regards the book as entirely *fulfilled*, or the futurist scheme, which regards it as almost entirely *unfulfilled*, are either of them to be implicitly followed. The truth, I expect, will be found to be between the two.

X. I believe that the Roman Catholic Church is the great predicted apostasy from the faith, and is Babylon and Antichrist, although I think it highly probable that a more complete development of Antichrist will yet be exhibited to the world.[*] (2 Thess. ii. 3–11; 1 Tim. iv. 1–6.)

XI. Finally, I believe that it is for the safety, happiness, and comfort of all true Christians to expect as little as possible from Churches or Governments under the present dispensation, to hold themselves ready for tremendous convulsions and changes of all things established, and to expect their good things only from Christ's second advent.

I am well aware that the views I have laid down appear to many persons very gloomy and discouraging. The only answer I make to that charge is this: Are they Scriptural?

Notes for Bible Study.

"ALSO."

WHEN the word "also" occurs in a sentence, the sense of the passage entirely depends on its position; and it is impossible to read correctly or intelligently without knowing the particular word which it is meant to emphasize.

In the Greek there is never any doubt, but in the English, both A.V. and R.V., the usage is not uniform.

The word occurs over 600 times; in more than half of these its position is ambiguous or misleading.

A few examples will illustrate the point:

In Romans viii. 3 the A.V. reads, "We glory in tribulation also," which means that although we glory in many things, we glory in *tribulations* as well. This is misleading.

The R.V. reads, "We also glory in tribulations," which may mean that though others glory in tribulations *we* glory in them as well as they. This is ambiguous.

The Greek reads, "We GLORY also in tribulations," meaning that we not only *endure* them, but we *glory* in them.

In Matt. vi. 12 it is omitted altogether in the A.V., but the R.V. gives it correctly—"as WE also forgive," showing that "WE" are contrasted with God, and that the emphasis is not on the act of forgiveness or the persons who are forgiven, but on ourselves. If WE forgive others, how much more shall GOD forgive us?

John ix. 40, "Are we blind also?" This means "Are we *blind?*" as well as something else; but it should be "Are WE also blind?" as well as others. The R.V. is correct.

Rom. v. 2. "By whom also we have access." So the R.V. But the point is, that we not only have "peace with God" by Christ, but "we have ACCESS also."

Phil. iii. 20. "From whence also we look for the Saviour." So the R.V. But the emphasis is neither on the place nor on the looking, but on the character of Him for whom we look. The Greek is, "From whence we look for THE SAVIOUR also—the Lord Jesus Christ."

It is absolutely necessary for the Bible student to know what the emphatic word is, and as this cannot be done without referring to the Greek in each case, Dr. Bullinger has prepared a pamphlet on the usage of this word,[*] in which he has given in full more than 300 passages (in which it is misplaced), and 60 passages where it is not translated at all, so that students may be able to mark their Bibles, and receive the light thus thrown on so many passages. In each case the passage is quoted, and the emphatic word printed in capital letters.

The word "also" may be small, but the passages where it occurs are many, and their importance great.

Questions and Answers.

QUESTION 13.

M. A. F., Mildmay, asks "In Rev. xx. 4–6 the resurrection of those who refused to worship antichrist is called 'the *first* resurrection.' Where do you place that of the dead in Christ who are to be caught up to meet Him in 1 Thess. iv. 10?"

There are two great resurrections revealed in the Old Testament and in the Gospels and Acts—"life and condemnation," "just and unjust." These are separated by 1000 years; the one is the *first* and the other is the *second* of these two resurrections. Even (if we may reverently say it), even had there been no "Church of God" or "Body of Christ," those two resurrections would take place. But in 1 Thess. iv. 16 it is not spoken of as "a Resurrection." It is a special Revelation concerning a special class of persons—"*the dead in Christ.*"

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[*] When we remember that these words were written nearly *thirty* years ago, we can but wonder at the advanced views here put forth. Perhaps the good Bishop would not object to the wording in which we should prefer to state the above, viz., that the Scriptures relating to Antichrist are *futurist* and can be *interpretated* of and *fulfilled* only by an individual yet to be revealed; but that there may have been a *preteritist* interpretation in ANTIOCHUS EPIPHANES; and a *presentist* application in the great Papal apostasy.

[*] *"Also": a Bible study on the usage of the word.* To be obtained of the author, Bromley, Kent, price fourpence.

These shall rise "first," *i.e.*, before the living saints are changed, and then both shall be caught up together.

The raising of these saints to complete "the body of Christ" is that for which we wait. The "first resurrection" will take place after the Tribulation and before the 1000 years. The "second resurrection" will take place after the 1000 years.

QUESTIONS 14 AND 15.

Sincerus, Reddal Hill, asks (1), "Are the baptisms of the 'Holy Ghost' and 'fire' (Matt. iii. 11) identical or different, corresponding to the two classes, 'wheat' and 'chaff' in the context?"

Commentators are divided in their opinion. Some regard it as relating to Christian baptism fulfilled at Pentecost: others as punitive. The structure settles the question that the latter is the true interpretation. The subject of the paragraph is

The Two BAPTISMS. (Matt. iii. 5–17.)

A | a | 5. The coming of the people.
  b | 6. Their baptism.
    B | 7–9. Warning.
    B | 10–12. Threatening.
A | *a* | 13. The coming of Jesus.
  b | 14.–17 His baptism.

Here it will be noted that B and *B* are parenthetical, and that there are no articles either to the words "holy" or "Ghost," showing clearly that it refers to God's judgment as "a consuming fire," when the "chaff" will be burned up "with unquenchable fire."

(2) "Are 'the heavenly city" (Heb. xi. 10, 12, 22; xiii. 14), and 'the holy city, Jerusalem' (Rev. iii. 12; xxi. 2, 10) identical or different?"

We believe that the former refers to the city itself, while the latter includes its inhabitants, viz., All who have been redeemed by the blood of the Lamb, *i.e.* "the Bride, the Lamb's wife."

= Correspondence. =

LETTER OF REV. PRINCIPAL DAVID BROWN, D.D.,

Of Aberdeen.

SIR,—When you invited questions to be answered in *Things to Come*, I am not sure if I did right in sending you one founded on two passages of the New Testament, knowing as I did from past experience how premillenarians differ among themselves in the interpretation of the most testing proof passages of Scripture, and how the theory itself has varied since I wrote on the subject more than forty years ago; and before I have done it will be seen that there was some reason for this doubt.

I had been constantly asked how it was possible to watch for the second coming of Christ, if 1000 years had to elapse before He comes. And I replied by quoting two passages of Scripture, in one of which our Lord commands things to be done *before His second coming* which would require a very protracted period of time; while in the other the apostle Paul expressly tells the Thessalonians that events must take place before Christ's coming which could not occur for a long time to come. From this I argued, that unless we are to make Scripture contradict itself, "watching" for Christ's second coming *cannot* mean that we may expect Him to appear *any day*, as the word is, but that we are ever to "love His appearing," and eager for the time when "we shall see Him as He is."

The reply to this comes from Mr. W. G. Carr, Rochester, New York.

He makes a distinction between *watching* and *waiting for*—which in this connection is new to me. *Watch*, he says, was given to the Jews (the Jewish disciples) to watch the *signs* He had given them of the destruction of Jerusalem, that they might hasten their flight from it before it was invested by the Roman army, when escape would be impossible. But as there was to be no *sign* of Christ's second coming, *watching* is not the attitude of the Church, but *waiting* for it. When my late friend Horatius Bonar wrote his book in answer to mine on the Second Advent, he knew nothing of this distinction between *watching* and *waiting*.

But Mr. Carr makes another distinction between the *day of the Lord* and the *coming of the Lord*. The former, he says, is an Old Testament phrase, and always refers to His coming in judgment. The latter is the New Testament expression, peculiar to the Epistles, for His coming for His body the Church. But is not 2 Peter one of the Epistles? Yet there I read "The day of the Lord so cometh as a thief in the night" (2 Peter iii.); and, by the way, when a thief in the night is feared, the part of the good man of the house is to *watch*. (Luke xii. 39.)

Mr. Carr now comes to my two questions, beginning with the second, 2 Thess. ii. 1, &c. The Thessalonians had misunderstood what the Apostle had said about Christ's second coming in his first epistle, as if the day for it had already come. Not so, says the apostle here; "for the day shall not come, until the falling away" ("the Apostasy") "come first, and the man of sin be revealed," &c. This "falling away," I said, could be no mere declension in the spiritual life of the Church, with which we are too familiar, but some very notable change in the whole character of the Church (emphatically "the Apostasy") revealing the man of sin—from which it was evident, I said, that the Apostles did not teach that Christ's second coming might take place *any day*, as the word is. Mr. Carr in reply to this not only admits it, but founds upon it. (I don't know if his friends will thank him for that.) He goes into other passages than those in question, and interprets them in his own way—a way which I hold to be quite false. At this rate, when is our discussion to come to an end?

Paul (says Mr. Carr) had taught the Thessalonians in the preceding chapter (1, 10) that Christ would come to be glorified in His saints, and admired in all them that believe *before* He is "revealed from heaven in flaming fire, taking vengeance on them that know not God." The testimony he had given them and they had believed was, that the Church must be gathered and taken away *before* (the italics are his own) the day of the Lord, and the day of man must first be headed up in the wicked one, whom the Lord would destroy with the breath of His mouth. Therefore they need not be troubled about *a day so far distant*, but "patiently wait" (2 Thess. ii. 2–5) the time when they should be "caught up to meet the Lord in the air: and so be for ever with the Lord." (1 Thess. iv. 17.) Here Mr. Carr flatly contradicts the apostle Paul, who says expressly (2 Thess. i.) that both events are to take place at the same time, viz. "Christ to be glorified in His saints," and vengeance to be taken on His adversaries, the time of both being marked by the word "when," twice repeated. I leave Mr. Carr to settle it with the apostle.

Mr. Carr at length comes to my first, Matt. xxviii. 19. How our ascending Lord commands His disciples to "make disciples of all nations," to baptize them and lead them to observe all things He had commanded them; promising to be with them in the doing of this great missionary and pastoral work always, even to the end of the world—or, if you will, "end of the age," for the time meant is His Second Coming. My question now was, Could this be done within many generations? And how then can we suppose that Christ meant to teach that He might come *any day!*

Complete obedience to this command (says Mr. Carr) awaits the time when, Christians being taken away, the Jews restored to their land (Isa. xxxii. 12, 13) with a new heart and a new spirit (Ezek. xxxvi. 26, 27), nations which have never heard His fame, the isles that never saw His will go forth to preach the Gospel of the kingdom (Matt. xxiv. 14) to the glory (Isa. lxxi. 19), and many nations shall come and say, "He will teach us His ways, and we will walk in His paths." (Micah iv. 2.)

I asked a plain question on Matt. xxxiii. 19, and Mr. Carr replies to it by giving an outline with some proof passages of the whole premillennial theory—the very thing on which Evangelical Christians are divided, but I decline to follow him in this line. That all Israel shall be saved, we are expressly told (Rom. xi. 26); and that they will be restored to their own land I have written a book to prove, from the Old Testament, confirmed by the New*; and not only so, but as they are scattered now and brought up in almost all quarters of the globe, they will go forth to preach Christ in all the countries where they dwelt, in their own language.

I conclude (says Mr. Carr) with two more passages. Acts xv. 14: "God first visited the Gentiles, to take out of them a people for His name" (referring to Christ's body, the Church). Afterwards (He says) I will restore (second coming) and build the tabernacle of David (Jewish) which is fallen down, *then* deal with the Exodus of men (heathen nations) and all the Gentiles." For the first we *wait* (1 Thess. i. 10), for the second—the Jew and nations who are alive after the Church is taken—we are commanded to *watch*."

Here, after his usual way, after quoting Acts xv. 14, he cuts it up into halves—referring the first half to the time when Christ will come to take His Church away with Him to heaven, and the second half to the events that are to happen after He is gone. To go into all this piece of prophetic interpretation of a very plain statement of facts, on which is founded the judgment of James, as president of a great meeting of the Church at Jerusalem, to determine whether Gentile believers should be received into the Church without circumcision. Even if I were disposed to do it, it would swell this paper beyond your power to insert it. The prophecy of Amos ix. 11, 12 was quoted by James to prove that God had determined, and the prophet had foretold that the Gentiles should be received into His Church. That was all that James quoted this prophecy for, as everybody must see who reads the discussion recorded. (Acts xv.)†

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* *The Territorial Restoration of the Jews*, a book on the *history*, principle, and bearing of the question (1861). It contains facts which will surprise most readers. I fear it is out of print.

† Mr. Carr lays stress on the word *first*, as if this meant that this was the first stage of a series of things which God was to do. But what James says is that Simeon (Peter) was the first who was honoured to receive Gentiles into the Church, in Cornelius and his company.

Mr. Carr's second passage (Zechariah xiv. 4) would lead us into the whole question of pre-millenarianism, on which I must be excused from entering. DAVID BROWN.

The whole difficulty raised by Dr. David Brown lies in the fact that he confuses two things which are perfectly distinct, and does not define his terms.

He argues because certain things are said in one passage to occur before Christ's second coming, that coming cannot mean that Christ may come at any moment.

But the point is, What is meant by "Christ's second coming"?

We submit that it will be like His first coming. That coming was made up of many events spread over more than thirty years! In Micah v. 2 we read that He should "come forth" from Bethlehem, and in Zechariah ix. 9 that He should "come unto" Jerusalem. Both of these are spoken of as His coming, but they formed two parts of that *one* coming separated by over thirty years. In like manner will it be when He shall come again. There will be a fulfilment of all the many passages which speak of His coming "for" His people (which answers to His "coming forth"), and likewise of all the many passages which speak of His coming "*with*" His people (which answers to His "coming unto"). For the former the members of His body now "*wait*"; for the latter those who will then be looking for Him on the earth will *watch*. No signs precede the former; many signs will forewarn as to the latter.

These two parts or phases of the *one* coming are distinct as to their nature, character, and object, and if the truth revealed concerning them is not rightly divided the confusion must be hopeless.

"The day of the Lord" is used only of this latter phase of the coming, and is not an object of hope or of waiting, because it is the phase connected with judgment. See especially Amos v. 18-20. In 2 Peter iii. it is expressly noted, with reference to this day, that a "day" is with the Lord as a 1000 years. Now a "day" has a morning, a noon, an evening, and a night. It dawns and it closes. The close of this day is marked by great convulsions of nature; for it says, "in the which," *i.e.* at a certain part of it, viz. the close, it passes away with those awful accompaniments.

Mr. Carr does not differ from the apostle, as we have distinctly shown in our *first* number. (Question 3, p. 17.) That the day of the Lord's judgment is revealed not until "He shall have come" previously to be glorified in His saints.

As to Matt. xxviii. 19 requiring "many generations," it is a mere assumption on the part of Dr. Brown. The question really is, What does the commission mean? Does it mean that the work is to go on till all the nations are converted? This cannot be, as this dispensation is elective, in which the Church is taken "out" from the nations. It can only mean therefore that the work of Matt. xxviii. 19 is to go on so long and no longer than the moment required for this elective work is completed. This surely may be, for aught we know, "any day," and this is really the point of the whole controversy. EDITOR.

DR. ANDERSON'S REPLY.

So far as the manner of the argument here is concerned my sympathies are with Dr. Brown, albeit I reject so entirely his conclusions. The great issue involved should not be embarrassed by minor points of criticism, or incidental questions, how important soever these may be in their own place. It must be decided upon the broad principles of Divine doctrine, and plain statements of Holy Scripture. A discussion of the points and questions which have been raised would fill many pages. My purpose here is merely to restate the real issue, and give expression to a few leading thoughts connected with it.

Are we to conclude that our Lord Jesus Christ will never but once again be manifested on, or in connection with, this earth? And at the outset I take exception to the use of an unscriptural expression which begs the whole question. The "Second Advent" is merely a theological term, and it belongs in theology to that great final coming at "the end of the world" respecting which all Christians are agreed. The ignorant or the superficial reader would perhaps appeal to Hebrews ix. 24-28 to justify the use of the term, but here at least I need not turn aside to explain that passage. (See *The Coming Prince*, p. 290, 4th ed.) There is not a line of Scripture to warrant the assertion that Christ will never again appear until the epoch of that last great crisis. This is a matter of inference altogether. If all the many passages which speak of His return clearly indicated the same epoch, the same circumstances, and the same purpose and end, the conclusion would be irresistible that all point to, and deal with, the same event. But if, on the other hand, the statements of Scripture relating to the advent are marked by differences which are absolutely irreconcilable, the conclusion is no less inexorable that they relate to different events, which it behoves the spiritual student of the Word to distinguish. The Scripture speaks of a heavenly people—the Church of the present dispensation, an earthly people to be restored to national blessing in days to come, and the Gentile nations of the world. And God's purposes of blessing for each and all of these will be fulfilled in their own order in and through our Lord Jesus Christ; for His coming is the hope of His people in every age.

One word more. In all this I make no claim to speak with any peculiar fitness or authority. But on one point at least my voice may carry weight with some. When I approach this subject from the standpoint of my daily life, with the exceptional and ever-increasing experience it brings of human nature and the state of society and of the world, I am simply amazed that any thoughtful or intelligent man can be living in such a fool's paradise, as to imagine that the world is getting better as regards *God's* judgment and the kingdom of God, or that the influences now at work, however much their power and intensity may be increased, could ever bring about a reign of righteousness and peace upon earth. Dr. Brown's well-known book, written forty-five years ago, gives due prominence to the "Millennium" of prophecy, and enumerates its leading features. It is a mystery to me how any man can suppose the state of things he there describes can ever be brought about and maintained until the Lord Jesus Christ, who now sits upon "the Father's throne" in grace, shall sit down upon "His own throne" and claim "the sovereignty of this world." R. A.

The Signs of the Times.

WE are making special arrangements for the supply of all the latest news concerning Jewish movements, and the chronicle of all events connected with the Jews which may be regarded as signs of the times. Meanwhile we are overburdened with items of importance and interest connected with

SPIRITISM AND THEOSOPHY.

Their leading organs recognize in us those who understand their motives and means, and single out *Things to Come* for their criticism and opposition.

It is surely time that some Christian journal should carry the war into the enemy's camp, and if we are to have the honour of this duty we will not shrink from it, though we be the only journal to do so.

Mr. Edward Maitland has written to the editor to take exception to our assertion that the so-called "New Gospel of Interpretation" has for its real object the exaltation of Satan and the dishonouring of Christ.

As Mr. Maitland in the preface to *The Perfect Way*—which book, together with the *Woman Clothed with the Sun*, we have already stated contains more concentrated blasphemy than any other esoteric production of Western theosophists—distinctly disowns the real authorship, inasmuch as he says that he and Mrs. Anna Kingsford were only the "writers" and not the "authors" of the book, he will understand us when we say that we were referring to the real authors of these blasphemous productions, of whose intentions we know more than Mr. Maitland does.

This "New Gospel of Interpretation" belongs to that system of teaching on the part of evil angels and demons, for which we have been prepared by the Holy Spirit in 1 Tim. iv. 1.

It is far too full of "the depths of Satan" for us to have attributed it to the ordinary intellects of Mrs. Anna Kingsford and Mr. Maitland.

Mr. Maitland is not an "initiate," but only a "chela," or neophyte, in the things of the "Unknown World."

We are not neophytes in the mysteries of God, but "teleioi," and therefore know more of the real sources of the inspiration of these esoteric productions than those who, by their own admission, are only amanuenses.

Under the circumstances, perhaps it would have been better if Mr. Maitland had left the real authors of these inspirations to have answered for themselves.

Our conflict is not with those who have been led captive by these evil angels, and who have been enamoured of their profane rhapsodies and pretended esoteric interpretations of Scripture, but with those who have been instructing Mr. Maitland, the evil powers in the heavenlies referred to in the Epistle to the Ephesians, who are the real inspirers of such books as *The Perfect Way*.

Theosophists and Occultists are labouring to revive the old "*Gnosis*" and the teaching of the Ancient Mysteries, as did the writer of the *Suggestive Inquiry, &c.*, and other Hermetic students. But we know that the "*Epi-Gnosis*" of the Pauline Epistles contains the only true transcendentalism, and is the inspired answer to the "*gnosis* falsely so-called," which same gnosis was accompanied, then as now, by those "lying wonders," *e.g.* "bogus mahatma letters" and "profane babblings" and "old wives' fables" to which the Apostle so contemptuously refers.

THE "UNKNOWN WORLD" AND THE ESOTERIC INTERPRETATION OF SCRIPTURE.

Theosophists and Occultists boast that they understand the Bible better than we Christians can ever hope to do.

The following specimen, from the *Unknown World* of September, will give our readers an idea of their profound insight and "esoteric" grasp of Scripture history and symbolism.

> "These modes of the mind are also denoted by certain animals, of which the ram is one, the action of butting with the head denoting the forcible action of the mind. And that ram's skins, dyed red, were used as the covering of the sanctuary, was to denote that only by the application of mental force combined with a pure spirit, or love, of which red is the symbol, could the mysteries concealed therein be penetrated. The most notable symbols for them are the horse and the ass. And when it is said, as in Genesis xlix., that 'the Shiloh comes binding his foal to the vine, and his ass's colt to the choice vine, washing his garments in wine, and his vesture in the blood of grapes,' the meaning is that man attains deliverance from the limitations of his lower nature by uniting his intellect with his intuition in a pure spirit. Thus mounted he rides triumphant as king into the holy city of his own regenerate nature. Hence the significance of the story of Balaam's contention with his ass. As that in man which 'sees the angel,' or cognizes the divine,
>
> "THE ASS REPRESENTS THE INTUITION,
>
> and Balaam is the man who, following the outer and lower reason, refuses to heed the intuition, until compelled by further experience to do so, when he reverses the conclusions arrived at by the intellect alone. The horse and his rider, who are overthrown in the sea, imply the inevitable discomfiture of those who have trusted to intellect only, in presence of the intuitions of the soul, of which the sea is the symbol."

That Balaam's ass is a symbol of theosophical "intuition" is an exposition which we would not ourselves have suggested, whatever our private opinions may have been.

Of certain ancient Theosophists it is written, "Professing themselves to be wise, they became fools"; but the editor of the *Unknown World* will possibly reply, that modern Theosophists have developed their intuitional powers to such an extent that no such condemnation awaits their claims to superior wisdom.

THE INTERNATIONAL CONGRESS OF ORIENTALISTS AT GENEVA ON ESOTERIC BUDDHISM AND THEOSOPHY.

The *Manchester Guardian* of October 10th, in an able account of this Congress, thus describes the discussion on Esoteric Buddhism and Theosophy:

> "But perhaps the discussion which will have most interest and value for the general reader was that which took place in the Indian section upon the subject of the so-called
>
> "ESOTERIC BUDDHISM AND THEOSOPHY.
>
> The subject was introduced in a paper by Dr. Pfungst, of Frankfort, entitled *Y a-t-il un Bouddhisme Esotérique?* After a sketch of the career of Madame Blavatsky, and an account of her esoteric doctrine, with all its accompanying marvels of Mahatmas and miracles, Dr. Pfungst examined the historical evidence for the existence of a secret or esoteric form of Buddhism, and showed that no such doctrine is referred to in any of the Buddhist canonical books. He especially quoted some important passages from the Mahaparinibbana Sutta, the questions of King Milinda, pp. 137, 172, as translated by Professor Rhys Davids in the *Sacred Books of the East*. Dr. Pfungst had also had the happy idea of writing to ascertain the views of the most eminent and authoritative masters of Buddhistic literature, and their replies were instructive and emphatic enough. Thus Fausböll wrote: 'As regards
>
> "'ESOTERIC BUDDHISM
>
> there is nothing to be said but what Buddha said himself in the Mahaparinibbana Sutta; viz., "I have preached the truth without making any distinction between exoteric and esoteric doctrine, for in respect of the truth Ananda, the Tathagata, has no such thing as the closed fist of a teacher."' Again, Kern, of Leyden, wrote: 'As regards my opinion about the so-called Esoteric Buddhism, I must confess that I am only superficially acquainted with the system—if it deserve such a name. But, as far as I have seen, it is a mere imposture (*reiner Schwindel*). The system has nothing in common either with the original Buddhism of the South, nor with the more recent Maháyánism, with the exception, possibly, of a few yogistic notions, which we find more or less modified in nearly all the Indian systems of salvation.' Again, Professor Max Müller wrote from Oxford: 'I should be very glad if a resolution such as you suggest could be passed in Geneva. The thing is a real plague (*eine wahre Pest*).' After the reading of Pfungst's paper, one after another of the eminent Indianist scholars present—Kuhn, Weber, Leumann, Bühler—rose to add the weight of their testimony to these severe condemnations, some of their judgments being remarkably outspoken, and not a single voice was raised in deprecation. It was felt, however, that the subject was not of a sufficiently scientific character to merit a formal resolution on the part of the section, and, as Weber remarked, the unanimous expression of opinion of such a jury as had been elicited by the morning's discussion could not fail to make itself felt in wide circles. It is now definitely ascertained that, judged by the most eminent scholars who are the most competent interpreters of Buddhism and its literature, the so-called 'Esoteric Buddhism' stands condemned by the voice of science and history."

In a certain sense there will be "no death" during that period, as they will see from chap. ix. 6. The evil result of Spiritism will then be demonstrated beyond all dispute.

THE "NEW AGE" ON POLITICS, WAR, AND PROPHECY.

In the *New Age* of October 25th the following remarks are made on the then impending death of the Czar, under the heading of

> "FATALISM IN POLITICS.
>
> "What may happen when the war party in Russia is freed from a restraining hand, or whether an equally wise and discreet hand shall come to guide the destiny of the empire, no one can affirm with certainty. But to foresee the danger should arouse our deepest solicitude and our most patient skill to try and avert it. To this end the movements towards establishing *international arbitration* and for promoting the simultaneous disarmament of the European States should push forward their work with redoubled energy. Our greatest danger at the present moment arises from the widespread impression that war is inevitable, that no amount of agitation or pressure can for long delay its advent, and that the sooner it comes the sooner shall we escape from the present intolerable strain between nations. There is abroad in many minds a blighting fatalism in respect of this matter which overshadows clear judgment and paralyses patient effort. In some quarters this fatalism arises from fanciful misinterpretation of Biblical prophecy, which has engendered the idea that a great war is one of the portents and agents of a new epoch. In other quarters there appears to be a fixed and irrational idea that the world cannot get on without these periodic recurrences of fire, and famine and sword. The monstrous folly of such fatalistic acquiescence is only to be matched by the acceleration which it lends to the dreaded catastrophe. An interpretation of prophecy which paralyses intelligent endeavour, stands self-condemned at the bar of reason and conscience."

This should be read by those rash and eccentric prophets who send advertisements to the newspapers, and issue cheap pamphlets with gaudy and bizarre covers and illustrations.

That great wars and pestilences will come when God's judgments are in the earth, no one who believes the Bible ever questions; but the fact that the world will cry "Peace and safety" before the final conflicts come is equally certain.

A false peace, together with a reunion of the so-called churches of Christendom, accompanied by gross worldliness, may be the result of International Arbitration efforts in the immediate future. The earth dwellers who despise the "heavenly calling" in the same way that Israelites of old "thought scorn of that pleasant land," will certainly endeavour to make this world their chief and sole delight, and for a time they will prosper; but that "sudden destruction" will come when the "man of sin" is revealed and the world is worshipping Satan is equally certain.

It is a sad pity that the warnings of God's Word are so often turned from their true purpose by the fanciful misinterpretations and presumptuous statements of our "monthly prognosticators."

Editor's Table.

A NEW PROPOSAL.

We wish to call the attention of our readers to an announcement in our advertisement pages of *premium* offers of books to those who obtain new subscribers to our journal.

We do this in the belief that many may desire to use the opportunity so as to increase their own libraries free of cost, and at the same help us in our efforts to spread the light of God's truth.

We have received the following important letter which we do not feel justified in withholding, as it gives certain information which may set at rest a matter on which rumour has been very busy.

To the Editor of "Things to Come."

Dear Sir,—Will you allow us to explain in your columns why it is that our names are officially connected with your paper, while, not a year ago, they were so prominently associated with *The Morning Star?*

The appearance of *The Morning Star* was the outcome of negotiations which reached maturity at an Advent Conference held in Liverpool last November. It was argued that Conferences of the kind ought to have an official organ, and being both present on the occasion, we were plainly led to believe that *The Morning Star* would be given that position, and that, to secure that end the proprietorship of the paper would be subject to a trust. But this was afterwards repudiated by the Editor, who declared that we had misinterpreted his intentions. As the outcome of this misunderstanding, certain grave differences arose between him and the convener of the Conference; and in hope of bringing about a reconciliation we invited both these gentlemen to meet us. Our appeal to them was to submit every question at issue to the judgment of some Christian men to be selected by mutual agreement. To that appeal the convener of the Conference yielded at once and unreservedly, but the Editor of the paper as definitely declined the proposal.

In these circumstances we had no alternative but to advise the establishing of a new paper as the organ of the Conferences, and *Things to Come* now occupies that place.

While therefore we deprecate any hostility to *The Morning Star*, and still wish it success as long as it continues to advocate the truths it has hitherto been identified with, we are of course unable to continue, in any sense whatever, in any official connection with that paper.

Yours faithfully,

(Signed) Robert Anderson,
James E. Mathieson

REVIEWS.

Messrs. J. E. Hawkins's collection of Christmas, New Year, Scripture, and other Cards, Wall Texts, and Calendars have been sent to us. We have seldom seen such cards, so beautiful in execution and chaste in design.

"Parousia": An Enquiry as to the Interval between the Lord's Coming "for" His Church and "with" His Church. By F. Newth. Second Edition. London: James Nisbet and Co. This is a most useful compendium of facts and arguments, fully establishing the important distinction referred to in its title. We heartily commend it.

Messrs. Morgan and Scott are about to publish an important work, by Mr. G. F. French, dealing with the Second Advent. We are glad to call attention to it thus early, and hope to notice it further when published.

The Lord's Coming: The Order of Events, &c.—The Address by the Rev. Sholto D. C. Douglas, published in our September number, contained several mistakes, owing to the fact of his being abroad and unable to revise the proofs. It is due that we should make this explanation, and announce that the Address has since been published separately. It can be obtained on application to the author, Douglas Support, Coatbridge, N.B.

ALL COMMUNICATIONS

connected with the *business* of the paper should be addressed to the Manager; and all matters connected with the contents of the paper should be addressed to the Editor, both at our new publishing offices, 29, Paternoster Row, London, E.C.

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PROPHETIC CONFERENCE FUND.

	£	s.	d.
Hadon Best, Esq.	2	2	0
Miss Mullin (India)	1	18	6

FREE DISTRIBUTION FUND.

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A Friend (Aberdour)	0	10	0
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THINGS TO COME

Vol. I] January, 1895 [No. 7

Notes and Notices.

WE are happy to be able to note some most encouraging facts.

It is too early to judge of the results of the sending out of 40,000 copies of our December number. But we are receiving letters of thanksgiving from all parts of the world.

So many of our new subscribers desire to complete their sets that we are compelled to reprint the first number (for July last). This can be done only at considerable expense, as the type had been distributed, and has to be re-set. We see in this demand a sign that *Things to Come* is not regarded as a mere ephemeral Journal, but that it is destined to be preserved for reference and study.

Already we have received orders for bound volumes. These will be published at the end of our first year (July, 1895), with carefully prepared Indexes.

This increase of business has led to our having

OUR OWN PUBLISHING OFFICES,
29, PATERNOSTER ROW, LONDON, E.C.,

where all communications should in future be made.

Those relating to the business of the paper should be addressed to the MANAGER, and those on literary matters to the EDITOR.

We are answering more questions this month. All will be answered in turn, in the order in which we consider them to be most helpful to the largest number.

PROPHETIC CONVENTIONS

have been held this winter at

LIVERPOOL, on November 20–23.

Four days were spent in most blessed Conference, and the attendance was largely in advance of former years. Mr. James E. Mathieson presided, and was supported by Rev. John Wilkinson, Rev. J. Urquhart, Dr. Neatby, Pastor F. E. Marsh, Dr. Bullinger, Pastor Fuller-Gooch, Mr. W. G. Carr, Rev. James Smith of Duffbourn, Rev. Mr. Astley, and Mr. R. C. Morgan, and other local friends and supporters. The Lord was with us of a truth, helping both speakers and hearers.

GLOUCESTER, December 11–13,

was another four days' Convention. The audiences were good, especially in the evening. A wondrous spirit of unity and love was manifested, and the speakers, though fewer in number than usual, were specially blessed in delivering their messages. The Rev. J. Luce had charge of all the arrangements, which were admirably carried out to the comfort of all concerned.

The addresses delivered at these two Conventions will for some time fill our pages with valuable matter.

FUTURE CONVENTIONS.

ROTHERHAM . .	January 22, 23.
BRADFORD . .	January 30, February 1.
BELFAST . . .	February 12–15.
DUBLIN . . .	February 19–22.
LONDON . .	March 25–27.

It is our desire, in connection with the London Convention (which will be held at the New Queen's Hall, Langham Place), to have during the preceding week a real Conference of Teachers, at which the effort will be made to consider the points wherein we differ, with the view of seeing if it be not possible to draw nearer together in our teaching, or, at any rate, to draw nearer to one another in fellowship.

Will our readers pray for a rich blessing on such a gathering if we are able to accomplish it?

Our present idea is to invite the representatives of the various schools of prophetic teachers, each of which would appoint three representative speakers, and that all questions should be carefully formulated in writing.

Much prayer and thought, however, will be necessary before any final arrangements are made. We shall be glad to receive advice and hints from our friends on the subject.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE REASONABLENESS AND CERTAINTY OF THE HOPE.

BY ROBERT ANDERSON, LL.D.

Author of "The Coming Prince," &c.

(At Lansdowne Hall, West Norwood, Nov. 15, 1894.)

I GREATLY value the truth which we are here to consider, as affording a test of faith. Man is naturally a religious animal. I do not know how this will be accounted for by those who believe that he is developed from that mythical ancestor with a tail and pointed ears; for the evolutionist is face to face with the fact that it is as natural to man to have a religion as it is for him to walk upon two feet. Well, one result of this is that everyone has a creed. This is not true only in a Christian country, it is true in every country. But we who have been born in a Christian country, and have grown up under Christian teaching, have of course a Christian creed. Now, I repeat, I value this truth of the Coming, because it enables us to test the reality of our faith in a simple and definite way. With a large number of people the Christian creed points back entirely to the past. But Christianity is not belief in a dead Christ, nor even in a living Christ, if we stop there; but in a Christ who died, and rose again, who is now at the right hand of God, and who is coming again. And let all of us, this evening, who profess to believe in the Lord Jesus Christ, ask ourselves the question, Do we believe in His coming again?

You remember how, in the first epistle to the Thessalonians (iv. 13–18), the apostle speaks of the great truth of the coming again of our Lord Jesus Christ, not as something which they had not received, but as something which was in the very warp and woof of their Christianity, and which he needed to bring up only to make it real and practical to them in circumstances of bereavement and sorrow. He reminds them that in that coming there will be a re-union of all those who have believed on Him. They had turned to God from idols, as we read in the first chapter, "to serve the living and true God, and to wait for His Son from heaven." Are *we* waiting for His Son from heaven? Pardon me for putting the question more directly. You profess to be a believer in the Lord Jesus Christ, are you waiting for Him? Is this fact, that He is coming back, as real and as essentially a part of your creed as the fact that He died and rose again?

In the first epistle to the Corinthians, again, the apostle says (xv. 51), "I shew you a mystery"—'I tell you a secret,' we might phrase it, because that is the meaning of *mystery*. It is not something that cannot be understood, but something which is only understood by the initiated, which we cannot know except it be given us. The word in its classical use pointed to those ancient systems into which people were initiated, just as we have secret societies in our day. It is not but that any clown can *understand* their secrets—that is not the element of mystery—but that no one can know them till he is initiated. Just so with this truth. It is a secret. Paul then goes on to say, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." It is commonly accepted as one of the most certain things that we shall all die; the secret that God tells us is that we shall not all die, but that we shall all be changed.

Now I want you to notice, first of all, that this is not an eccentricity—if I may so describe it—in our religion, but an essential part of our hope, to become part and parcel of ourselves in regard to our faith in the Lord Jesus Christ. Perhaps it may be well, in passing, to notice that passage in the Epistle to the Hebrews (ix. 27), where he says, "It is appointed unto men once to die." 'Therefore,' you argue, 'this is a Divine ordinance, in the enforcing of which there can be no exception, and from which there can be no deliverance.' Yes, that is the way you argue when you take a statement altogether out of its connection. What it says is this: "As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear a second time without sin unto salvation."

As a parenthesis within a parenthesis I may explain this also; for people read it as though "appear the second time" meant "at His Second Appearing." But that is not what it says at all.

The truth of the passage is the high priesthood, not the Coming. And when mention was made of the high priest going into the holiest with the blood, the mind of the well-instructed Jew at once reached on to the fact of his being seen by the people to come out again, a pledge and proof that the blood-shedding had been accepted. And he goes on to explain that this is but a type of one of "the good things to come," that the Lord Jesus Christ, as surely as He has been seen by faith by every believer, as a sin-bearer, so surely will He be seen a second time by every believer, apart from sin, "unto salvation." It is the word used for the appearances of the Lord Jesus to His disciples during the days when He still lingered upon earth, between His resurrection and His ascension. "He was seen of Cephas," "He was seen of five hundred brethren at once," and, as the apostle says, "He was seen of me also."

But now look at this again. As "Christ was once offered to bear the sins of many," so by those that look for Him—a characteristic of His people—"shall He be seen a second time, without sin unto salvation." Here are the two co-relatives of death and judgment. There is a judgment-seat of Christ before which His people shall stand, to receive the things done in the body; but here He is speaking not of that, but of the great ordinance imposed upon our race: first, death; secondly, judgment. For the believer these two find their realisation, the one in the death of Christ, and the other in His being seen again "without sin unto salvation." It is absolutely untrue that death has any claim upon any one of His people.

I wish Christians understood this more. We are so accustomed to the sick-bed and the grave, that we fail to realise what an outrage and an anomaly all this is to believers in the Lord Jesus Christ. I was reading this morning the ninth chapter of the Acts, where Peter called back Dorcas from death to life, and it struck me that there must have been an overwhelming sense of this in the infant Church, when death made its first inroad into their number. *They* realised what an outrage, what an anomaly it was; and there, in the power of faith, Peter called back the dead to life. It is not our part to imitate his act, but let us not lose the sense of the Divine power, and of the reality of our redemption in Christ, which led him to do it. "We shall not all sleep, but we shall all be changed." It is the present state of things which is anomalous, our having to lie down in death, and then to wait for the resurrection. The normal condition of things is that here described, when at the Lord's coming death shall be swallowed up of life, and, instead of being unclothed, "we shall be clothed upon with our house which is from heaven."

Now this is the hope which is to be ever kept before us. The certainty of that hope! Do not, I beg of you, ever allow it to be connected in your mind with any question of chronology. I feel that in these Advent Conferences there is a danger, lest we should try by startling words or by appeals to what is going on in the world, to make these things more real. God's word needs nothing of the kind to give it an entrance into any heart that is true to Him. And while we cherish this as a present hope, let us be prepared if it so please God to live out our life on earth, and lie down to rest, passing on the hope to those who come after us, unprejudiced by the delay, whether it be of years, or of centuries, for "He is not slack concerning His promise, as some count slackness." When I hear a word quoted against a truth, I often find it is the strongest passage that can be appealed to in its favour. The third chapter of the second epistle of Peter is an instance of this. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Now how could that scoff arise if His people were not speaking of the promise of His coming? And God Himself here takes it up and endorses it, that there is a promise of His coming, and that His people are right in cherishing that promise, and looking for it. Instead of telling us that we are wrong in this, He gives us an answer to meet the scoffers with. What the scoffer says is, that "since the fathers fell asleep all things continue as they were from the beginning of the creation." In these things, as in other spheres of argument, most people are apt to be silenced by a bold statement. And the answer God puts into our lips is to challenge the statement altogether. They wilfully forget this, He declares that great judgments came upon this earth in the past. And so a great judgment is coming upon this earth in the future.

In the same epistle we read (i. 16), "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." "The power and the coming." It was not His first coming in the flesh that is here spoken of; it was that foretaste they had on the holy Mount of His coming in glory, when all His people shall see Him. They were "eyewitnesses of His majesty," and they heard that voice from the excellent glory, that testimony from God Himself. Fellow-Christians, you and I are heirs of these promises, and we are looking to see that which Peter and James and John saw upon the holy Mount. We shall know His "power and Coming." And let it be a hope to keep us from the evil in an evil world, and to prevent us from being blinded or deluded amidst the circumstances in which our daily life is spent.

And surely all this applies to us with intense emphasis, on account of the special characteristics of the day in which we live. This brings me to speak of the Reasonableness of the Hope. You believe in the power of Almighty God, and in His boundless love, and His infinite wisdom. And as you look out upon the world, and see all that is passing day by day around you, are you never filled with wonder that the heaven above is silent? What proof can you give to one who rejects and refuses the public proofs of God's presence, and even of His existence? Do not misunderstand me. People say there are no miracles nowadays. There are miracles, I make bold to say, wrought within these walls, greater than that recalling the dead to life. Greater and more wonderful than even when our blessed Lord called Lazarus from the grave, is the miracle of dead sinners being born again to God. Why, what is calling the dead from the grave compared with this, the calling of the dead in sin to life in the Lord Jesus Christ? And this miracle you and I have received proof of, and it is a reality to us. But when you go to the scoffer or the agnostic and speak to him about this miracle, he ignores it and refuses to accept it. When you point to the heavens and tell him they are God's handiwork, he sneers at you. You appeal to the proofs which Nature offers of Divine power, but he can account for them all on scientific grounds. How then are you going to prove that God exists? And presently he turns the tables on you, and, pointing to all the wrong-doing and misery in the world, from man in his high position right down to the brute creation, wallowing in a vast sea of suffering and cruelty inflicted one upon the other, he asks, "Where is your God of love, and wisdom, and power, and why does He not intervene?"

I said something like this lately at a meeting of this kind, and I had a letter about it the other day from a Christian minister. He says, "I am not well pleased with your remarks. You say if you should prove yourself as indifferent to wrongdoing in London as God appears to be, you would soon get the right-about-face. Do you imply that God does not reign in His own world?" Well, what answer am I to make to that? I will answer it boldly, and say, Yes, I not only imply it, I assert it. There is a moral government of the world truly, for that God never can give up. But is God reigning in this world? Why then all this sorrow? Why then all this suffering? Why then all this tolerated sin? Ask yourself the question, If you had power to put things right, would you permit them to go on as they now do on every side? Then what is the solution of the mystery? Turn with me to the book of the Revelation. We read, in the tenth chapter and the seventh verse, that the mighty angel sware by Jehovah that "in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, as He hath declared to His servants the prophets." This is the mystery of God, a great secret, the explanation of which He gives us in His word.

And now let us turn the page, and see what happened when the predicted event took place, when the seventh angel sounded. In the eleventh chapter and the fifteenth verse we read, "The seventh angel sounded; and there were great voices in heaven, saying"—I give it as it is in the original—"the sovereignty of this world is become our Lord's, and His Christ's; and He shall reign for ever and ever." But, you say, has not God got all power? Yes, truly, but read what follows: "And the four and twenty elders, which sat before God on their thrones, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come;* because Thou HAST

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* These words "And art to come" are omitted in the R.V. Christ is no longer viewed as the coming One, for He will have actually come when these words shall be uttered.—ED.

TAKEN to Thee Thy great power, and hast reigned." God truly has the power; the mystery of God is that He does not *take* it, that He does not exercise it. But this is not to be for ever. There is a time coming when He will take and enforce His power, when, as the 18th verse declares, He will openly judge the evil and reward the good; in a word, when He will do that which men taunt Him with not doing now, and this it is which calls forth the praise of those wonderful beings enthroned around the throne of God.

Is there some Christian here who is conscious of still being filled with wonder and confusion of mind at the thought that God has all power, and yet that He does not put forth His power? The explanation of it is this: He has sent the Lord Jesus Christ into this world; but men have taken Him, and with wicked hands have crucified and slain Him. God has raised Him from the dead, and recalled Him to His throne. And now, what is His attitude? All power is His in heaven and on earth. And in the gospel of John (v. 22, 23) we learn that "the Father judgeth no one, but hath committed all judgment to the Son: that all should honour the Son, even as they honour the Father." If you get hold of this, you will understand the mystery. There is no one in the universe of God who can judge a sinner, save only the crucified of Calvary, and He is sitting upon the throne of the universe, and His presence there has made that throne a throne of grace.

And now the divine amnesty has been proclaimed. They were to go out, and beginning at Jerusalem, to preach to all nations repentance and forgiveness of sins. There was to be no limit, the wide world over, to this testimony. What then is God's attitude to be to the sinner? Is it to send out this gospel and beseech men to be reconciled, and at the same time, even while the amnesty is being proclaimed, to deal with them in judgment for their sins? No; the two are wholly incompatible. "He is not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." The appeal of the gospel is, "Be reconciled to God." Therefore it is we have a silent heaven, therefore it is the sinner is not now, as he once was, openly and publicly punished for his sins. The writer of this letter goes on to say, "I often say that if people committed such sins under Moses as they are guilty of now, they would be stoned to death." Exactly! It was the character of that dispensation. But people commit sins now, and instead of being stoned to death, repentance and forgiveness of sins are proclaimed to them in the name of the Lord Jesus Christ. There is no stoning, no judgment.

But mark this, when God again breaks the silence it must be in judgment. I know how many there are in our day who teach that God has still sealed up some great message of peace, some divine store of grace, that He is going to unfold in the eternity to come. But there is no hidden store of grace, there is no reserve of love in God. He "so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish." Grace is manifested in this, that Christ has died, and that forgiveness of sins has been proclaimed to all, even to the very men who were guilty of His murder. But if grace be unmixed now, judgment shall be unmixed then. The heaven is silent just because He who alone can judge the sinner is now a Saviour, and the fullest message of mercy and grace and love that God can give is being proclaimed. And when that silence is broken it will be in judgment. And the first act, if I may venture to use such words, in this vast drama of the future will be the Lord's coming forth to call His own to be with Himself, before ever these vials of His wrath shall be poured out upon the world that has rejected Him. Thank God, though that is not my subject to-night, there is blessing as well as judgment still to come. The church is being stirred up now to send out this gospel of His grace to the millions of the heathen. But there is a coming dispensation in which, just as He will take the government of this world upon Himself, so He Himself will send forth the messengers of the gospel of the kingdom, and all the heathen nations of the world shall hear the glad tidings that God is reigning.

Now I have tried to put thus imperfectly before you these two leading thoughts which have been on my mind, "the certainty of the hope," for it is not a "cunningly devised fable," but part and parcel of our most holy faith, and, secondly, "the reasonableness of the hope." I have sought to give you the answer to doubts and difficulties that every thoughtful person is conscious of, the answer to the scoffer's scoff, and the infidel's objection to the divine system now obtaining in the world. Grace is reigning, judgment is tided back, and though all power is His He has not yet assumed the sovereignty of this world. The time for that anthem has yet to come, "Thou hast taken Thy great power, and hast reigned."

God bless whatever has been said in accordance with His mind, and forgive any word that has been unwisely or wrongly spoken.

THE PRACTICAL RESULTS OF THE BLESSED HOPE.

By Mr. GEORGE TRENCH, of Ardfert, Ireland.

(*At the Free Assembly Hall, Edinburgh, June, 1894.*)

WHAT is to be the practical outcome of our meetings, or the result attending our meetings? I wish to speak to-day not so much on the prophetical events connected with the course of this world—the history and future of Israel—and the history of the nations; but specially as to what is to be the outcome, the practical effect, of the present conferences upon believers in Christ with regard to their own immediate hope; that is, His coming, His return. I want to find from Scripture what the Holy Ghost has set before us as His purpose in presenting the truth of the Lord's coming to the Church as its hope. Is it a mere enlightening of judgment? or is it to have some practical effect? I do not believe it is ever presented to us as a mere matter of analytical information; it is all presented to us in connection with spiritual progress. I think we might divide the practical results of the Blessed Hope in this way: those that tend to the comfort and consolation of His people; those that tend to the sanctification of the believer; and those that come to the world through the gospel. Now first of all, taking up the question of comfort, the doctrine of the Lord's coming is a doctrine full of consolation, and that in several respects. Have you noticed in John xiv. (no doubt you have), that our blessed Lord describes the Spirit of God as another comforter? And have you asked yourself why He says "Another comforter"? Who is the first? I do not think that word has been applied to mean, definitely, comforter; but if you look at the first verse of the chapter you cannot make any mistake as to who the first is, for the first words are, "Let not your hearts be troubled." The blessed Master is the first Comforter Himself, and in what sense does He say "Let not your hearts be troubled"? Why does He describe Himself as a comforter? Surely because after some three years of most blessed intercourse with those His disciples, He is about to leave them disconsolate. There is an immediate sorrow, an immediate anxiety pressing upon their hearts. What is it? Our Master is going to be taken from our heads one of these days, that is the immediate sorrow. "Let not your hearts be troubled." He comforts them. And how does He comfort them? The comfort He gives them is the comfort we give our wives and children and friends when we are going away from them; we tell them we are coming again to them. "I will come again and receive you to myself."

And the Spirit of God is another comforter to be continually keeping before the hearts of the saints the blessed truth of His return as a present object of hope. It is very remarkable that in the fourth chapter of 1 Thess. the comfort which is given to the saints with regard to the departure of Christ in the promise of His return, is given to the saints who are suffering in bereavement through the loss of some loved one. You are about to lose Him for a little while, but be comforted, for He will come again. And in Thessalonians Paul says to the saints, "You have lost your friends, your dear ones, be comforted, for Christ will come again and bring them with Him." So you see the oneness, the unity of the mind of the Holy Ghost. The Lord Jesus, speaking by that Spirit, comforts those who are bereaved by His own absence with the thought of His return. Paul, writing by the same spirit, comforts those who are bereaved afterwards. And right down to the present day there has been no consolation so blessed, so real, so satisfying, for those who are in the sorrows of bereavement as the hope that Christ shall come again, and perhaps I shall not be called to pass through death at all, but at the sound of the trumpet, and the voice of the archangel, those dead in Christ shall rise first, etc. . . . But not only with regard to death. There is in the Lord's coming another sweet element of consolation, and what I would describe to you by the words which we find in a certain part of the scriptures, "Comfort of love." I suppose we have all realized at times—if not constantly—that the first of the great commandments is as applicable to us as Christians now as it was at the beginning, "Thou shalt love the Lord thy God with all thy heart," etc.; and that the blessed Lord Jesus (if you want to characterize His mission in a single line) the purpose of His mission is to direct the hearts of mankind to the love of God. He went through the world stretching forth His hand to a disobedient and gainsaying people, it is true, yet with inexhaustible patience stretching forth His hands of entreaty yearning for love of men. And right through from end to end of His mission, the words that He spoke, and the acts that He did, whether it was healing the sick, or cleansing the leper, or comforting the widow as she followed her son to the grave, or whether it was in the last awful scene when He stretched His hands on the cross and received the nails right through them, His object was to get back the affections of men to God. "Ye will not come unto Me." Oh, what a depth—what an ocean of tenderness, "Come unto Me." "Come unto Me and I will give you rest." And those last words spoken to Simon after the denial, three times (I sometimes think of them, "Lovest thou Me?" as the very last words of our Lord to His saints), "Lovest thou Me? Lovest thou Me?" and again, "Lovest thou Me?" Oh, it was just put in three words what had been the purpose of His life's work. Well now, the thought of His coming has in it this blessed result more than any other doctrine that we know of—the great foundation truth of salvation through His blood, and the doctrine of His coming as our present hope keeping the hearts of His people true to Himself in love.

Look at the first of Peter, "Wherein ye greatly rejoice, though now for a season ye are in weakness through manifold temptation, etc. . . . full of glory." What is in the mind of Peter? Oh is it not the thought that they are soon to see His face again? There is a remarkable passage in the 12th of John which seems to me to be almost inexhaustible in its fulness (John xii. 32), "And I, if I be lifted up out of the earth (ek), out of the earth, will draw all men unto Me." "This He said, signifying what death He should die." Did He signify no more than His death? Dear friends, I believe that the first meetings of this conference were upon the inspiration of scripture. One of the most remarkable things about scripture is the inexhaustible fulness of the meaning of the words. Take that passage, "The just shall live by faith." Do you know that three times that is quoted in the New Testament, and every time it emphasizes a different word? Where it is used by Paul in the Romans it is on the word "Just," and Justification is his subject: where it is quoted in the epistle of Colossians it is on "Faith," and is set in opposition to works. Where it is quoted in the epistle to Hebrews it is on the word "Love," because he is speaking of the patient life, the patient long-suffering, enduring patient life of the saint who is waiting for the coming of the Lord. That is just an instance. Take another passage—that eighth Psalm. The words there about the exaltation of Christ are quoted in the 2nd of Hebrews to bring out this fact, that if Christ is not personally exalted we see not yet all things put under His feet—we have to wait for that; but it is coming. And I quoted Ephesians i. to bring out what is spoken of the glory to which Christ is exalted when all things are put under His feet—principalities and powers, and might and dominion, etc., all shall be under His feet—that is the application in Ephesians; but when you come to Corinthians xv. 25 it is quoted in quite a different sense, "For He must reign till He hath put all enemies under His feet"; but there is a time coming when He shall resign what He inherited as man, and give it back to the Father. "Thy throne, O God, is for ever and ever"—that is His divine glory; but His throne as man, infinitely, unutterably, unspeakably grand, unlimited as it is in its area, He will resign.

The 110th Psalm, first verse, is quoted four times in the New Testament, and every time in a different sense, to show the wonderful fulness of scripture as it was interpreted by the Holy Ghost—not by those critics, or the higher criticism, but by the Holy Ghost. O, dear friends, I pray you turn away from the higher critics, they lead you into darkness, not light, they will hide the light from your eyes. Let scripture be its own interpreter, and you will wonder every day as you find deeper treasures and more precious gold in that mine, you will love your Bible better than thousands of gold and silver. Well, this particular passage—I get straying from it—I believe the first step of that exaltation was on the cross. Was not it remarkable? He was lifted up out of the earth, the cross actually raised Him above the earth. ("If I be lifted up . . . .") He signified His death when He spoke that. Is that all His exaltation? Ah, they exalted Him because they hated Him; but there was to be an exaltation out of earth in another sense, a very different sense, because God loved, and God was satisfied with what He did; and the next stage was when He was lifted out of the earth, "I, if I be lifted up out of the earth"—literally out of it—He came up out of it, He showed Himself to His disciples—that is, the exaltation of the resurrection. There is another stage—a stage in which He was lifted again out of the earth. A cloud received Him out of sight on the mount of Olives—lifted Him off its surface, right up, right to God's right hand, and "we see Jesus crowned with glory and honour."

"We see not yet all things put under Him." Is not this a foretaste of our own blessed exaltation out of the earth? As He was lifted out of the earth so will you when He comes, so that that little verse has an abundant fulness of meaning, and right through the three applications is this thought, "And I, if I be lifted up," etc., will draw all men's hearts—that is where I was coming to—all working up to this. He will draw us in our affections. It is a good thing to be drawn by faith to get salvation, better to love Him. It is a good thing to be drawn by the power of the Holy Ghost into sanctification, better to do what we ought to do and keep out of what we ought not to do for His blessed name. It is a blessed thing to be lifted up out of earth at His coming; but a more blessed thing now to love His appearing, and all the blessed practical results that will come through looking for His appearing alone can give satisfaction. I say there may be joy, there may be a little pleasure, there may be earthly happiness that will give us for a time that which supplies the wants of the heart, but in Christ only is satisfaction. He only can make it run over. I am sure I speak to many who say amen to it, who know by their experience that it is so, that Christ does satisfy and does fill the heart. Well, if the promise of His coming tends to keep Him before the mind's eye personally more than He has been, I say it has been blessed to our hearts. If our hearts be in the right place the walk cannot be very far wrong. The effect of the present hope will also be to remove from our hearts all fears and gloom of death. Now that has been spoken of so often that I will not dwell long upon it. But there is one passage, and that is, Corinthians xv., which presents it in such a graphic and striking manner that I cannot help reading what it says, "Behold, I shew you a mystery; We shall not all sleep." That passage is frequently read in the Church of England service, so that its language is perhaps more familiar to us than any other passage. In what sense is it read over the graves of the dead? Forgive me if there are any here who love to hear it read over the graves of the dead, but in the writing there is no mystery about the effects of the resurrection. The word mystery does not mean something incomprehensible, "Behold, I shew you a mystery," something that was not revealed before. That is the meaning of the word mystery in the Bible. In Ephesians iii. you have the word with regard to the church, because the church was not revealed in the Old Testament as it is now. Here is another mystery, something not revealed before. We should apply our minds to this, and remember that it cannot possibly imply the resurrection, which was clearly revealed in the Old Testament. What is it then? The mystery is, "We shall not all sleep." We read that verse as though it said, "*We must all die.*" That is on everybody's lips—the very contrary of what Paul says, "We shall *not* all sleep. We must not all expect to die. We shall not all sleep. We shall all be changed." Then the passage goes on to say, "In a moment, in the twinkling of an eye, at the last trump. . . ."

"For this corruptible must put on incorruption. . . ." That is not resurrection. You would not speak of the dead as corruptible, they are corrupted; the corruptible are living people who are going to die. "This corruptible must put on incorruption, must be suddenly changed into the image of Christ." This is mortal. Dead man is not mortal, he is dead; it is the living who are mortal, the mortal shall put on immortality. It is strange how verses so simple in their meaning get distorted. "So when this corruptible shall have put on incorruption, etc. . . . victory." When we see people put into the grave, death is not swallowed up in victory; death swallows up our people for a time, but there is a time when death will be swallowed up itself. When Christ comes the living shall put on immortality without death at all.

That is the meaning of what our Lord Jesus said in John xi. Jesus was speaking to Martha, and He teaches her a little dispensational truth. What does He say? Verse 23, "Thy brother shall rise again." Martha said, "I know that he shall rise again in the resurrection at the last day," etc. Do you see the force of that? Do not be looking for it, be looking for Him. "I am the resurrection and the life." What does He mean? Is it all the same thing? No. It is the resurrection of the dead people, and life more abundant to the living. "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live," or as the R.V. has it, "Though he should die, yet shall he live; and he that liveth, he that is alive in the body and believeth in Me, shall never die" eternally. Do you see what a beautiful passage it is? I am the resurrection for the dead people. I am the life more abundant for the living. Hallelujah! It makes one's heart beat and burst for joy at the thought of being changed into His glorious image.

THE SILENCE OF SCRIPTURE
A PROOF OF ITS INSPIRATION.

By Pastor F. E. MARSH, of Sunderland.

(*At the Liverpool Convention, Nov.,* 1894.)

MY subject this afternoon is, "The Silence of Scripture." I think it is Archbishop Trench who says, "The Silence of Scripture is often more instructive than the teaching of other books." As Morley Punshon has well remarked, "Now the silence of Scripture, as it appears to me, may not inaptly be quoted as evidence of the Scripture's inspiration. It is silent, not by inadvertence, but by design. The same Spirit which prompted the writers to write, withheld the writers from writing when the Lord did not will the inspiration." And so it is true, as Boyle says, "That the Scripture is like a dial, in which we are informed by the shadow as well as the light." Again, in the words of Archer Butler, "What we see is holy; but what we see not is sometimes holier still."

The subject before us opens a field of vast dimensions. We might mark the wisdom of God in keeping silence as to the origin of evil, the mystery of life, the nature and ministry of angels, the unhindered progress of wrong, the nature of other worlds, the existence of the devil, the unknown secrets of the life to come; but it is not my purpose to speculate nor to expatiate on these things, for if we could comprehend them where would be the need to trust the Lord? It is because we are in the dark as to these things, that we have the opportunity to place the hand of faith in the hand of God.

My purpose is to draw attention to several instances where we find that the Lord has not mentioned certain things and facts, which omissions prove the design or purpose of a given incident or book, hence demonstrating the fact that the Bible is inspired of God.

First. *The word of God is often silent with reference to dates.* Kindly turn to the first book of Kings, the sixth chapter, and the first verse, "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." Here we are told that it was in the four hundred and eightieth year after the children of Israel came out of Egypt, that Solomon began to build the house of the Lord. Now if we turn to the thirteenth of the Acts of the Apostles, and the eighteenth verse, we have what appears to be a discrepancy, "And about the time of forty years suffered He their manners in the wilderness. And when He had destroyed seven nations in the land of Chanaan, He divided their land to them by lot. And after that He gave unto them judges about the space of four hundred and fifty years," (that is, four hundred and ninety years). "And afterward they desired a king: and God gave unto them Saul, by the space of forty years." (Acts xiii. 21.) Forty years in the wilderness, four hundred and fifty years under the judges, makes four hundred and ninety years; and forty years under King Saul brings up the number of years to five hundred and thirty. Then we must reckon forty years under king David; that brings the number of years to five hundred and seventy, and it was the fourth year of Solomon's reign that he began to build the house of the Lord, so we have to add three years more, and that makes the total five hundred and seventy-three years. Now we are told that it was in the four hundred and eightieth year after the children of Israel came out of Egypt that Solomon began to build the house of the Lord. Apparently we have a discrepancy of ninety-three years. I say apparently, because, if we remember this, that the Bible is a spiritual book, given to spiritual people, to be interpreted on spiritual lines, we shall at once see that many things that appear to be contradictions and discrepancies, go to prove that these very apparent discrepancies are so many confirmations as to the truth of God's word. Now we find in the word of God, that God never reckons time with His people when they are out of fellowship with Him. In the book of Judges (that book that seems to my mind to pourtray the trend of things in this present age) we have this fact; namely, that the children of Israel were in captivity to their enemies (the whole nation) some five times. I have not time this afternoon to turn to the Scriptures; but if you will make a note of them, and the fact that the children of Israel were in captivity five times to their enemies because of their sin, and because of their unbelief, you will see why I have referred to this. We find, for instance, that the children of Israel were eight years in captivity to the king of Mesopotamia; they were eighteen years in captivity to the King of Moab; twenty years in captivity to the king of Canaan; seven years in captivity to the Midianites, and forty years in captivity to the Philistines. Now if we reckon up those five times, what do we find? We find it comes to exactly ninety-three years. Therefore we have the fact that God does not reckon time when His people are not in fellowship with Him. "Ah," but you say, "that is a statement that may be an explanation as to what we have in the book of Kings; but do you find that this principle is illustrated and brought out in any other portions of God's word?"

Turn to the book of Daniel, ninth chapter, and verse twenty-four. "Seventy are determined upon Thy people." Please note that the seventy weeks are in association with God's people, and remember that when God's people are spoken of in the Old Testament it refers to Israel; and we have no right to go and take the things that God has given in relation to Israel, and say that they belong to us. When God says Israel, He means Israel; when He says the Church, He means the Church; when He says the Gentiles, He means the Gentiles; and He does not mean the Church when He means the Gentiles; and He does not mean Israel when He says the Church. So, I pray you, do not make the mistake that a young fellow made a few weeks ago. He said, "But look at the heading of the chapter." I said, "The headings of the chapter have nothing to do with the chapters." He said, "It is all in the Bible." "But they are not in the Scriptures," I replied, "for these headings have been put in by man."

With reference to the seventy weeks that relate to Israel, I must remind you that the word "week" does not mean what we mean by a week. The week means a week of years, so the "one week" represents seven years, and the seventy weeks signify 490 years. In Daniel ix. 24–27 we have the seventy weeks of years divided into three periods. We have mentioned the "seven weeks," "three-score and two weeks," and "one week." We must divide the weeks in the manner already indicated. The sum total of the weeks represents 490 years. From the giving of the edict for the building of the city (Neh. ii.) till its completion was forty-nine years (seven weeks), and then from that to the rejection of the Messiah was 434 years (sixty-two weeks), the two periods together making 483 years. We know that when this 483 years had run their course, Messiah was rejected by His people Israel. He was crucified. He was nailed to the cross. Israel would not receive Him as their King, and the result was, as Christ Himself said, "Your house is left unto you desolate."

Now we have the last week of seven years. Has this last week of Daniel's seventy weeks began to run? Has the anti-christ appeared upon the scene? Has he made a covenant with the nation of Israel in the land of Palestine? Has the abomination to which Christ referred, spoken of by Daniel the prophet, been set up in the holy place? Some may refer to Antiochus Epiphanes and say there has been a fulfilment; but remember that this monarch appeared 150 years before Christ, and that what is described in connection with this prince that is to come must take place in the last week; hence, after the 483 years have run their course, my firm conviction is this, that the last week of Daniel's seventy weeks has not began to run yet, and will not till the church is taken away—till Christ has come for His own people; therefore this present time is a huge parenthesis; that is, from the rejection of Christ, till the covenant shall be entered into with the anti-christ by the people of Israel in the land of Palestine. Thus God has not reckoned this nearly two thousand years, because His people rejected His Son, and would not have Him to reign over them. So we find we have the principle illustrated in Daniel's seventy weeks—in the great gap between the sixty-ninth and seventieth week—that God does not reckon time when His people are out of fellowship with Himself. This has a very practical and searching application to God's people now, for all the days, hours, and moments spent out of fellowship with Him is lost time.

Second. *The silence of the Old Testament as to the Church.* We have no mention of the church in the Old Testament. "Oh!" says some one, "we read of the church in the wilderness," but I need hardly remind you that the church in the wilderness is not the same as the church of God which He has purchased with His own blood. The church in the wilderness is simply a reference to the assembly of the people of Israel who gathered round Moses as the representative of God. The whole of the Old Testament deals with God's earthly people, and while we can see typical references to the body of Christ, and incidental indications that point to the church, such as "the saints of the people" in Daniel, there is no direct statement. The church was the mystery hid in God, as the apostle Paul tells us. It is after the nation of Israel, for the time being, had been cast off by God, that God calls out a people from Jews and Gentiles, who are made one body in Christ.

It has even been remarked by prophetic students, the church is not the subject of prophecy. It is that which comes in the gap, to which I have already referred, in this dispensation of God's grace. So that in the Old Testament we have no direct reference to the church of God. When I speak of the church of God, I need hardly remind you that I do not mean Christendom. When we say the church, we simply mean God's own people. We do not mean the Church of England, or the Nonconformist Church, or any other church. I was once asked, "To whom do you belong?" I said, "I belong to the Lord Jesus Christ." They said, "You know what we mean. What is your persuasion?" I said, "You will find my persuasion in Romans viii.—'I am persuaded that neither life. . . .' &c. and my persuasion is the same as that which Paul wrote to Timothy about—'I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day.'" "Yes;" but they said, "Do you believe in the Established Church?" I said, "I did. I believed in being established in grace, and in the faith." "What do you think of Nonconformity?" they said. I said I was a strong Nonconformist, "for we are told not to be conformed to this world." These are the little petty things that the Devil tries to get God's people occupied with. If I had said I was a Methodist to a Baptist, there would have been a battle between fire and water at once. We need to sink our differences. In God's word there is only one body. Those who know God as their Father, Christ as their Saviour, and who are baptised into the mystical body of Christ by the power of the Holy Ghost, they constitute the church of God. That is the only church that is recognized in the word of God. We do not speak of Christendom when we speak of the church of God. I do not believe that God can look upon any one church (so-called) to-day, and say that that church is absolutely free from sin and error. We are come into the time when Christ speaks and says, "If any man hear My voice," &c. It is a question of individual faithfulness to the Lord Jesus Christ in this our day. Remember this, that the church, as we understand it, is not spoken of in the Old Testament, but that to which Christ referred when He said "I will build My church," which is made up of all those who, by the Holy Spirit, believe on the Lord Jesus Christ, and are made one with Him.

Third. *The Old Testament is silent about Christ's coming for His people.* We do not wonder at this when we remember that the Old Testament has mainly to do, I think I might almost say entirely, with Israel. I was reading that admirable book by Dr. Saphir, *The Unity of the Scriptures*, recently, and he brought out this thought, that although there are other nations mentioned in the Old Testament, that those nations are only mentioned in so far that they relate to God's ancient people. We have, therefore, to look to the New Testament to find out that Christ is coming for His people. Christ's coming *with* His people is no new thing in the Old Testament. Enoch, the seventh from Adam, prophesied that Christ would come with His people. But Christ's coming *for* His people is something made known by the Gospel, hence it is called "the hope of the Gospel." Why? Because it is the hope that is brought to the light by the Gospel. I will only refer to two scriptures in proof of this. Turn to 1st Corinthians xv. 51. "Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." The apostle, by the Holy Spirit, is showing these saints at Corinth a secret. He is unveiling to them a mystery, and he is saying to them, "I want you to know we shall not all sleep." Again, Christ's coming for His people was a special revelation given the apostle Paul. This is plainly brought out in 1 Thess. iv. 13–15. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." This we say to you by the word of the Lord. There is nothing here about the Lord Jesus being manifested to the world with His people—it is simply the Lord Jesus Christ Himself coming to receive His people to Himself. This blessed hope of the gospel is represented to us as a distinct revelation given to Paul—"This we say by the word of the Lord." It is most important to distinguish between the Lord's coming *for* His people, and the Lord's coming *with* His people. This blessed hope of the gospel, is a very practical hope. "Every man that hath this hope set on Christ purifieth himself even as He is pure."

Fourth. *Christ's silence as to the day of vengeance when preaching in the synagogue at Nazareth.* We read in Luke iv. 17, 18, "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." We read in Isaiah lxi., from which prophecy the Lord Jesus Christ had quoted, and we find that He leaves out one sentence of the prophecy, namely, "The day of vengeance." He did not then say a single word about the day of vengeance of our God. By-and-by He will bring forth judgment unto truth. If there is an unsaved one here this afternoon, let me tell you that this is the time of God's grace, and Jesus puts a full stop at the end of the acceptable year of the Lord, because Jesus in His grace has intervened and shed His precious blood. This afternoon it is my privilege, as an ambassador in Christ's stead, to beseech any unbelievers present in this gathering to be reconciled to God.

Fifth. *Christ's use of the names "Simon and Peter" in relation to that apostle.* The silence of scripture in relation to names used by the Lord Jesus is most suggestive. For instance, Peter is boasting that he is willing to do this and that and the other for His Master; but Christ says, "Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat." It is "Simon" the old man, and not "Peter" the new man, who is speaking. Now mark the contrast. When Christ told the women to go and tell His disciples that He was risen He said, "And Peter," He did not say, "Simon"—"go and tell Simon." Why? He knew that Peter was in such trouble because he had denied his Master, hence, "Go and tell My disciples and Peter." I fancy I see Peter looking up, as the women came with the message, and saying, "And did the Lord mention my name?" "Yes, the Lord mentioned your name." "Then the Lord has not forgotten me." "And did He say, 'Peter'?" "Yes." "Then I am sure He has not forgotten me, for that is the new name He gave me when first I met Him." Ah, if there is a poor backsliding soul here to-day the Lord has not forgotten you. If you are a believer in Christ He has not forgotten you. He calls you a "child" still, and if you confess your blacksliding He is faithful and just to forgive, and to cleanse you from all unrighteousness.

Sixth. *The names "Christ Jesus."* It is a remarkable thing that the Lord Jesus is not once called "Christ Jesus" in the gospels. He is called "Jesus Christ," but not once do we find Jesus called "Christ Jesus" in the gospels. Why this silence? Because the names Christ Jesus always refer to Christ seated at the right hand of God, as the one who has passed through death for His people, and who is accepted on their behalf, and the channel of blessing to them. The preaching of the apostles was to bring out this one fact, that "Jesus was the Christ," as is illustrated again and again in the Acts of the Apostles. The first time that Christ is spoken of as "Christ Jesus" is very significant. It is in Rom. iii. 24. I take the revised version—"Redemption that is in Christ Jesus." Redemption is the place where God begins with every sinner, for He will have no beginning with anyone on any other ground. As with the Children of Israel, they had to start on their Canaan journey from blood-sprinkled houses, so it is only those who know the Christ who has died that God can deal with them in grace.

I thank God for these evidences of inspiration that we find between the lines of Holy Writ, for these are the things that bring the word of God home to our hearts. It is essential for your own spiritual life to keep to the word of God; for if you don't have the straight ruler of God's word you will soon have a crooked life. You can only be right in life as you are right in belief. "As a man thinketh in his heart, so is he." If a man is wrong as to his belief he will soon be wrong in his life. That is my experience. They that begin to question the word of God you will soon find in questionable company. May God keep us faithful to His written word, and we can only be faithful to the Living Word as we are faithful to the written word, and we can only be faithful to the written word as we are faithful to the Living Word.

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CHRIST OUR HOPE.

By Dr. NEATBY.

(*At the Liverpool Convention, November*, 1894.)

IT is not so much the coming of our Lord as our hope, as it is the Lord who comes. That is our hope. It is not a distinction without a difference. The passage occurs in 1 Tim. i. 1, "Christ our Hope." We want to see the Lord Jesus Christ. I was going to say that I do not think we can be Christians if we do not wish to see Him. Certainly we cannot be Christians walking with Him unless we would like to see Him, and like to see Him now. There is a point which we often forget, and which we should not forget. However much I desire to see Him—and He knows I desire to see Him—He desires to have us a great deal more. Now, is that a living hope in thy heart, my fellow-believer? That is the question. Is it a living, operative hope? The Lord would have it so. In the 14th chapter of St. John's gospel, which has been read to us, the Lord takes His place as the Son of the Father. There is an importance in the attitude which the Lord takes. Consider the name of Christ in all its relationships. There are many names for the Lord Jesus Christ, but the name in which the Lord Jesus Christ is spoken of in any given passage is of very great consequence. "In My Father's house are many mansions." Here, He is the Son of the Father. "I go." They knew who went. It was the One who had won their hearts to Himself. It was the One who had come forth from the Father to reveal the Father in this world, to make known that bosom of the Father in which he dwelt. "I go to prepare a place for you." He was going to get the place ready in His Father's house. His entrance there, as the One who had accomplished redemption, would secure their place there. His going into the Father's house was their title to enter. "If I go and prepare a place for you I will come again." I—the One who goes—the One who is standing before you, the One who goes. I will come again. It is very simple. I want it to be simple. It is the word of the living God. It is all from the lips of the Lord Jesus Himself. "I will come again and receive you unto Myself." Mark it well. There is nothing about reigning here. Are not the saints to reign then? Yes, certainly, they are to reign. They are to judge the world, as was taught the Corinthians, when they were walking disorderly and failing to judge themselves. They were going to judge the world, but it is not in this verse. Our hope is to be with Christ at His coming, "that where I am there ye may be also." We are going to be children at home in the Father's house. I want my heart to take hold of it, and I want yours to take hold of it too. Your understandings will follow your hearts. They generally do. Christ wants us there, and He puts the prospect before us in all its simplicity. "I go to prepare a place for you, and if I go I will come again to receive you to myself." Now, just contemplate this for a single moment. Is there any sort of terror in this? I know that death is the king of terrors. Is there any terror here? Now, supposing it were that God had condescended to my weakness, and had said that I should meet my mother there, would there be any terror in that for me? Why terror? Tell me. I have not seen her for thirty-six years, and they have been very long years, when I have thought of her often. There is no sort of terror in seeing one you love, but now it is the Lord Jesus that died for us, of whom the Apostle Paul speaks for himself, and for you who believe in Christ, and for me. He says, "Who loved me and gave Himself for me." Oh! is Christ that to you, my brother? Is Christ now, at this moment, that to your hearts? Did Christ look down the ages and see me, you, just as we were, in all the enmity of our hearts, and yet loved us, finding the strength of His love in His own heart? Did He? And for me—just as He saw me—He gave Himself? Now He wants to have me. He is coming for me. There is no sort of terror in that. His blood is the answer to God for all my sins. I know it. The devil himself could not persuade me otherwise. It was the blood of the Lamb on Calvary. He has tasted death for me. I shall not taste of it. He tasted it for me.

Just look at a passage of Scripture—St. John's gospel, chap. xvii. 24. There you have the Lord's prayer, and you read, "Father"—He is a Son still in the presence of the Father—"I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory which Thou hast given Me; for Thou lovedst Me before the foundation of the world." In the verses before there had been a millennial display of glory, and the saints were seen in it. And Christ is seen shining in the saints, so much that the world knows two things, the world sees them in glory, and the world knows that the Father sent Christ, and it knows that the Father loves these saints as He loves His Son. One might ask, What could be more excellent than this? And really I cannot tell you what can be more excellent than this. And yet we are called in immediately into the Father's house, so to say, because the Lord desires it. The Lord wills it; the Lord presents it as His wish to the Father, that they may be with Him in the house of His Father, in the intimacy of His communion, in the consciousness of His love, in the contemplation of His glory. Mark you, He says, "They whom thou hast given Me." To every Christian here I can tell one thing; in the long past God gave you to Christ in His blessed councils before the world began, and Christ has redeemed you at the cost of agonies you will never know, and He wants the objects of His Father's love, and the objects of His untold sufferings, to be with Him in His glory. That is the great desire of His heart. When I say, "Come, Lord Jesus," I express what is the desire of my heart, but I express what is the desire of my Saviour's heart far more. He wants me with Him where He is. He wants you to be with Him. "That they may behold My glory." People sometimes discuss among themselves what they will do when they get to heaven. I can throw very little light on that subject, because "I shall be satisfied when I awake in His likeness." Quite satisfied. I shall be quite satisfied with the look upon His face that will fill me with eternal joy. I shall be quite satisfied with that, but there is one occupation that I can tell you of with joy—we shall behold His glory. In the verse before the saints are seen in glory. They are shining in the glory which the world can see; but here the whole thing is Christ's glory, "That they may behold My glory," as much as to say, "I know they will be better pleased to behold My glory than any of the glory that will be theirs." I shall have one day a triple crown; I have not been as faithful as I should have liked to have been—far, far from it—but I know that there is a triple crown for me. It is a crown of life, a crown of righteousness, a crown of glory. It is in the pierced hand of Jesus; it is safe there.

What do you think I value that crown for most? I tell you, if I know my own heart at all, I value it most because I shall have it to cast at the feet of Christ, at the feet of the Saviour who died for me, the blessed Lord Jesus Christ. It is a blessed thing. "That they may behold My glory which thou hast given Me." This glory had been won in the fields of redemption. It was a given glory. It was not an essential glory of Christ, the Son of God, but the glory that He has won in that ineffable work which He wrought for God and us. But it is connected with the glory He had with the Father, "For Thou lovedst Me before the foundation of the world." We will see in a moment that it is a present expectation. This I present as a hope; this, my brother. Christ is coming to fulfil His love, to satisfy His heart; He is coming to receive us unto Himself.

There is one expression in the second chapter of the second epistle to the Thessalonians—the coming of the Lord Jesus and our gathering together unto Him. This gathering together unto Christ is that we may behold His glory, that this gathering together unto Christ, described at the beginning of John xiv., may have its fulfilment. Turn to a verse in the 4th chapter of the first epistle to the Thessalonians. It is a well-used passage in these Conferences. It is in the 17th verse. The 16th verse is remarkable for the expression "the Lord Himself." There is a particular emphasis upon this. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:" and, in the 17th verse, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This thought is very often expressed in the New Testament. It is very rare indeed for any other person in the glorious Trinity to be spoken of as the Lord. "To meet the Lord in the air, and so shall we ever be with the Lord." Now, that is the fulfilment of what we have been looking for. The dead in Christ shall rise. The voice of the Lord Jesus Christ, that gave life to their souls, that proved the quickening word to their souls, will call their bodies out of the tomb, and the same blessed voice, the voice of command with the cry, the same blessed voice, will be heard by us who are alive and remain, for so Paul always speaks. It is always "We which are alive and remain"; it is never written "They." Find me a "They which are alive and remain" in the Scriptures if you can. I place any little reputation I may have upon that statement. I say it is always "We" and never "They." It is expressed in this way because the Lord intended us to be in the attitude of waiting. In point of fact, the Church is always considered as being upon the earth until the Lord comes. Now, follow it out in Scripture. The Church is always looked at upon the earth until the Lord comes. The "Church Militant" and the "Church Triumphant" is very good for hymns, but it is not in Scripture anywhere. The Church is always looked at until it is gathered up at the coming of the Lord, as being here, and "we which are alive and remain" is the cry of the Church of the living God. Then we which are alive, and those who sleep, shall be caught up together to meet the Lord in the air. This is how the Lord who is coming back receives us unto Himself. What then? "So shall we be for ever with the Lord." One blessed feature of that gathering will be that we shall fear no separation. We shall know "that we shall go no more out." We may say that this has been written over the door through which we shall enter. "They shall go no more out." For ever with the Lord. "Wherefore, comfort one another." That is a great comfort to my heart. Let me comfort your hearts, my brothers, with these words. The Lord is coming; we are longing for Him to-night. We have heard the blessed truth that that coming will have different parts, different stages, but it is Himself that we are looking for. He may be in the clouds before midnight, and if He is, our eyes shall at length behold more than the King in His beauty; we shall behold Him "who loved us and gave Himself for us."

I want you to refer for one moment to the second epistle to the Corinthians, chap. v. 4: "For we that are in this tabernacle do groan, being burdened." I would have liked to have connected that with the groaning in the 8th chapter of Romans, and trace the whole connection, but I have not time now. "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." If the Lord calls us by death to be with Him we shall be unclothed. That is not the object of our aspiration surely. We do not desire to be unclothed, but we desire to be clothed upon, clothed upon, that mortality may be swallowed up of life. We found the Blessed One who said, "I am the way, the truth, and the life." We have found Him who had eternal love for our souls. In that eternal love for our souls we have fellowship with the living God, we are children of the living God. "This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom the Lord hath sent." We have this eternal life for our souls. But it is God's purpose that we should have it for our bodies. He says in the next verse, "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." Blessed be His holy name. I am going to have a new body, a body like to the body of Christ's glory in the day of His coming. I am looking—and God has wrought us for the self-same thing—for the time when mortality shall be swallowed up of life, that the cross of our Lord Jesus Christ, as well as the purpose of God, should have their full effect upon body, soul, and spirit. God hath wrought us for that self-same thing. I used to say that if I knew the Lord were coming at twelve o'clock to-night I would go and see all my patients, and do all the work I could before the expiration of the time. If I knew the Lord were coming at twelve o'clock to-night I would do just the work which He gave me to do, whatever it was, and I would like him to find me at my post, doing the task which He set me to do. May you and I be so found when the Lord comes to take us to be with Himself in His glory for His blessed name's sake.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

By the Rev. Dr. BULLINGER.

(Second Paper. Continued from page 112.)

IN our first paper we spoke of the Divisions, Number, and Order of the books of the Old Testament. We now come to consider

(4) THE NAMES OF THE BOOKS.

I. Genesis—"B'resheeth"—

THE BOOK OF THE BEGINNING.

Our word "Genesis" is really the transliteration of the Greek word Γένεσις, which from the Septuagint has passed through the Vulgate into all subsequent versions of the Bible as the name of the first book.

This name was given in order to describe the subject-matter of the book. The natural Greek word would have been κτίσις (*ktisis*) *creation*; but γένεσις was the technical term used by the philosophers of Alexandria to express *the origin of the universe.*

As such it is not so far out, for the divine name in the Hebrew Canon is *B'resheeth*, which is the first word, and means "IN THE BEGINNING." Hence this book is The Book of the beginning.

It is so called because it contains the *beginning* of every thing, not only of the earth, of life, of man, of sin and death, and of Israel, but the beginning of that which forms the whole subject of divine revelation, viz., the "enmity" between the two seeds, between man and his great enemy the devil. (Gen. iii. 15.) "He was a murderer from THE BEGINNING,"[*] says Christ (John viii. 44), when He directs our minds to the great conflict of the ages, in which "from the beginning" from the first murder (Gen. iv.) the aim of the enemy has been to destroy man and corrupt his seed. (Gen. vi.) The Scriptures record the stages of the constant struggle. Genesis *begins* it with the Adamic and Abrahamic history. Exodus continues it, and opens with the attempt to destroy the whole nation. Satanic power is given to Jannes and Jambres to withstand the deliverance of the promised seed. Then, when the nation is formed, the forces of the adversary are directed against the royal house of David, and its very existence is threatened again and again. The revolt of the ten tribes and their apostacy to the satanic worship of Baal was a great blow. Jehoshaphat's affinity with Ahab resulted in three generations of the royal family of Judah being cut off, until the line of "the seed of the woman" hung upon an infant less than a year old (Josiah). For Jehoram "slew all his brethren with the sword." (2 Chron. xxi. 4.) Ahaziah, his *youngest* son, succeeds him, all his elder brothers being slain. (2 Chron. xxii. 1.) And when Athaliah thought she had "destroyed all the seed-royal of the house of Judah," the infant Joash alone escaped. The judgment on Hezekiah (2 Kings xx. 18) ends up the Old Testament history with the royal seed deported, and made eunuchs in the palace of the King of Babylon! (Dan. i.)

Hence the book of THE BEGINNING points to the great fact, that without, what is wrongly called the New Testament, Divine Revelation is incomplete.

The same Divine Author continues the same history. The language is changed, but the subject is the same. The gospel history takes up and continues the record of the same enmity and of the same conflict. Briefly connecting the links which were begun in Genesis, and dropped in Babylon, it records that Jesus Christ was born, the promised "seed of the woman," and tells how the struggle is renewed. Like another Joash, Jesus was rescued from the slain of Bethlehem. He frustrated the design of the enemy on the precipice of Nazareth, but though His heel was bruised in Gethsemane and Calvary, He was declared to be the Son of God by power by His resurrection from the dead (Rom. i.), and God's Gospel is now proclaimed on this basis, and righteousness imputed on the same faith-principle as in Genesis. And, finally, the whole Revelation ends with the conclusion of the long conflict (Rev. xii. 9) until Satan is first bound for 1,000 years, and afterwards on being loosed, the record of the "*enmity*" which begins in Genesis ends with the final doom of the great Enemy in the lake of fire.

How appropriate then, and how suggestive, is the name for this *first* book—the book of *the beginning*. Yes, that is all, but it is enough, for that which begins there is that which is still going on until the close of the whole divine record is reached.

Hence Genesis has been called the seed-plot of the whole Bible, because, like the trees of Genesis i. 11, 12, "its seed is in itself." It contains, in germ, in type, and prophecy, the essence of divine revelation, and the *beginning* of that which finds its end unveiled in the Apocalypse.

Here too is the reason why these two books are the special object of Satan's enmity—the former records his sentence; the latter, its execution; the one records his judgment, the other his doom. This is why these two books are either impugned as to their authority, or ignored as being fable or allegory.

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[*] *ἀνθρωποκτόνος (anthrōpoktonos), a slayer of man.*

But to return to the book itself, we may close by giving a pretty idea of the Rabbins,[*] as to the very beginning of Genesis. They ask, "Why does the Torah commence with ב (*Beth*)?"[†] The answer is, Because *Beth* is the first letter of the word *Berachah* "Blessing," and therefore has God commenced the Torah with the *Beth*. Then the א (*Aleph*)[‡] flew before the Holy One (blessed be He!) and said, "Begin the Torah with *me*, for *I* am the *first* letter of the alphabet!" The Holy One (blessed be He!) replied, "I shall begin the Decalogue on mount Sinai with the letter א (Aleph): 'I am the Lord thy God.'"[§] And so the Torah commences with the word, *B'resheeth*, "In the beginning," to teach us that the world was created for the sake of the Torah, which is called "the beginning of his way." (Proverbs viii. 22.)

2. Exodus—"V'aleh Shemōth"—

THE BOOK OF THE NAMES.

This again is the transliteration of the Greek ἔξοδος (*exodos*), "the way out." The book is so called from its subject-matter. But this is not the true title of the book.

In the Hebrew Canon it is called *V'aleh shemōth*, THESE ARE THE NAMES. The book is thus called because it begins with the *names* of those who came into the place from whence they were *redeemed* and delivered from their ruin. Genesis began with Eden and perfection, Exodus begins with Egypt and ruin. Man is outside of Eden, and the book shows how he is to be redeemed and brought into Canaan. First, God reveals His own *name* (iii. 13–15), and further reveals it (vi. 3, xxxiii. 19, and xxxiv. 5–7.) He knows His redeemed by name (xxxiii. 12, 17). We have the *names* of His redeemed on the shoulder-stones (xxviii. 9–12) and on the breast-plate (15–21). Thus the names of the redeemed were borne with the redeeming blood into the Holy of Holies before the mercy-seat. So we have in this book the NAMES at the beginning in ruin, and at the end in redemption. The types of Exodus are types of redemption.

It is the book in which redemption is first mentioned (xv. 13): "Thou in Thy mercy hast led forth Thy people whom Thou hast redeemed." And also where we have for the first time the special name of the Redeemer, יָהּ *Jah*.[‖]

All this tells us that redemption is "particular," and that God's people are redeemed by name.

3. Leviticus—"Vayichrah"—

THE BOOK OF THE CALLING.

This again is from the Greek through the Latin λευϊτικόν (*Leviticon*), *i.e.* Levitical or relating to the Levites. But the title in the Hebrew Canon is *Va-yich-rah*, AND HE CALLED. Man names the books according to what he deems to be the subject-matter; *vis.*, ordinances pertaining to the Levites. But the divine name tells of something quite different; viz., *access* of the Redeemed *to Jehovah in worship*. Leviticus is the book of the SANCTUARY. It tells how Jehovah is to be approached, and teaches us that none can truly worship except such as be "called," and whom the Father seeks to worship Him. (John iv.)

This word begins the book: "And the LORD CALLED unto Moses, and spake unto him out of the Tabernacle of the Congregation, saying, If any man of you BRING an offering unto the LORD, ye shall BRING your offering of cattle," &c.

Thus this "calling" was for worship, and the blessing involved in it is set forth in Psalm lxv. 4: "Blessed is the man whom Thou CHOOSEST, and causes to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple." Only thus can we truly worship—as called ones—and be satisfied. Leviticus is therefore the book of access, the book of the sanctuary, the book of worship. Its types are types of worship.

No other book contains so many of the words recorded by the Holy Spirit as spoken directly by Jehovah Himself.

He alone must determine how He shall be approached, and in what manner He shall be worshipped. Nothing is left to human discretion in the matter. No choice is given to man; the word is "MUST." God is a Spirit, and they that worship Him MUST worship Him in spirit and in truth" (John iv. 24); *i.e.*, truly in spirit. All exercise of any of the *senses* is contrary to spiritual worship; and all exercise of the *will* or "will-worship" is branded as "the way of Cain" (Gen. iv., Jude 11) as opposed to "the way of God." (Acts xviii. 26.)

Note also that even in outward matters Jehovah gave the pattern of the tabernacle to Moses (Heb. viii. 5), and of the temple to David. (1 Chron. xxviii. 19.)

4. Numbers—"B'midbar"—

THE BOOK OF THE WILDERNESS.

We come, in the title of this book, to a Latin word, straight from the Vulgate. The Greek (lxx.) name was Ἀριθμοί (*Arithmoi*),[*] having the same meaning as the Latin *Numeri*, Numbers.

The book was so called from the Numberings with which it begins and ends (chapters i.–iii. and xxvi). But man again misses the point, which is brought out in the Divine Name *B'midbar*, which means "IN THE WILDERNESS."

This title covers all the events recorded in the Book. Numbers, therefore, is the Book of the Wilderness, and tells of all the wanderings and sojournings of the pilgrimage of God's people. The types of Numbers are types of the wilderness.

The *numberings* were only two of the events in the book, and these were quite different from those which fill up its record of human failure and divine provision. It is the book of the *Sojournings* rather than the Numberings. It tells how Jehovah *led His people "by the right way."* (Ps. cv. 7.)

It is a type of our wilderness journeyings. It is not the shortest way, it is not the most direct way, it is not the pleasantest way for the flesh; but it is the way where divine provision is supplied, where divine chastisements and deliverances are experienced; it is "*the right* way," and it ends right!

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[*] It is found in the *Tzeenah Ureenah*, a popular commentary on the Pentateuch. This title means, "Go ye and see." (Cant. iii. 11.)

[†] *Beth* is the *second* letter of the alphabet.

[‡] *Aleph* is the *first* letter of the alphabet.

[§] Exodus xx. 2. *Anōche* "I."

[‖] In like manner this word *Jah* occurs for the first time in the Psalms, in the *second* or Exodus book. (See Psalm lxviii.)

[*] Whence our word *Arithmetic*.

John Newton has well expressed it when he sings:

> "When Israel was from Egypt freed,
> The Lord who led them out
> Helped them in every time of need,
> But led them round about.
>
> They often murmured by the way
> Because they judged by sight;
> But were at length constrained to say,
> 'The Lord hath led us right!'
>
> The way was right, their hearts to prove,
> To make God's glory known,
> And show His wisdom, power and love,
> Engaged to save His own.
>
> Just so the true believer's path
> Through many dangers lies
> Though dark to sense, 't is 'right' to faith,
> And leads him to the skies."

5. Deuteronomy—"Aleh Haddabahreem"—

THE BOOK OF THE WORDS.

The title of the fifth book is just a transliteration of the Greek, which is made up of *δεύτερος* (*deuteros*) second, and *νόμος* (*nomos*) law. It was given by man, who saw in it only a *second* repetition of the *law* to a new generation.

In the Hebrew Canon the title is *Aleh Haddabahreem*, "THESE ARE THE WORDS." It is so called because it contains the words, testimonies, statutes, and judgments of Jehovah. It is the *fifth* book, and 5 being the number of grace, these are the gracious words of Jehovah.[*]

It was the only book quoted by Christ in His conflict with the Tempter; viz., viii. 3, vi. 16; vi. 13, and x. 20. Hence, doubtless, the devil's special hatred of this book, as shown in the assaults made upon it by his ministers.

This book concludes the Pentateuch, or five books of Moses, so called from *πέντε* (*pente*), five, and *τεῦχος* (*teuchos*), a book. The Pentateuch is always in one scroll, and hence the order of these five books has never varied.

It is worthy of note, in looking at the Pentateuch as a whole, that Christ refers to Moses by name *twelve* times. (Matt. xix. 7, 8; xxiii. 2; Mark x. 3; xii. 26; John iii. 14; v. 45, 46; vi. 32; vii. 19, 22, 23.) He also bears testimony to the Mosaic authorship forty-five times. (5. x. 7.)

Sixteen times Christ mentions the Law. Five of these coupled with the name of Moses, and once adding, "The scripture cannot be broken." (Matt. v. 17, 18; vii. 12; xi. 13; xii. 5; xxii. 36, 40; xxiii. 23; Luke x. 26; xvi. 16 and 17; xxiv. 44; John vii. 19, 23; viii. 17; x. 34; xv. 25.)

Seven times He quotes the Pentateuch as the authoritative word of God. (Matt. iv. 4, 7, 10; xix. 18 and 19; xxii. 32, 37, 39.) And sixteen times He sets His seal to events recorded in it. (Matt. viii. 4; x. 15; xi. 23; xvii. 3; xxiii. 35; xxiv. 37; Luke xvi. 29, 31; xvii. 28, 32; xx. 37; xxiv. 27; John iii. 14; vi. 31; viii. 17, 56.)

(*To be continued.*)

THE REJECTION OF THE GOSPEL OF THE KINGDOM,

AS RELATED IN THE FOUR GOSPELS AND IN THE ACTS OF THE APOSTLES.

WE have already several times referred to the importance of recognizing the historical aspect of the Four Gospels and the Acts of the Apostles.

To rightly divide the word of Truth from a dispensational and chronological point of view, we must understand that the history recorded in the four gospels and the book of the Acts, besides relating the rejection, betrayal, and crucifixion of Christ, includes also the rejection of the kingdom and the testimony of the Holy Ghost.

When John the Baptist announced that the kingdom of heaven was "at hand," he clearly did not mean that they should take their long-promised Messiah and crucify Him. God's purpose, foreknowledge, and grace must not be confounded with man's responsibility and man's failure. The Jews and the world were certainly guilty in rejecting Him when He came in love in grace and in truth. And the condemnation or judgment of the world in which we live is based on the fact, that man has rejected and slain the well-beloved One who was and is its true Life and Light.

This much is clear to all Christians; but what is not so clear is, that there is a great distinction to be made between the gospel of the grace of God and the gospel of the kingdom.

The "spiritualizing process" which in applying the Scriptures spiritually and morally has for so long obscured their interpretation, has greatly affected also our understanding of the four gospels and the Acts, as well as the prophetical portions of the Old Testament.

The mistake of taking all references to Zion, the city of the great King, as relating to the spiritual blessings of the "Church," to the denial or exclusion of any further fulfilment of God's earthly promises, is now very generally recognised.

Now is it not the case that very many Christians still allow the same "spiritualizing process" to obsure the true interpretation of the four gospels and the Acts, especially in matters relating to the earthly portion of the kingdom of heaven?

The prophets had foretold the time when a King should reign in righteousness, when the saints in resurrection in the heavenly places should rule over the earth, and when the knowledge of the glory of the Lord should cover the earth as the waters cover the sea.

There was a heavenly portion, as well as an earthly portion, of the kingdom of heaven, and it was not until this gospel of the kingdom of heaven in its entirety had been rejected, that God was pleased to reveal His hitherto secret purpose relating to Christ and the Church.

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[*] Just as 1, the number of *sovereignty*, marks the first book; 2, the number of *difference* and enmity, marks the second book; 3, the number of divine perfection, marks the third book, which contains more of the words of Jehovah than any other book; and 4, the number of the world, marks the fourth book, the book of the wilderness. See *Number in Scripture*, by the same author, just published.

The mystery of the body of Christ is distinct from both the earthly and the heavenly portions of the kingdom of heaven, for both of these latter had been previously revealed.

It is sometimes urged by Christians, that as atonement was necessary and plainly foretold, and that without shedding of blood there is no remission of sins, so until He—the Lamb of God—had suffered and shed His precious blood there could be no actual enjoyment or realization of the kingdom of heaven, in either its earthly or heavenly fulfilment.

This is undoubtedly true, but does this excuse the Jews or neutralize the condemnation of the world for rejecting Him? No! Man's responsibility and complete failure are in no way lessened, but rather most clearly demonstrated, as we all allow.

But has it occurred to those who thus argue, and who by "the spiritualizing process" attempt to identify the gospel of the kingdom with the gospel of the grace of God, and the gospel of the glory of Christ and the mystery, that the final rejection of the gospel of the kingdom by the Jewish nation was *after* full atonement had been made, so that their objection no longer has any weight?

In the Acts of the Apostles we read of the coming of the Holy Ghost, and of a fresh testimony and further appeals to the Jewish nation as such, to repent and acknowledge that they had slain their Messiah "in ignorance." Would they repent and have Him back whom they had crucified? He—the Prince of Life—was raised from the dead; the Old Testament Scriptures had been fulfilled which foretold His sufferings; would they have the "times of refreshing," or must He remain at the right hand of God until they had suffered yet "seven times more" for their sins?

Alas! the Acts of the Apostles has not been properly interpreted for Christians, and the rejection of the Holy Spirit, and the promises of the kingdom by the Jews in this book, have been kept in the background by that same system of spiritualizing which fails even in moral application because the true interpretation is ignored.

Had God's message of grace, so clearly stated in the Pauline epistles, always formed the foundation of Christian instruction, as in the days of Luther and the Reformers—had His great love and His wondrous calling of the Church been fully believed and spiritually enjoyed, then surely this imperfect understanding of the true scope of the historical portions of the Four Gospels and the Acts of the Apostles would not have so long prevailed.

Notes for Bible Study.

THE GOSPELS AND EPISTLES CONTRASTED.

IN the Gospels it is *repent.*
In the Epistles it is *believe.*

In the Gospels—the *Lord's* prayer.
In the Epistles—*the Spirit's* prayer (Rom. viii. 26).

In the Gospels—*take no thought.*
In the Epistles—provide things honest (Rom. xii. 17).

In the Gospels—*judge not.*
In the Epistles—*judge all things* (1 Cor. 1 15).

In the Gospels—*seek the Kingdom.*
In the Epistles—we are *in it* (Col. i. 13).

In the Gospels—*tares grow together.*
In the Epistles—*put away tares* (1 Cor. v. 13).

In the Gospels—watch for the Son of man.
In the Epistles—wait for the Lord (1 Thess. i. 10).

In the Gospels—endure to the end to be saved.
In the Epistles—we are saved (2 Tim. i. 9).

In the Gospels—to pray for forgiveness.
In the Epistles—we are forgiven (Eph. i. 7).

In the Gospels—to pray for the Holy Spirit.
In the Epistles—filled with the Spirit (Eph. v. 18).

In the Gospels—strive to enter.
In the Epistles—blessed in heavenlies (Eph. i. 3).

In the Gospels—one taken, another left.
In the Epistles—all taken in a moment (1 Thess. iv. 16; 1 Cor. xv. 51).

In the Gospels it is command.
In the Epistles it is led of the Spirit (Rom. viii.).

In the Gospels—the gospel of the kingdom.
In the Epistles—the gospel of grace (Acts xx. 24).

In the Gospels—baptized for remission of sins.
In the Epistles—baptized because forgiven (Rom. vi. 4).

In the Acts—to tarry for power.
In the Epistles—do all things through Christ (Phil. iv. 13).

In the Gospels—ask, seek, knock.
In the Epistles—all need supplied (Phil. iv. 19).

In the Gospels—go, teach all nations.
In the Epistles—we edify or build up the body of Christ (1 Cor. xii. 28; Eph. iv. 11).

In the Gospels—to give to him that asketh.
In the Epistles—give to the household of faith first.

W. G. CARR.

Questions and Answers.

QUESTION No. 16.

M. M. T. asks, "Are 'the kingdom of heaven' and 'the kingdom of God' synonymous terms, &c.?

"The kingdom of heaven" is an expression which occurs only in the gospel according to Matthew. It is the kingdom which was the subject of Old Testament prophecy. It is the kingdom in its peculiarly Jewish or local aspect. As distinguished from the "kingdom of God" it was objective, Jewish, prophetic, and dispensational, *i.e.*, the rule of the heavens upon the earth, when the time comes for the saints to possess the kingdom. (Dan. vii.) On the other hand "the kingdom of God" is wider in its scope, moral in its sphere, inclusive in its character, and universal in its aspect; embracing the whole rule of God with regard to all believers, whether of the old dispensation or the new; the Jew, the Gentile, or the Church of God. The "kingdom of heaven" relates to the Jew and Gentile, but is *distinct* from the church of God. But "the kingdom of God" embraces the church of God as well as all the spiritual seed of Abraham, who were "partakers of the Heavenly calling," (Heb. xi.), in fact, "all believers," whether members of the body of Christ (which was the subject of a special subsequent revelation) or not.

Hence, before the revelation of the "secret" of the body of Christ to Paul (Rom. xvi. 25, 26; Eph. i. 9; iii. 1–11; Col. i. 24–27.) it was "the kingdom of God" which marked the subject of the preaching of the transition period covered by the Acts of the Apostles. (See Acts viii. 12; xix. 8; xiv. 22.)

The members of Christ's body, through much tribulation enter and will have their part in "the kingdom of God," while "the kingdom of heaven" will be set up on earth after the church has been removed, and after the close of the Great Tribulation.

QUESTION 17.

F. W., Walton-on-Thames, asks, "Where will the Old Testament saints be when Christ comes for His church, &c.?"

There is no distinct statement in Holy Scripture on this point. It is one of the things not clearly revealed. At least, so we judge. We may be quite sure that when the Lord has settled this point we shall not think that any other solution would have been better.

QUESTION 18.

C.S., Glasgow, asks, "Will those Old Testament saints recorded in Heb. xi., who, believing God, became heirs of the righteousness which is by faith, be of those who are the Bride, the Lamb's wife?"

Yes, we fully believe so. The Body of Christ was kept secret, whereas the Bride was the subject of Old Testament Revelation.

QUESTION 19.

D. B., Cookstown, asks, "To what coming of the Lord does 2 Peter i. 16 refer?"

The word is *parousia*, which means *presence*, and refers specially to the coming *forth* of the Lord from heaven *for* His saints, to receive them to Himself. And here Elijah represents the living saints who will be changed, while Moses represents the "dead in Christ" who will be raised. (1 Thess. iv. 16; John xi. 24, 25.) It ought to be noted, however, that the word *parousia* means simply *presence*, and what the particular presence may be can be determined only by the context, in every place, where it occurs.

QUESTION 20.

Mrs. T. A. S., St. Leonards, asks, respecting our answer to Question No. 9, as to the living nations being judged according to "works."

There are of course no "good" works except those which are the fruit of faith given in grace by the Spirit of God. All other "works" are either "dead" (Heb. vi. 1) or "wicked." (Col. i. 21.) The particular works referred to are clearly stated.

QUESTION 21.

A. N., Southville.

1. See answer to Question No. 16 as to the gospel of the kingdom, which will not be preached again until the Church has been removed, and "the gospel of the grace of God" closed.

2. The "beast" and the "false prophet" are to be carefully distinguished. Both are in 2 Thess. ii. and Rev. xiii. We hope shortly to insert a contributed article on this important distinction.

3. We hold that the twenty-four elders are twenty-four heavenly beings, symbolizing, if anything, the heavenly saints generally, who according to Daniel will reign in the heavenly places with Christ. We believe that the "mystery" of the mystical Body of Christ is not in the Apocalypse at all, not even in symbol.

4. The reign of the Church will be with Christ. The word "on" the earth means also "*over*" the earth.

5. We do not believe that the Old Testament saints are included in the Church, inasmuch as the Church was kept secret from the beginning in order that nothing might interfere with the responsibility of Israel, or make the rejection of Christ a necessity. After Christ was rejected then the "secret" was revealed. The partakers of the heavenly calling (Heb. vi. 1 and xi.) would have had their portion had there been no Church. "Other sheep I have," &c., may refer to Gentile blessing which was revealed to Abraham. (Genesis xii.)

6. The scene of the wedding garment is Jewish, and connected with the earth. Not with the church here or hereafter. We may *apply* the lesson, though we may not take the *interpretation*.

7. "One taken and the other left" is Jewish, and will be fulfilled on earth after the church has gone. Rev. vii. may give the key to it. There is no reference to 1 Thess. iv. 16, which had not then been revealed.

8. In the Acts we have a transition period, and as the end approaches it may have its *Epanodos*.

9. See "The Signs of the Times" for December, where it is pointed out, p. 120, that it is "peace" that we have to look for *first*. Not war. There will be wars as the day of the Lord developes.

10. 1 Peter i. 12 refers to the suffering of Christ, and the glory which shall follow. It was the interval between these two things which the prophets could not understand. There is no reference here to the secret concerning the body of Christ.

QUESTION 22.

H. G. E. de St. D., Cheltenham.

1. The conclusion reached as to the sevens in Daniel ix. being seventy-seven and not seventy, rests wholly on a peculiar reading of one of the MSS. of the Septuagint version. This is altogether insufficient ground on which to build up a theory which contradicts the clear revelation given in the undisputed Hebrew text in this passage. According to this any one can make a Hebrew text of his own.

2. "The great tribulation," which is so terrible in its intensity, is described in so many passages and with such minuteness that it is impossible, we hold, to consider it as extending from the siege of Jerusalem over the whole period of this present dispensation.

Question 23.

E. C., Carlisle, asks, "If the word 'sleep' in 1 Thess. v. 6 and 10 has a different meaning to the same word in chapter iv. 14? Does it not settle the disputed point that *only* the waiting saints will be caught up when the Lord comes for the Church?"

Exactly so. The word for 'sleep' in 1 Thess. iv. 13, 14, 15 is *κοιμάομαι, to fall asleep* involuntarily; hence used in nearly every place of death, but only of the death of saints. See Matthew xxvii. 52; xxviii. 13; Luke xxii. 45; John xi. 11, 12; Acts vii. 60; xii. 6; xiii. 36; 1 Cor. vii. 39; xi. 30; xv. 6, 18, 20, 51; 1 Thess. iv. 13–15; and 2 Peter iii. 4. Our English word *cemetery* is derived from this word.

The word for 'sleep' in 1 Thess. v. 6, 7, 10 is quite another word; viz., *καθεύδω, to go to sleep* voluntarily; hence not used necessarily of death, but either of taking rest in sleep; or, as here, of the opposite of watchfulness. See Matthew viii. 24; ix. 24; xiii. 25; xxv. 5; xxvi. 40, 43, 45; Mark iv. 27, 38; v. 39; xiii. 36; xiv. 37, 40, 41; Luke viii. 56; xxii. 46; Eph. v. 14; 1 Thess. v. 6, 7, 10. It is used in 1 Thess. v. as the opposite of *γρηγορέω, to watch* (translated *wake* only here).

Thus, it is clear, that the hope of resurrection and ascension *before* "the day of the Lord" is for *all* who are Christ's, whether they are *dead* or *alive*; whether they are *watchful* or *unwatchful*.

Dear Sir,—Having observed in the December issue of *Things to Come* that your correspondent, "M. A. F. Mildmay, Question 13," finds a difficulty in Revelation xx. 4–6, speaking of the first resurrection, whilst in 1 Thess. iv. 16 "the dead in Christ" are said to "rise first." Surely he is not doing justice to the relative value of the expression "first," as used in Revelation xx.

Allow me to suggest that the expression "first" has a relative value, and in this case is in direct relationship to a "second" resurrection about to be mentioned in verses 12, 13, and has nothing whatever to do with resurrections mentioned in other parts of the New Testament. Otherwise we must speak of—

First. Christ's resurrection. (1 Cor. xv. 23.)

Second. Those who are Christ's at His coming. (1 Cor. xv. 23.)

Third. The two witnesses. (Rev. xi. 11, 12.)

Fourth. Those who are beheaded for the witness of Jesus. (Rev. xx. 4, 5.)

Fifth. The wicked dead. (Rev. xx. 12.)

I might have referred to the Old Testament, such as Daniel xii. 2, to increase the number, but it is sufficient to my point to show that your correspondent must admit that if it is "first" at all, it must be first with reference to what follows in the same chapter.—Yours truly,

Sholto D. C. Douglas.

December 14th, 1894.

The Signs of the Times.

JEWISH SIGNS.

It is a remarkable sign of the times that the Jewish newspapers have now set apart a portion of their space in order to chronicle the rapidly increasing events which come under the significant heading of

"*THE NATIONAL MOVEMENT.*"

We select a few of these that our readers may see what is taking place.

"The national movement has assumed proportions far beyond the fondest hopes of its best friends. Look where you will, in this country or abroad, in Europe or America, the same steady progress, the same onward march; a sure re-awakening after nearly two thousand years, for ever peculiar, unparalleled in the world's history.

* * * *

"Much has been accomplished both in Palestine and elsewhere, and the success of the agricultural colonies has changed many erroneous impressions, cleared the mist off the Jewish horizon. Zion has again become the centre of our aspirations, the point of vision of Israel's hopes. The Chovevi Zion Association of Britain, of the United States, of Russia, of Roumania and Austria, the *Lemaan* Zion and Ezra of Germany, the *Yishub Arez Israel* of Paris and other kindred societies, east and west, all testify to the Jewish universal belief, and hope in its accomplishments.

* * * *

"We have already tasted the wines of the Palestinian Colonies. Palestinian olive oil is competing with that of Provence; soap-making has become a renumerative industry; silk-weaving bids fair to become a source of exportation to the world's markets; industrial committees have been founded in many parts of Palestine, thanks to the efforts of the *Lemaan* Zion of Berlin and Frankfort-on-the-Main, and with the new railways to crown our enterprises, what a glorious prospect these numerous facts open up to us. Hebrew, the antiquated, the so-called dead language, has again found a home. The young sons and daughters of the colonists are making it the vernacular, to be again a living tongue among the most modern of nations.

* * * *

"Unity, the watchword and hope of many parties in Israel, but without success, has become a reality under the flag of Zion. Orthodox, Reformer, or Agnostic, Sephardi, Pole, and German, here forget their differences, their mutual jealousies. One hope, one wish, unites them all. In Jaffa, Sephardi and Ashkenazi have become united in one synagogue. And all this has taken place within ten years, a very short period indeed, for the great enterprise in view, but after nearly two thousand years of lethargical sleep—aye, nothing short of the miraculous.

* * * *

"Dr. S. A. Hirsch, the learned Secretary of the Chovevi Zion, has issued a circular to all the Tents of the Association, calling upon them to celebrate in befitting manner the 'Chovevi Zion Day,' on the approaching *Hanuvak* Festival, and to make this memorial day a demonstration of strength. All lovers of Zion will, we are sure, help on the movement, and it may not be amiss to remind our loyal clergy not to forget Zion Day when in the pulpit.

* * * *

"Amongst Jewish bodies working for the welfare of Palestine we must give an honourable place to the Anglo-Jewish Association and the Alliance Israelite of Paris. The first colony established in Palestine, the 'Mikvah Israel,' was founded by the Alliance, under the presidency of the late M. Cremieux. It was the first gleam of hope in an unappreciative age. Now the school at Jerusalem, under the fostering care of the Anglo-Jewish Association, is rapidly growing apace, and is already the leading school in the Orient. Thus, while the Chovevi Zion is working for the rural population of Palestine, the *Lemaan* Zion devotes its energies to the provincial, and the Anglo-Jewish and the Alliance Israelite to the Urban Jews. Great results are expected from these united efforts.

* * * *

"The *Regeneration of Israel*, translated from the Russian of M. Lilienblum, is an old publication by the Beni Zion, and a valuable work in connection with the Jewish question. It will amply repay perusal by anyone desirous of understanding the National Movement. It is certainly one of the best *brochures* extant.

* * * *

"*Der Colonist* (the work is printed in Hebrew characters) comes from Jerusalem, and from the press of Abraham Luncz (Part III., 1894). It gives a mass of information on agricultural matters for the use of Jewish colonists, and is a praiseworthy publication.

* * * *

"Chovevi Zionists will read with delight the following from an article by the editor of *Hapisgah* in the *Jewish Voice*. The statement seems too optimistic, but the revival of the National Idea amongst the educated younger generation would be the most hopeful sign that the work which Col. Goldsmid, Mr. d'Avigdor and others are engaged upon will, in the end, meet with thorough success :—

"'I have said that the whole Jewish intelligence in Russia and the Jewish academic youth in all Europe have written Smolensky's ideas upon their banner, and have made them their life's aim. The quintessence of Smolensky's ideas can be expressed in one single word, and that is Zion! This word the educated Jews and the Jewish academic youth of Europe have written upon their banner. . . . By Zion we understand (pardon me, I am one of the devotees of this idea) simply that the Jewish people once more pitch their tents in Palestine, in order that there they again become agriculturists and thus by degrees become independent, so that we no longer be the plaything for the awful humour of the Christian nations.'"

"RELIGIOUS" SIGNS.

CHRISTIAN SOCIAL UNION.

The *Daily Chronicle* of December 6th gives the following extracts from a sermon by the Hon. and Rev. J. Adderley on

"CHRISTIAN SOCIAL UNION."

"Yesterday at the noonday service at All Saints' Church, Margaret Street, W., the Hon. and Rev. J. Adderley gave the first of a course of Advent sermons on social subjects, which are being delivered under the auspices of the Christian Social Union. Taking as his text the 16th and 17th verses from the 1st chapter of Deuteronomy, commencing, "Hear the causes between your brethren, and judge righteously between every man," he said that of all unreasonable separations none was more unreasonable and unscriptural than separation between social reformers and Christian people, between social questions and the Christian religion. There must be something wrong if we found large numbers of men concerned for progress and social reform alienated from the Church of Jesus Christ, while those who called themselves by the name of the Son of Man were indifferent to the needs of the sons of men. . . . Christ did not come only to tell us how to get to heaven, but how we might have a kingdom of heaven on earth. Christian people ought to go out into the midst of the social movement, and claim it as their own, for they could do what the Socialists could not do. If Christian society had got wrong, it could not be set right without Christ, but with Him it could. People sometimes said Socialism would fail because men were so selfish. But who came to make men different but Jesus Christ? They had got the power that would turn selfish men to unselfish, and so they had got the key of the social problem. They had a society at hand in the Catholic Church, and if they could set it working they would have the kingdom of heaven. He hoped, in conclusion, that as a result of these meetings, they would try to be practical about the matter; that they would carry their religion into these social matters, and so bring about the kingdom of heaven on earth.

We have here a specimen of the so-called gospel of Christian Socialism. Nothing about the necessity of a new birth before the kingdom can be entered; nothing about a rejected Messiah and suffering Son of Man, or the Atonement, and not one word of gospel of the grace of GOD.

As to the hope of the Lord's coming back to take His kingdom, Christian Socialists apparently consider that they can get on better without Him.

Republican and Socialist reformers perhaps consider that the idea of a personal reign of Christ would interfere with their programme of Progressive Politics.

THE RE-UNION OF CHRISTENDOM.

The following paragraph is taken from the *Daily Chronicle* of December 8th.

"THE POPE AND THE EASTERN CHURCHES.

"The Encyclical to the Eastern dissident Churches is looked upon (telegraphs our Rome correspondent) as one of the strongest acts of the Pontificate of Leo XIII. It virtually grants autonomy within the bounds of the inalienable deposit of Catholic faith to all Oriental Patriarchs willing to accept unity through the Holy See. All rites and customs will be preserved, and the Latinising movement carried on by Apostolic delegates will be summarily stopped. Privileges of this kind were partially conceded by former Pontiffs, but were notably held in abeyance by Pius IX., whose canonical tendencies were so much in favour of unity in ritual that he considered even the Dominican and Ambrosian rites as unpractical and obsolete. No schism can lawfully stand under these new conditions, seeing that the primacy of the Roman See is taught in most of the Eastern liturgies. A considerable secession may, therefore, be expected when the Encyclical is sufficiently promulgated,"

Many students of Prophecy believe that the re-union of the Eastern and Western Churches will precede the final Apostacy foretold in chapter xiii. of the Revelation.

The *Daily News* of November 12th published the following from a correspondent in Italy:

"It is positively asserted here that a Commission of dignitaries of the Anglican Church will shortly arrive in Rome to confer with the Pope on a return to religious unity. Such an event occurring immediately after the meetings concerning the Oriental Church is considered of the highest importance."

The *Daily News* of Nov. 4th contains the following:

"MAHOMMEDANISM IN ENGLAND.

"The Ameer of Afghanistan has addressed a letter to Mr. W. Quilliam, solicitor, Liverpool—styled in this connection Sheikh Abdullah W. Quilliam—in reference to the progress of Mahommedanism in England, and especially in Liverpool."

We need not quote the letter in full. The fact that such a letter has been written is significant enough!

Mahommedanism and Apostate Christendom will perhaps accept the Coming False Messiah of the Jews, and then they will all know who the real False Prophet is, of whom Mahomet was but an historical anticipation.

THEOSOPHY AND SPIRITISM.

THE UNVEILING OF ISIS.

The following advertisement will be interesting to many of our readers:

"ISIS VERY MUCH UNVEILED.

THE STORY OF THE GREAT MAHATMA HOAX.
TOLD BY
F. EDMUND GARRETT,
From Sources mainly Theosophical.
REPRINTED FROM 'THE WESTMINSTER GAZETTE.'
WITH REPLIES FROM LEADING THEOSOPHISTS."

"THE UNKNOWN WORLD" ON THE BOGUS MAHATMA LETTERS.

The Unknown World for November comments as follows on the recent exposure of Theosophical frauds:

"The *exposé* concerning the Theosophical Society that has been going on recently in the *Westminster Gazette*, will have been very entertaining to people cynical enough to find amusement in the detection of fraudulent pretences. That very discreditable trickery has been associated with the growth of the Theosophical Society is pretty clear. A good deal of the story told by the writer in the *Westminster Gazette* about doings at Madras, in connection with which Madame Blavatsky was charged by the Psychical Research Society with imposing on credulous friends by mock phenomena, is a very old story. There may have been a residuum of truth in it, but for the most part it was answered with more or less success at the time. Certainly, outside a narrow circle of personal devotees, Madame Blavatsky is not generally regarded as having been entirely exonerated; but at all events it is ridiculous to drag the old accusations to light now, years after they were first discussed, without going also into the defence put forward. On the other hand, the present charges relating to Mr. Judge are new—to the public at all events—and are very serious as against him. *The point generally missed is that they do not touch the fundamental Theosophical position.* Assuming that such beings as the Mahatmas exist, it is obvious that self-seeking people concerned with the Society would pretend to be directly favoured by them, and to have personal relations with them, however little that might really be the case. In unmasking such pretenders, any one who accomplishes the feat is certainly rendering a service to theosophy and pure-hearted theosophists."

Without any question the *exposé* has greatly discredited that section of the Theosophical Society to which Mrs. Besant and Mr. Judge belong, as far as the general public are concerned. Theosophy as "a science, a religion, and a philosophy," will not flourish in England for many years to come—perhaps it will retire to Thibet, or to the desert of Gobi. We are fully aware that the "fundamental Theosophical position" is not touched by the exposure of these "lying wonders," for the evil of the system is more esoteric than the ordinary reader imagines.

The "Universal Brotherhood" will have to be dropped until the "Masters" and the public have forgotten the name of "Mahatma." The day will come when those who have refused the truth of God will believe the lie. Theosophy has received a check; but the fact that so many have been deceived by it, is another sad indication that men prefer darkness rather than light because their deeds are evil.

Satan has to work with human instruments whom he cannot always entirely control, and these have mixed up their trickery with his teachings, and thus unwittingly frustrated for a time the extension of his designs.

DEVIL WORSHIP.

We have received a letter from a correspondent in Ireland, who kindly sends us an extract from a leading article in the Official Paper of the Masonic Grand Lodge of Switzerland, denying the statement of the *Monitor of Rome* that the Devil Worship referred to took place on the premises of the Lodge La Regeneréé.

We can understand the desire on the part of Romanists to hide the ugly fact, but the evidence is too great to be thus easily disposed of. Even if some account may be inaccurate in all its details, there are other accounts which cannot be so readily dismissed.

The following appeared in the Occasional Notes of the *Pall Mall Gazette* of December 8, 1894:

> "'I belong to the New Religion, I worship Lucifer,' said a prisoner in a Paris police court the other day. The magistrate seemed to have more doubt as to the novelty of the religion than the zeal of the worshipper, but asked for information. He was informed that he—the magistrate—worshipped Adonai, who is darkness and evil, while Lucifer 'le vrai Dieu, le bon Dieu,' was the light striving against the darkness. 'Lucifer,' said the condemned, 'favours the expansion of all a man's desires. He has no threats, no anger, no chastisement, and no remorse for those who trustfully abandon themselves to him.' After which effusion the prisoner, who seemed to have read the *Pilgrim's Progress* backward, was removed to the cells. Lucifer worship is, however, certainly making progress in Paris. Its votaries even propose to build a temple of Isis, and renew old heathen mysteries, which in some obscure way they will join to 'le culte de Lucifer.' A theatre is to be attached to this temple, where the first piece played will be 'Les Noces de Satan,' by M. Jules Bois, author of *Les Petites Religions de Paris*, and of the play, 'La Porte Hêroique du Ciel.' The high priestess of the Satanists is Mdlle. Sophie Walder, who styles herself Sophia-Sapho. She holds her court alternately at Paris and Geneva, wears a live snake as necklace, has visions and cataleptic trances, and shows all the symptoms common to the heroines of La Salpêtrière."

ANGLO-ISRAELITES AND THE HOPE OF THE CHURCH.

The General Secretary of the British-Israel Association writes as follows in the December number of *The Covenant People*:

> "All these signs of the times indicate that the coming of the Lord draweth nigh; but to say, as some speakers do—to wit, *The Morning Star*—that the advent of Christ may occur *to-night*, is zeal, but not according to knowledge.
>
> "No doubt the speaker referred to 'the rapture or snatching up of the Church of God' to meet the Lord in the air, and this takes place *before* the descent in power and great glory; but inasmuch as the rapture takes place at the first resurrection (1 Cor. xv. 23, 51-54), and this resurrection, according to Daniel (xii. 1, 2), takes place some time during the great tribulation, it seems to me to be beside the truth to say that Christ may come now any day, to-night even. We may be taken away by death, but His Parousia, or coming, will take place after certain events, as He has said. Nor can we say at what period in the great tribulation it will take place: no man knoweth. It will be sudden, to the world unexpected and unlooked for, and we are commanded to 'watch.' F. Aston."

It will thus be seen that our remarks in previous numbers, as to the erroneous views held by Anglo-Israelites concerning the "Blessed Hope," were fully justified.

According to Mr. Aston, certain events and the Great Tribulation *must* intervene before the Lord can come, as in 1 Thess. iv. 15-18.

Editor's Table.

OUR ARTICLES ON THE EPISTLE TO THE ROMANS.

A CORRESPONDENT from Dublin, in some kind comments on our articles on the Romans, asks how our views of justification by faith could be applied in the case of Abraham and David, and the thief on the cross.

We answer that it was on the same principle of faith that they were justified, but that the full declaration of God's gospel of grace concerning His Son is what *we* are called upon to believe, and that although we are justified on the same principle as they were, and in virtue of the same pecious blood shed on the cross, nevertheless they had not, in its completeness, as we have, the fully-declared gospel of the glory of Christ.

In announcing the separate publication of *The Order of Events in Connection with the Lord's Second Coming*, by Rev. Sholto D. C. Douglas, we omitted to say that the price is 1½d., post-free.

In our review of *Parousia*, by Mr. F. Newth, we ought to have stated that it can be obtained of Rev. C. Lipschitz, 33, Finsbury Square, E.C.

REVIEWS.

The Saints' Rest and Rapture: When? By Pastor Frank H. White. 1*d.* (S. W. Partridge & Co.)

We are sorry we cannot commend this little book, for we greatly love and respect its author. Unfortunately it is based entirely on a misconception of 2 Thess. i. 10. He says "the time of the saints' full and final release from suffering and trial is clearly specified—when the Lord Jesus is personally revealed from heaven in power and great glory. Surely, the view that the suffering church is *previously* raptured to the Lord in the air at an earlier period, contradicts this plain and most definite declaration of the Holy Spirit."

But this is the very point in dispute. We hold that it is *not* the "declaration of the Holy Spirit," but merely the statement of the translators.

The verb ἔλθῃ is not the *future* tense, but the second aorist tense of the subjunctive mood, and must be rendered "*shall have come*" (See Winer, *Greek Grammar*, § xlii. 5), and refer to Matt. xxi. 40, "When the lord therefore of the vineyard cometh," &c. (*i.e. shall have come*). Luke xvii. 10, "When ye shall have done all those things," &c. (so in the A.V.). Mark viii. 38, "Of him also shall the Son of man be ashamed when he cometh" (*i.e.*, shall have come). John xvi. 13, "When He the Spirit of truth is come" (*i.e.* shall have come). See also John iv. 25, Rom. xi. 27, 1 Cor. xxiii. 35, 1 Cor. xvi. 3, 2 Cor. iii. 16, and all the other places where we have the same construction.

That the Lord shall have *previously* come to be glorified in His saints *before* He is revealed in judgment is *exactly what the Holy Spirit does declare!* And therefore the whole argument falls to the ground, as the foundation on which it professes to be based has no existence.

Iron & Clay; or, When will Anarchy Cease? (John F. Shaw & Co.) Price 6*d.*

Dr. Sarah Jean Anderson-Brown, who is known as the originator of the scheme of Industrial Farm Homes for Inebriate Women, has been studying prophecy with intelligent interest, as this little book shows. On page 20 she refers to *The Great Prophecies*, by G. H. Pember, M.A., a book which we believe is now out of print. We hear that Mr. Pember has another book in hand on prophetic subjects which he hopes to publish shortly.

The readers of *Things to Come* will have seen that we do not believe that either Mr. Pember or Dr. Grattan Guinness give a sufficiently clear outline of the eschatology of Scripture. Possibly Dr. Anderson-Brown has been too much influenced by these writers. The view of eschatology given in the article on "The Pseudos" in our first number indicates a fuller scope for the prophecies relating to the time of the end than that of many popular writers on prophetic subjects. *Iron & Clay* will we hope encourage many who have no time or opportunity for deeper study to look and wait for Him whom they love to serve, and whose name is to them above every name.

Prophecies Concerning England and Egypt in the Last Days. (James Nisbet & Co.) 7*s.* 6*d.*

This book was published in 1887. It has been favourably reviewed by *The Christian, The Silver Morn*, &c. It gives the result of considerable study in prophetic subjects, and many extracts from various authors. If the writer will take the standpoint of the Pauline epistles when he next brings out a book on the Last Days he will, we think, be clearer as to the order of events in the Time of the End.

The Illustrated Apocalypse. By Thos. William Greenwell, F.R.S.L. (The Craig Press, Chicago.)

This is a fair attempt to harmonize the conflicting theories of the historical and futurist schools of interpretation. It is useful as far as it goes, but the symbols of the Apocalypse demand for their interpretation a very full knowledge of the whole word of God.

A Brief Outline of the Book of the Revelation. By Thomas Newberry. 6*d.* (Pickering & Inglis, Glasgow; and Jas. E. Hawkins & Co., London.)

The editor of *The Englishman's Bible* is very well known. This little book on the Revelation is a good one to place in the hands of those who are just beginning the study of the Apocalypse. It contains the same mistakes which are to be found in most books on the Apocalypse which were written fifty years ago; but, nevertheless, it is likely to be helpful to beginners.

The Balance of Physics and the Earth's Ecliptic Angle. By Edward Dingle. 7*s.* 6*d.* and 1*s.* (S. W. Partridge & Co.)

Those who believe as we do, that the divine science and philosophy of Scripture are sublime and perfect, and that the underlying structure of God's Word is eminently scientific, will do well to obtain these volumes. We should add that the reader should possess a fair knowledge of pure and mixed mathematics, together with some grasp of the physical sciences.

Secrets of a Beautiful Life. By J. R. Miller, D.D. 3*s.* 6*d.* (Hodder and Stoughton.)

This is a volume bearing on practical Christian life. There are many such nowadays. It is one of the *Silent Times* series, and is neatly bound.

Thoughts for the Quiet Hour. By J. R. Macduff, D.D. 3*s.* 6*d.* (Hodder and Stoughton.)

There are many profitable and suggestive paragraphs in this book for the quiet hour; *e.g.*, the one on p. 80.

"St. Paul is only the too faithful interpreter of the believer's inner life, when he dwells, in the seventh chapter of Romans, on the two antagonistic principles, the 'flesh and the spirit,' which do battle to the last: the struggle between will and performance (verse 18); the law in his members warring against the law of his mind. (Verse 23.) What strange composites often, at the best, Christians are with these their dual natures, countersigning the apostle's paradox!"

By Fire and Cloud; or, Life Experiences in India and South Africa. By Mrs. Osborne Howe. 3*s.* 6*d.* (Hodder and Stoughton.)

A tersely written tale of missionary work chiefly among soldiers and sailors in South Africa, but touching also on native missionary efforts.

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MANAGER'S NOTE.

We shall be happy to obtain for any of our country subscribers any work that appears in our advertisement columns, or any other book that, through being in the country or abroad, they may find a difficulty in obtaining.

On receiving remittance of the published price of any desired volume, we will forward them *Post-free* to any address in the United Kingdom or abroad.

We hope that this will be of use to many, especially those residing abroad.

In writing please address "The Manager, 29, Paternoster Row," and say where you are in the habit of obtaining *Things to Come.*

All applications as to advertisements to be made direct to the Manager.

THINGS TO COME

Vol. I] February, 1895 [No. 8

Notes and Notices.

MANY of our readers will be glad to hear that we have reprinted and issued a further edition of 5000 copies of our first number, that for July last. Those who have been unable to obtain copies will now be able to do so, and thus complete their sets.

Application (with remittance) should be made to the Manager at the publishing office of this paper, 29, Paternoster Row, E.C.

* * * *

The special edition of the December number reached 50,000 copies; 44,000 of them were distributed freely during that month, and we are glad to note that the result has been to largely increase our list of subscribers.

The expense has of course been very great, as our readers may judge, even if they reckon the postage alone! We hope that the Lord may lay it on the hearts of some of His stewards to desire to *share* the privilege with others.

While we do not in any sense "appeal" for funds, we shall be glad to welcome any such expression of sympathy and fellowship.

* * * *

The same applies to our

PROPHETIC CONVENTIONS

which are now being arranged. Those who have this work in hand are busily engaged, and in our next issue we shall have a goodly list to present.

The following are the fixtures to date:

BRADFORD	January 30, February 1.
HALIFAX	" "
BELFAST	February 12–15.
DUBLIN	February 19–22.
LONDON	March 25–27.
TUNBRIDGE WELLS	April 1 & 2.
PORTSMOUTH	April 3–5.
ABERDEEN	April 21–25.
EDINBURGH	April 29, May 3.
KESWICK	July 15–19.
DUNOON	July 30, August 1.

* * * *

Our "new proposal" has been taken up very warmly, and has received a response which has greatly encouraged us. Though a very common practice in the United States, it is somewhat new to this country. It is by no means, with us, a mere bid for subscribers, but a legitimate method of mutual help, whereby many are able to procure books they have long wished to possess, while our own magazine is made more widely known, and its precious truths are disseminated. Our list of books will be enlarged from time to time.

* * * *

We insert in our columns this month, under the heading "How to Study Prophecy," &c., a number of *suggestions* which indicate the results of our own prayerful study of God's word, in the earnest hope that the fact that these suggestions are stated categorically will not be misunderstood by our readers.

We had thought of still further postponing this paper, which has been in type for some time past; but as we find that nine out of every ten questions which are sent in by our readers bear upon the points we have dealt with, we have decided to insert it in the present issue.

We feel convinced that until the distinction between the "heavenly calling" and the mystical body of Christ is clearly recognised, there can be no further attempt made to expound satisfactorily the order of prophetic events. While most thankfully acknowledging our indebtedness to the Lord's servants who have been before us in this precious field of study and meditation, we deplore the tendency to rest satisfied with all their conclusions. To do this was, we feel sure, farthest from their wishes, nor is it the will of God that we should be thus shut up from further prayerful investigation. We submit the results of our searchings into the word of God, and we shall thankfully welcome any suggestions from those of our readers who may feel that they can throw further light on the subject of dispensational and prophetic truth.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE BRUISING OF SATAN.

BY THE REV. CANON FAUSSET.

(At the York Convention, May, 1894.)

YOU are all familiar with the oldest prophecy in God's word. You will find it in Genesis 3–15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shalt bruise thy head, and thou shalt bruise his heel." The whole Bible, and the whole history of man here on earth until the Lord's coming again, is bound up in this one passage of Scripture. This is the very oldest prophecy in the Bible, and on it hinges the whole of God's dealings with man. It is a conflict between good and evil, light and darkness, between Christ and the great enemy of man, ending in the glorious triumph of Christ, the Son of man, for man. If you deny this one verse and its environment you must deny the whole Bible.

I once said this to a learned canon of our church, who was endeavouring to represent the story of Eden as a mere allegory, a figurative way of expressing spiritual truth. I said to him, "If you deny this verse you cease to have any right to be a clergyman of the Church of England." The Bible at its ending fitly answers to the beginning. Man is noticed at the commencement of the Bible as innocent, pure, to be put upon his trial by God, but overcome by the tempter, and incurring the sure concomitant of sin, death. At the close of the Bible, after the glorious triumph of the Son of man, you have the reverse order in the blessed truth of Satan conquered, man the conqueror through Christ, the Son of man. He is in a better Eden than he was at the first, an incorruptible inheritance from which man can never be supplanted. You see the former inheritance more than regained for him by the divine head Christ Jesus.

This is the germ of all future revelation. Partial fulfilments of this prophecy have gone on from age to age, but the full consummation can come only when the Lord shall come again to crush the wicked one and reign in his stead. The usurper has taken a throne which he has no right to, and when the Lord shall come and shall take the throne from Satan, the usurper, the reign of righteousness shall begin upon the regenerated earth.

All Christians are looking for the coming of the Lord Jesus. As our creeds say, "He cometh again to judge the quick and the dead." Just as when we look into the sky we see a number of stars, and apparently they are near to one another, but when you take a telescope you will discover that these stars that appear to be quite close to each other are separated by vast distances; so when we make the general statement that "He cometh to judge the quick and the dead" we have a great deal else to consider in order to understand the full meaning of the judgment. Again we are all expecting the time when Satan shall be bound, because we cannot deny Revelation xx. and other promises. The question that divides us is this, whether this period of blessedness, of the thousand years, is to precede the Lord's coming or is to follow after it, and be a consequence of the Lord's coming. These truths are not essential to salvation we admit, but if we fail to see the whole counsel of God we lose a certain amount of privilege and a means of sanctification.

The late excellent Dr. Mackay said, that when he realized the truth of the Lord's pre-millennial advent as the hope of his soul, it was as a second conversion to him.

Allow me to attempt to correct a misconception which prevails amongst men of the world to-day. It appeared in a local newspaper only a few days ago. It spoke of the discoveries of geology as making sad havoc amongst theological speculations, and that geology informed us that this world was certain to last ever such a time, vastly exceeding any human undertaking that could be affected by it, and therefore the idea of the world coming to an end—"the crack of doom" was the expression used in this newspaper—was quite preposterous. We do not believe that the Lord is coming to destroy this earth, but we believe He is coming to introduce on this earth a period of righteousness and blessedness and peace such as has never before existed here. He comes to destroy the apostate. He comes in flaming fire, taking vengeance upon all in Christendom who disbelieve and reject Christ. He comes to sweep out the tares, but He does not mean to destroy the field. He comes in glory to reign over a regenerated earth, and to make it happier than it has ever been before. Genesis iii. 15 sets forth in germ the conflict between Satan and the Lord Jesus Christ, the rightful owner of this world.

Let us consider the whole as divided into three stages. First, the time of the patriarchs and Israel; second, our present times, which are called the times of the Gentiles; and, third, the times of the restitution of all things.

The curtain that veils the unseen world is drawn aside in two passages in Old Testament times. The first is recorded in the beginning of the book of Job. There Satan is the accuser of the brethren before God. There are many who deny the existence of the devil. Those who deny his existence are the foulest slanderers of men. Man has the awful possibility of becoming a devil, but he is not a devil. He has the blessed possibility of becoming equal to the angels of God. Satan, by God's permission, was allowed to exercise his malignant will against the patriarch. By successive strokes Satan destroys the property of Job; then he takes his children; then he afflicts his body with a loathsome disease. Satan seems to succeed, and even Job's patience gives way. But wait until the end, and then we shall see Satan made the very means of carrying forward God's purpose of grace concerning Job. The devil, in spite of himself, was the very instrument of Job's sanctification. Job utters those words which have given comfort to so many mourners: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and, though after my skin worms destroy this body, yet in my flesh shall I see God." We know the end. St. James comments upon this end. He takes Job as an example to teach us the lesson of patient waiting for the coming of our Lord. "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."

We have another glimpse in the third chapter of Zechariah. We have presented to us Jehovah, and before Him stands Joshua, and at the right hand of Joshua stands Satan to resist him: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Herein Joshua is the representative of Israel; Joshua, in his filthy garments, represents Israel in her rejection of the Lord and her consequent rejection by the Lord. On the other hand, when He is clothed with white raiment, and the priestly mitre is upon his head, he is the representative of Israel restored to the position for which God designed Israel from the beginning.

The story is told of Simeon when he founded the society for promoting Christianity amongst the Jews. A friend, who was very zealous for the missionary cause, wrote upon a slip of paper, "Mr. Simeon, would you have us leave the nine hundred millions of heathen in order to send our missionaries to the nine millions of Jews?" Simeon replied, "If you convert the nine million Jews you will have nine million missionaries for the conversion of the nine hundred millions of heathen."

The times of the Gentiles are the times when Israel is cast off from the Lord because of apostasy. They are called by our Lord the opportunities of the Gentiles, the favourable season wherein we have given to us the privilege not only of being saved ourselves, but of being the honoured instruments of preaching the Word, and winning souls from the Jews and Gentiles. These times began with the overthrow of Jerusalem. Our Lord distinctly says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." (Luke xxi. 25.)

Blindness in part has happened unto Israel during these times of the Gentiles. The extremity of the Jews has been the opportunity of the Gentiles, but even in these Gentile times the Lord is graciously taking out of the Jews a remnant according to the election of grace. It is a very great mistake, which is often made by those who do not search the Scriptures thoroughly, that they fail to realise the true object and character of that dispensation in which we are at present living. The object of this present dispensation is not that now the world should be converted, but that the Church shall be gathered out of the world. Look at Acts xv. 14. There you have it written that God had visited the Gentiles to take out of them a people unto His name. The election of grace began with the Jews. The Jews are always the first; it is ever so to be. The Gentiles in this dispensation are being made fellow-heirs, and of the same body as the believing Jew.

This second period begins with the opening of the conflict between Satan and the Seed of the woman. He is exposed to temptation, and He has undertaken to be man's substitute, and to bear man's penalty. Accordingly Satan, the serpent, tries the Son of man as he tried the first man in Eden. He tries Him with the whole cycle of temptation—the world, the flesh, and the devil. He offers Him the whole world. He claims the whole world, and Jesus does not deny the claim. It is an awful thing which should make us shrink from undue love of the world's good things, that those all are at the disposal of the devil. He offers all to Christ, and Christ refused it because He would save you and me. He will not have it at Satan's price. He will not have it as Satan's gift, but by suffering. From the cross He will come to the crown. He will not have it, because He came to save me, a guilty sinner, and you too. Just before Gethsemane our Lord said, "But this is your hour and the powers of darkness." And the powers of darkness made themselves awfully felt when He hung upon that cross, and when He cried, "My God, My God, why hast Thou forsaken Me?" But the power of God was an infinitely greater power. At the Lord's first advent Satan put forth his power against the bodies of men. It is very remarkable, now that the second advent is approaching, Satan is specially putting forth his power. Jesus cast out the demons; He not only cast them out Himself, but gave His disciples power to cast them out. The resurrection of Jesus was not only man's salvation, but it was also Satan's defeat.

The fulness of the bruising of Satan is not yet reached. How do I know? By turning to Romans xvi. 20. There I find Paul saying, "The God of peace shall bruise Satan under your feet shortly." A grand step in advance was when Jesus ascended into heaven, and when we obtained an advocate with the Father. No longer could Satan appear in heaven's court as he did against Job. What do we read in Rev. xii. 5? "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Afterwards there was war in heaven, and then a loud voice was heard saying, "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night." "And they overcame Him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death." Now we can take up the challenge of Romans viii., and say, "Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Satan has no standing-ground before God against the saints any more; he had standing-ground until Christ went into the holy place.

Satan comes down to earth, and in great wrath, for he knows that he has but a short time. First of all he lifts his hand against the Church, the seed of the woman. He tries what persecution will do. But persecution has the opposite effect to that which he desired.

The martyrs, instead of being conquered by Satan, are carried in fiery chariots to heaven. The blood of the martyrs is the seed of the Church. Then Satan tried a more fatal scheme. If he cannot destroy the Church by persecution he will try his hand at corruption. When we get to Revelation xvii. we see the woman awfully changed—for the worse. She has become a harlot, drunken with the blood of martyrs. Satan prevailed in one sense, but he did not prevail against the true Church, and ere long the Church will sing, "True and righteous are Thy judgments."

Rome is a prominent type of the harlot in her idolatry, conformed to the world, arrayed with the world's livery, and drunk with the blood of the saints. When antichrist shall come he will supplant the harlot Church. The Apostate Church cannot be both harlot and antichrist; for the beast in the end, with its ten horns, strips her naked, and burns her with fire. A most remarkable sign of to-day is that in nearly all the Romanist countries of the Continent, Italy, France, Spain, Austria, the world-power is turning against the Church. In Protestant countries the world-power is inclined to disestablish the Church, wearying of Christianity, and trying as far as possible to cast out the Word of God from our schools. Thus the way is being prepared for the last antichrist, in whom lawlessness will be fully revealed. In the last stages of antichrist he exalts himself above God, and declares that he is God.

We seem to be on the very verge of His coming. Infidelity is openly upheld in our literature. Our novels are full of it. If you will compare the catalogue of the features which shall characterise the last days, which are given in 2 Timothy iii., with those which characterise to-day, I think you will see that we are in the last stage. They singularly correspond to the characteristics of the Pagan world in Romans i. 26–32. One feature of the Pagan world is being reproduced amongst us. I mean necromancy. We have necromancy in this very city. Only a day or two ago we had a lecture on Theosophy. That means God-wisdom; but it is not God-wisdom at all, but demon-wisdom. It is much like the teaching of Buddhism. The teaching given at this lecture was the reincarnation of the soul, and a great deal besides. Oh, may God keep us from this awful spawn of infidelity! Infidelity is a lie of Satan. Well may we cry, "Give peace in our time, O Lord." In the striking language of Revelation xiii. 10, 18, the grace of "patience" was what was needed in the long days of the Apostacy in the middle ages. What is needed now? "Wisdom" to discern between truth and error. If they bring forth their Spiritualism, Theosophy, and other errors, bring them to the truths of this precious book.

Only recently an article appeared in one of our leading journals, which stated that pleasure was the rule of life. Christianity had been found to be a lie, and the sexual relations were no longer to be ruled by priestly formalities. Suicides abound. Then we have Anarchists, ready to overthrow society, whilst professing to regenerate it, and to destroy without mercy men, women, and children by their infernal bombs. What a comfort to the Christian is God's promise of the times of refreshing and of the restitution of all things. The world is not getting better by its own nostrums, by science and secular teaching. Nay, evil men are waxing worse and worse. There is only one remedy for the confusion in the family, the confusion in the Church, the confusion in the world, and that is the Lord is coming to sweep away the tares from the field that belongs to him. Turn to Isaiah xxiv. 21, "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high (that is, Satan and his demons in the heavenlies), and the kings of the earth upon the earth" (that is the ten confederate kings who are gathered together by the last antichrist). When these are gathered together the Lord shall come and gather His saints together, and shall come back with them, and shall reign with His saints over a regenerated earth, and will effect by His presence what could never be effected in His absence—the regeneration of the nations.

Individuals are being gathered out now, but not until the Lord comes will Israel be regenerated as a nation. Then we read that a nation shall be born in a day. The Jews shall look upon their Saviour whom they rejected and crucified, and they shall receive Him, and their receiving by Him will be life from the dead to the Gentile nations. The seed of the woman will conquer antichrist; and although Christ would not have the world-kingdom from Satan, He will have it from the Father just because He would not have it at the offer of the usurper. Those who take the Lord as their portion will reign with the Lord over the earth. Believe me, brethren, we are on the winning side. The Lord will conquer, and His people will conquer with Him. He rose the First Fruits, and we that are Christ's shall rise at His appearing. Oh, may we be ready, waiting and watching for His appearing, looking for the time when the Lord God omnipotent shall reign for ever and ever!

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THE RIGHTS OF THE LORD JESUS.

By the Rev. Dr. BULLINGER.

(At the Dundee Conference, June, 1894.)

IT is characteristic of man that he is educated and trained for one object—that is, *to stand up for his rights.* That is the only part of his education that perfectly succeeds, and everywhere we see man standing up for his rights. Woman, too, is now standing up for her rights; and the People are standing up for their rights. Is it not time that someone should stand up for the rights of the Lord Jesus? He has not yet got His rights in this world, but He is going to have them; and now He would have His children witnessing for those rights, and speaking for Him while He is absent, and while those rights are in abeyance. I propose to bring them before you in connection with His four titles—the Son of man, the Son of Abraham, the Son of David, and the Son of God.

"THE SON OF MAN."

With regard to man, we know that he was created for two great objects. First, he was to have dominion over all the earth; and, secondly, he was to have fellowship with God. I need not enlarge upon this. It does not require any proving, because man is ready to acquire any amount of dominion on the earth, although he does not care for fellowship with God. He lost those rights and those privileges in the fall, through tampering with the word of God. We know the consequences of that fall. Sin entered, and death by sin. The whole creation was overwhelmed in that awful calamity, from the effects of which we are suffering to-day, and the influences of which we see around us. Now there is one great principle on which God ever acts. He never improves what man has marred, never! He never repairs what man has ruined, but He always makes something new, something fresh. Let us go down to the potter's house with Jeremiah (Jer. xviii.), and there you will see this wondrous lesson which God there taught. Jeremiah saw the potter making a vessel, that vessel was "marred on the wheel, and so he made another vessel, as it pleased the potter to make it." That is the picture that God showed Jeremiah, and the strict *interpretation* of it belongs to Israel. For as Israel had been marred and spoiled, He was not going to mend the nation, but to make it new, to give His people a new spirit and a new heart. The same great principle underlies all that man has marred; it underlies the whole creation. God is not going to mend this earth. He is going to make a new heaven and a new earth. He does not mend the old man, but He makes a "new man."

Men are trying to mend the old man, and they are absorbed with schemes for his improvement. Man is occupied in reforming the world, but God has cursed it, and there will be no blessing for it until He comes and takes the curse away, when He will make a new heaven and a new earth. These mortal bodies will never be repaired; they will all sink in death if the Lord does not come for His people; and those who are not Christ's are bound, not only to sink in death, but to end in everlasting destruction. But *we* look for new bodies, glorious bodies, like unto His own body of glory. That is our blessed hope.

Thus the hope of creation is now bound up in another, not in man, but in "the Son of man," "the seed of the woman," another man, "the Second man," "the last Adam," "the Lord from heaven." He is going to restore *all*, and that work belongs to Him by right. It is His own special work.

He came and He was rejected as the Son of man. Therefore, in consequence of that rejection everything is now in abeyance, and we wait for the Lord Jesus to have His rights as "the Son of man." We wait for the fulfilment of Psalm viii., which has never yet been fulfilled. "We see not yet all things put under Him," but the time is coming when all things shall be put under His feet as the Son of man. "This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting." And we too are "seated" with regard to all the work connected with our salvation and "*expecting*," if we are in fellowship with Him; expecting, not some happiness to come to us (that is ever our poor selfish view), but expecting Him to *have His rights in this world*, for Him to have dominion over it. It is His by right, and He is coming to exercise this wondrous dominion over the whole creation. "We see not yet then all things put under Him."

"THE SON OF ABRAHAM."

We will now look at Him as the "Son of Abraham." The nations of the earth had utterly failed, as "man" had done; they were so sunk down in their ruin that God destroyed them with the judgment of the flood. Then God proposed to make another nation, and He made a new nation of the seed of Abraham. We cannot stop to go into his call, or into his life, but we just notice this, that in Genesis xv. God made an unconditional covenant with Abraham. We must mark these *unconditional* covenants as distinguished from those that were surrounded by *conditions*, because man has never yet kept any covenant he has made. ("Which My covenant they brake.") However, Abraham was quite ready to make a covenant with God. He divided the sacrifices, and had got everything in readiness, when God restrained him by putting him to sleep. In his sleep he saw the symbols of the divine presence pass between those pieces, and that covenant was made unconditionally, an everlasting covenant, which can therefore never be broken. In that covenant the land was promised to Abraham.

In Luke i. He speaks of the son of Zacharias, and of the mercies which he promised to the fathers themselves. What were they to remember? His holy covenant. What covenant? Why the covenant that He made with Abraham to give them the land. But the land was never possessed to the extent which God had mentioned in Genesis xv. Israel failed just as man had failed, just as the nations had failed. Israel failed to possess the land, and in process of time they were driven out of it. Then "the son of Abraham" came as the heir of the land. "He came unto His own (possessions), and His own (people) received Him not." He came as "the seed of Abraham." "He saith not unto seeds, as of many, but to thy seed which is Christ," but His rights were rejected. When He was alive He had not where to lay His head, and when He was dead He was buried in the tomb of another.

So His rights as "the Son of Abraham" are all in abeyance. This is "the land question," dear brethren. People are talking about the land question. But it will not be settled until "the Son of Abraham" comes. And "the Eastern question," which continually occupies the thoughts of politicans, will not be settled until "the land question" is settled, and that will not be until "the Son of Abraham"—our blessed Lord Jesus Christ—gets His rights.

"THE SON OF DAVID."

But then He was "the Son of David." Here you have the question of the throne. The government of Israel was a pure theocracy. God was their King, and their sin was in rejecting Jehovah as their king. Not merely in desiring a man as their king. Jehovah was not the king of the other nations, they had not the Lord for their king, but Israel had in a special manner. And if you read their history you will find that that is the point which is emphasized. Saul was anointed, but was soon set aside. It is very instructive to read the story of the anointing of David. (1 Samuel xvi.) God gave them a king in His anger, and took him away in His wrath. Then He chose David. That is what it means when it says that David was "a man after His own heart." It does not mean, as infidels are never tired of saying, that David did all that was after God's own heart, but that David was the man of God's choice. Hence it is written of Jesse's other sons, "I have not chosen" him, as they passed before him. Samuel asked Jesse if these were all his children, and he said, "There remaineth yet the youngest, and behold he keepeth the sheep." He did keep them too. So will the true David keep His sheep.

I need not go into the history of the kings. Kings have been a failure. The world has never yet seen a proper king, because man with his fallen nature has never possessed power without using it for his own advantage. You would do just the same. Men cannot make a right use of God's gifts, and the greater the gift the worse the failure is with regard to the gift. So then in 2 Samuel vii. God makes another *unconditional* covenant with David. That is the great *kingdom* chapter, and answers to Genesis xv., which is the *land* chapter. As "Son of Abraham" the Lord Jesus is heir to the land; as "Son of David" He is heir to the throne.

We come down to the opening book of the New Testament, and read, "The book of the generations of Jesus Christ, the Son of Abraham, the Son of David." The Lord Jesus came as last heir of the family of David; it ended with Him; He was rejected as "the Son of David." We read of Him "that the sceptre shall not depart from Judah until Shiloh come." Shiloh came, and Shiloh died, and then the sceptre departed. It did not depart before, because the line of David had always been preserved; but now when the Lord Jesus was laid in the grave with no issue, the sceptre had departed. Therefore if the Lord Jesus be not "the Son of David," there is no hope for Israel at all; there is no King for them. The line of David was exhausted in the Lord Jesus, who was laid in the tomb, and there all hope for Israel ended; that is to say, it would have ended if God had not raised Him from the dead as "the Son of God." They said, "We have no king but Cæsar;" and they have had a Cæsar for their king ever since, and bitter his yoke has been. Now the royal rights of "the Son of David" are in abeyance; but the time is coming when He is going to possess them and exercise them, and He whose right it is to reign is going to take the sceptre and wield it over a glorious creation.

"THE SON OF GOD."

Now all hope is centred in Him as the risen Son of God. As the Son of God He must have His rights. The Son of God came into this world, and He was rejected as the Son of God, just as He had been rejected as "the Son of Abraham," and as "the Son of David," and as "the Son of man." The Son of man came. "In the fulness of time God sent forth His Son made of a woman." "He came unto His own, and His own received Him not." They rejected Him. They said, "We will not have this man to reign over us." And they put Him to death. They said, "This is the heir; come, let us kill Him, and let us seize on the inheritance." It is a great mystery. Scripture tells us it was through ignorance they did it. It says, in Acts xiii., "They knew Him not." And the Lord Jesus said, "They know not what they do." But they knew one thing; they knew that He was innocent. The thief said, "He hath done nothing amiss." Pilate's wife said, "Have thou nothing to do with that just man." Pilate said, "I find no fault in Him." The centurion said, "Surely this was a righteous man." And even Judas said, "I have betrayed innocent blood." They did not know, but they might have known. The Lord had told them, "Ye do err, not knowing the Scriptures," and that is why they made that awful mistake. That was the secret of that grievous sin; they knew not the Scriptures. I should not be surprised at any mistake you may make, or any error you may fall into, if you are ignorant of the Scriptures. "Ye do err, not knowing the Scriptures." They erred, not because they did not possess them, but because they do not want to know them. That was their sin.

That was the fault which Christ corrected, even among His disciples. He said, "O foolish men and slow of heart to believe ALL the prophets have spoken!" They did not believe "*all*." They believed the part that they liked to believe, and they rejected the rest. That is just what the majority of "Christians" are doing to-day. The Church believes a part of the Scriptures, not all, and is therefore every whit as guilty as the Jews in rejecting the rights of the Lord Jesus.

The Jews said when He came, that He was not good enough, therefore they cast Him out. The Church says to-day the world is not good enough for Christ; and it would fain keep Him out.

The Jews explain away all the prophecies concerning Christ's sufferings; the Church explains away all the truths concerning Christ's future glory, thinking that it honours Christ by rejecting such "carnal views."

The Jews separated one portion of the truth from the rest, and thus made the Scriptures of none effect. The Church does the same to-day by rejecting the other portion.

The Jews said, "Let Messiah come, and He will subjugate the world for us." The Church says, "Let Messiah stay where He is, and we will subjugate the world, and convert it for Him."

But they are equally guilty, except that the unbelieving Jew is not so bad as the unbelieving Christian.

There is a time coming when "the Son of man shall sit on the throne of His glory." He is not seated there yet. In Rev. iii. 21 it is written, "He that overcometh, to him will I give to sit with Me on My throne, even as I also overcame, and am set down with My Father on His throne." So that now He is seated at the right hand of the Father, on the Father's throne, "expecting" the time when He shall sit on His own throne. He is not reigning there yet.

But then our friends say, "He is reigning in our hearts." That is not the subject of the prophecy. He is going to reign upon "the throne of David," over the earth, and over the kings of the earth. Thank God if He does reign in your heart; but that is not the question here. Besides, the Church cannot present a throne to Him, even if it had it in its power to offer one.

He can receive it only from God. When He was on earth the people wanted to make Him a king, but He could not accept it from them. He will receive it only in a rightful way from the One who has the right to give it. Besides, the Church is absolutely helpless without Him, and can do nothing without Him in the world.

We have seen that He was rejected as "the Son of Abraham," as "the Son of David," as "the Son of Man," and as "the Son of God." But, nevertheless, He declares, "My counsel shall stand, and I will do all My pleasure." The claims of the Heir are in abeyance. In Hebrews i. He is called the "Heir of all things," and the righteous claims of the heir are not met by the gospel. They are not met by anything the gospel can accomplish. Just suppose that all the world was converted, and all the churches were filled, we could not have a millennium without Christ. He is the very centre of it. And, moreover, that would not be the condition of the world that was foretold by the prophets; the curse would not be removed; death would not be destroyed; broken hearts would not cease.

Nothing can satisfy the claims of the heir, but the fulfilment of the scriptures of truth. Politicians may preach about universal peace; but there can be no peace until the Prince of Peace shall come. Cruelty and oppression will continue until "the Son of man" comes to remove the curse from the earth. Oh, how blessed, dear friends! how blessed to think of these glorious "rights" of the Lord Jesus Christ!

What has been the only consequence of the Church's rejection of these rights? The Church has got itself into trouble! Everything is in confusion! for a terrible apostacy has already set in. Ecclesiastical corruption abounds. It is only the blessed hope of Christ's return that can settle all false religions, because all false religions *usurp the rights of the Lord Jesus*. They usurp His Priestly rights, for they claim to forgive sins. They usurp His Royal rights, for they want to govern the world. They usurp His rights as Prophet, for they make void His word by their own traditions. But once you own the real rights of the Lord Jesus, and witness for Him, *that* is death to all false religion. There is nothing that will set you right ecclesiastically, politically, and socially, except this precious truth. Nothing remains for the Church and for the world but judgment, tremendous judgment, which shall soon descend upon apostate Christendom.

Now, the Heir is waiting for his inheritance; the King is waiting for His throne; the Man is waiting for universal dominion; the tabernacle of David is waiting to be set up; the temple is waiting to be built; the Jews are waiting for their land; so it will be until the time comes to fulfil the glorious prophecy: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near unto Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom, that which shall not be destroyed." Amen.

THE 'DIFFICULTIES' OF SCRIPTURE
A PROOF OF ITS INSPIRATION.

By the Rev. J. URQUHART, of Weston-super-Mare.

Editor of "The King's Own" and "Word and Work."

(*At the Liverpool Conference, Nov.*, 1894.)

SOCIAL questions, as we know, are very much to the front to-day, and we are expected to take our part in regard to them. Now we who attempt to sustain belief in the Scriptures as the word of the living God are doing the best service for the social life of this country that any man can possibly render in this age of doubt, which is the precursor of social decay. It was so in the old Roman empire. You may say, There was surely not very much in that ancient idolatry which people would miss when it passed away? But that faith, gross as it was, was better than doubt. Everything that made social ties sacred was bound up with that old superstition, and when it broke, and men could no longer believe the things their fathers believed, these social ties simply dissolved, and there was moral wreck and ruin. There were social reformers in those days as there are now. There never was written by human pen such glorious things about the beauty of morality, as by the Stoics. They wrote gloriously, but they lived abominably. Their praise of morality could not build up what their doubts were breaking down. Nor will all the fine sayings of our modern reconstructors of society and religion fare any better. This age of doubt is the precursor of national decay, as it was of the ending of Rome.

Now we can do with regard to the religion of to-day what men were perfectly unable to do with the religion of Rome. That religion could not stand the incoming of a purer light, but this religion which God has given will stand any amount of light, and the more the light is cast upon it the brighter will be its glory.

I want for the sake of those who have come to hear something that will establish them in the old belief—for I know that many young men are yearning to feel that this is indeed of God, and they want to believe, but they cannot believe—I want to say something that will help them before the meeting closes. Some things were said this afternoon about the silences of scripture. Let me give you two other instances.

THE BOOK OF ESTHER.

The question is often asked, "Why is there no mention of the name of God in the book of Esther? How can it be of God, seeing that God's name does not appear in it from beginning to end?" I quite admit the silence of scripture with regard to that. God is not once named in the book. But there is another thing that you will not find in that book: *prayer* is never named, nor praise. These people are brought to the very verge of one of the most awful national calamities they were ever threatened with. They clothe themselves in sackcloth and ashes. They do pray—be assured of that. Those that wept had also cried to God; but there is no mention of that in the book from beginning to end. There is not one single prayer, not a record of a cry raised by these afflicted children of Israel. They are delivered and they are glad, and they feast and they rejoice; but there is not one word of praise and thanksgiving to God. Do they never lift up their hearts in thanksgiving to Him who had wrought such a mighty deliverance for them? Be assured they did.

Now this silence is a proof of the inspiration of scripture. The Holy Spirit who inspired that book understood all about the prayers and the praises. Was there any reason for omitting mention of them? Who were these Jews? They ought to have been many years before away from Persia, bearing the burden and heat of the day with their own people in their own land. The true-hearted, as soon as the time of their bondage was up, went back to their own people. These, however, loved the fleshpots too well. They remained in the land, and refused to go away, because sacrifice was demanded of those who would serve God. Now the tale of God's work will never be bound up with the name of the man who flees from duty, or who hides himself when God calls for self-sacrifice. God and he are entirely separate. So it was with these people. The name of Jehovah was to be written with the story of the Israelites, but it was with the story of the Israelites who had gone back, who had sacrificed everything to do God's work. No. God's name is not there in the book of Esther. It is not linked with the history of those Jews in that foreign land—the land which they occupied in spite of the opportunity of returning. The Jew in Persia is the picture of the worldly Christian, who admires the heroism of God's servants, but who will never imitate it. God's story and that man's story will never be bound together. They live apart, they seek different things. But why was the book written then? You have God's intervention, and the judgment upon the persecutor even of the people, His people that are not doing His will—they all belong to Him—they are sacred in God's sight.

The book of Esther was written for Russia, and it is a revelation of what God will do to every persecutor, even of that people who are not living according to God's mind. God's name will not be written with their history till after they have turned unto Him. But God has decreed that those who bless them shall be blessed, and those who injure them shall suffer for it.

How can that silence have been there with all this truth behind it, unless you had a spirit of such wide and deep discernment as was never possessed by man?

IMMORTALITY.

There is silence with regard to immortality in the Old Testament scriptures. I know that there are many answers to that. It is said that the doctrine of immortality is taught in the Old Testament scriptures; but it is not *taught* in the Old Testament scriptures. The doctrine is *in* the Old Testament; but it is not taught or enforced in that part of the Bible. There is never any appeal to the future life in the book of the law. The Jew is never told to obey God's commandment so that it may go well with him in the future ife. He is never told to refrain from breaking this or that commandment because it will go ill with him in a future life. There is no appeal to the future in the law of God. How can we explain that? That silence also, as Bishop Warburton puts it, is a proof of the inspiration of the book. The Jew was not ignorant of the doctrine of a future life. He could not have been a single day in that land of Egypt without knowing the doctrine of man's future existence. But God wanted His people to learn one thing first, and that is that He is the God of the present—the God of to-day. He is the beginning of the alphabet of the Christian life. He is the God of to-day, punishing sin even now upon this earth—intervening in the things of our ordinary life—with every step of our daily journey. So you find that this truth is taught to the people of God in everything.

When the children of Israel go forth the presence of God is with them—the pillar of cloud by day, and pillar of fire by night led them in all their journeys. They stop at certain places because God has paused: they proceed upon their journey again when the symbol of God's presence sets forward. God's tent is pitched in the midst of their tents. As a shepherd with his sheep, so God walks with His people, and dwells with them. When their bread fails God gives them bread from His own table in heaven. When their water fails, and they are in danger of perishing for thirst, God gives them streams in the desert. So in everything they learn that God is *the God of to-day;* and the foundation of religion, so to say, is thus laid in the kingdom of God. Then Christ comes and completes the lesson, and reveals the presence of God in His life as man, and then you have immortality and life brought to light in the gospel, and faith is now lifted toward the unseen, and we get the next stone laid in the kingdom of God—the doctrine of the life that is to be.

THE TRINITY.

Now there are other things in the Scripture in which inspiration is quite as distinctly seen. There is an unbroken continuity of doctrine in the Scriptures. You cannot say that the doctrine of the Trinity is taught in the Old Testament —it is true, and it is not true. It is an Old Testament doctrine as well as a New. It is in the Old Testament —not taught; but there. You have, for instance, in the first chapter of Genesis, a strange break in the uniform attributing to God all that is done—"God said, Let there be light, and there was light," and so on. Thirty-six times you have the mention of God in that first chapter of Genesis. And yet once, before there is any light, or any order, "*The Spirit of God*" broods upon the face of the waters. Why this mention of the Spirit of God? Remember, there is no other mention of the Spirit of God than that. Why the Spirit of God there, if it was just God Himself, the same person of the Trinity? In the Old Testament there is continual mention of the Spirit of God. So much did the ancient Jews feel this that they were unable to answer their Christian opponents who pointed back to that frequent mention of the Spirit of God in the Old Testament. Well, now, is there any mention of the second person of the Trinity in the Old Testament?

MELCHIZEDEK.

In Psalm cx. the prophet has a vision; the veil is lifted from the unseen; he beheld Jehovah seated upon His throne on high, and at the side of Jehovah another glorious personage—a personage so glorious that he bows, and worships, and lifts the cry, "My Lord." The Psalmist was a believer in the unity of God. He was no idolater, and yet in the presence of Jehovah he owns this glorious being as Divine. It was the second person in the Trinity, the Lord Jesus Christ as we now know. But there in the Old Testament one is worshipped in the very presence of Jehovah Himself. And this is done by the inspiration of the Almighty. Now how can all that be there—not yet blazoned forth, not yet proclaimed with trumpet voice, but still there? Whence this unity of docrine, unless all alike has come from the inspiration of the Almighty?

You will find the grandest light upon the precious doctrine of the priesthood of Jesus Christ in the Old Testament. I remember thirsting in my own soul to get some light on what Christ is to me to-day. I knew what He had been to me when He died for my sins on the cross. But I wanted to understand Christ's activity to-day, what He is to me every hour, and I can assure you I read one book after another, from one author after another, trying to find this out, and I could get nothing satisfactory; the vision was still dim. I could only get a firm hold upon it when I saw what I am now going to tell you.

There are two passages in the Old Testament that reach out hands to each other, and these hands are grasped in the New Testament. They form an arc of heavenly light, and the whole thing is plain. In Genesis xiv. you have a wonderful vignette, just so much shown you of a certain personage as God desires you to see. It is Melchizedek; you see him come forth to meet Abraham as he returns from the conquest over the kings of the East. First of all you are told that the king of Sodom comes, but you are not told of anything that Abraham said to the king of Sodom. Then Melchizedek comes; he does something for Abraham; he brings Abraham with himself into communion with the Most High God, and he blesses him in the name of "the possessor of heaven and of earth." You are told that he gives bread and wine, and that is all. Dear friends, Abraham was never in such danger as he was that day. Before that time he was safe enough. He had no liking for Sodom, and Sodom had no liking for him; but now, there never was such a man as this Abraham in the eyes of this people! Why, he has gone and defeated the foes that they could not measure their strength with. With a few men he has conquered the enemy. He has brought back the goods they never expected to see again, and the captives whose faces they thought they would never more behold. They say he is a glorious man, one of the grandest men they have ever known. So now Abraham is everything to them. Abraham might have said, "I shall now be able to influence this people; they would not listen to me before, they will hearken to me now. I shall get them to give up their horrible life." So, before he has time to speak with the King of Sodom, God sends another king, Melchizedek, a priest of the Most High God, and they enter together into the presence of God. Abraham's heart is put right, and he is able to judge things in the light of God's presence. So when the King of Sodom speaks Abraham can say, "Oh, no, I want nothing from you, lest *you* should say I have made Abraham rich!"

Dear friends, that is the picture of the priesthood of Jesus. Melchizedek is a priest without a sacrifice; not a sheep, or a ram, or goat is taken from the flocks and laid upon the altar. But he stands between the servant of God and temptation. He leads him into the presence of God and there ministers, giving the bread of new strength, and the wine of new joy—bread and wine of His own providing—His broken body and His shed blood.

Now go to another part of Scripture. In Psalm cx. Jehovah says of this glorious being who sits at His right hand, "Thou art a priest for ever after the order of Melchizedek." There are only these two passages in the Old Testament scriptures, and no others; and there is no comment on them in the Old Testament. You come down to the Epistle to the Hebrews, and the whole thing is laid open before you. There is a change in the priesthood, the sacrifices of the law are over because the one sacrifice has been offered; but Christ is a priest still, "a priest for ever after the order of Melchizedek." No more sacrificing now, but a people closeted with their Maker, and in the light of that presence learning to see everything rightly, and in that place making their paths straight, and walking in communion with God.

Now who has put these three passages in Genesis, the Psalms, and Hebrews? They were put in the Old Testament awaiting the day when the beam of light should shine upon them in the Epistle of Hebrews, and not until that epistle is written is the reason seen why these two passages are in the Old Testament. Who so arranged them, and made them answer to each other?

A PROPHECY OF EGYPT.

I want to close by commending you to an Old Testament prophecy, and if any man wants to know whether this book is of God or not, you just stand in front of some of these predictions, and then see what your soul will teach you to say about this book. You find four chapters of Ezekiel, all dealing with Egypt—xxix.–xxxii. There are seven predictions, each of them carefully dated. I am going to touch only upon one (xxix. 14, 15). We are told in the preceding verses that Egypt is to be led captive for forty years, just as Israel was led captive by the same king, but they are to return at the end of forty years. God is to bring them back to the land of Pathros; but the Scriptures say that it is to be a base kingdom, and the fifteenth verse says, "It shall be the basest of the kingdoms." That was a great statement to make of the grandest civilization the world had ever seen, and of one of the mightiest nations that had ever ruled over the surrounding peoples. This prediction has been fulfilled in our own day—it is being fulfilled to-day in connection with British policy. The Khedive went down to the south of Egypt lately to review his troops. He is a sovereign—he is called "the great lord" in his own country. Well, he said he would act like a king. When the troops were reviewed they did not please him, and he said to the officers that the parade was really a disgrace to them, and that the men should be far better trained than they evidently were. What happened? Why the officers found still greater fault with him. They were exceedingly indignant. The consequence was that the British Ambassador had a conversation with the Khedive, and His Majesty had to publish a statement saying that he had been quite misunderstood; he meant to praise the officers, so he praised them very heartily in the official gazette. Do you know any place in the world where there is any pretence of sovereignty where such a thing could take place? You go to the Cannibal Islands, and the king of the cannibals has more respect shown him than that.

Again the Khedive thought he would change his prime minister. His minister was a great deal too intimate with the British Embassy, and was deferring to them a little too much in the Khedive's opinion. He put away his minister, and put another in his place. What happens? Lord Cromer again goes up to the palace, and gives him twenty-four hours in which to undo what he has just done. The Khedive begs that he may not be humiliated utterly before his people, and that he be allowed to put in a third man, which was done. I ask, Where on the face of this earth is there a place in which there is any pretence of sovereignty where the like of this could take place? It was written from of old, "It shall be the basest of the kingdoms," and you and I are witnesses that this word of God is fulfilled in our own times.

CHRIST'S BURIAL.

I want to take another passage—Isaiah liii. 9. Here you have a wonderful prediction about the Lord Jesus Christ. "He made His grave with the wicked, and with the rich in His death." Now the word "made" could be rendered "appointed" (although we scarcely need to alter the rendering). "He appointed His grave with the wicked, and with the rich in His death." That was said about the Lord Jesus Christ. Now what is the meaning of it? The gospels will explain it to you. Joseph of Arimathæa and his friend Nicodemus desire to do honour to the body of their Master. They dare not touch the body; they dare not take it down from the cross, and give it the burial they desired. If they had dared to do that they would have interfered with the majesty of the Roman law. They did not think of doing it. They did not ask the Centurion who presided on that occasion for the body of Christ. The sentence of crucifixion carried with it the disposal of the criminal's body; it had to be buried at the foot of the cross. Just as Christ had died between two thieves, so must He needs be buried between two thieves. They appointed His grave with the wicked. It was involved in the very sentence passed upon Him. So they went to Pilate, the only man who could reverse the sentence, and they begged—because it was no light thing to grant—they begged the body. Pilate gave them permission to do what they desired, and so changed the decree. Hence the Lord Jesus was "with the rich in His death." He died having that doom of degradation passed upon Him. God said no; that death touches the deepest depth of degradation which Christ shall see. He dies for others, not for Himself. When His soul has been offered for sin, there shall be no further humiliation, "because He had done no violence, neither was deceit found in His mouth." Because He personally had done nothing to deserve degradation He shall not see it; but He shall be with the rich in His death.

Dear friends, Who put such a strange idea into the mind of a man 700 years before Christ was born? Who moulded the words, and put them in that very order, and formed that strange statement which perhaps some of us never understood? I ask, Who did that? You talk about the absurdity of verbal inspiration. The verbal inspiration is the very inspiration that has kept the writers of the Scriptures from mistake in the choice of their words, and every word from the lightest to the gravest is a reflection of the mind of the everlasting Father.

THE RESURRECTION.

By the Rev. JAMES SMITH, of Dufftown, N.B.

(At the Liverpool Conference, November, 1894.)

I INTEND to address a few words to you on the great theme of the near appearing of our Lord Jesus Christ for His Church, from the following three portions of Scripture in the New Testament.

First, in the gospel according to St. Luke, chap. vii. 13: "And when the Lord saw her, He had compassion on her, and said unto her: Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." If you turn the leaf, in this same gospel, at chap. viii. 49, we read, "While He yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, He answered him, saying, Fear not: believe only, and she shall be made whole. And when He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but He said, Weep not; she is not dead but sleepeth. And they laughed Him to scorn, knowing that she was dead. And He put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and He commanded to give her meat." Then, again, in the 11th chapter of the gospel according to St. John, 41st verse, we read, "Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

Now you will notice that I have read not the whole of these three narratives, but only the central points of them—the *three raisings from the dead* by the Lord Jesus. These three cases of the raising of the dead by Jesus bring before our minds the *great thought of the resurrection;* and this is connected with the advent, for which we are just now waiting, of the Lord Jesus Christ from heaven to receive us unto Himself.

Here we are, dear friends, waiting for that blessed hope. That is our attitude. Let me sound that note at the beginning of our studies to-day. Our attitude is that we are waiting for that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ. That, I repeat, is our attitude as the children of God. The chairman has reminded us that we are just in the middle of a verse of Scripture as we thus stand and wait. The Lord Jesus Christ has come the first time, and you remember how He said at Nazareth, "This day is this Scripture fulfilled in your ears; and all bear witness and wondered at the gracious words." You remember how, after finding the place in the book of Isaiah, he read so far and then closed the book. If he had read another word, you will observe, he could not have said, "This day is this fulfilled in your ears." He stopped at the point where the prophet writes of the day of vengeance of our God. Christ came and brought "the acceptable year of the Lord," and when he had read that he closed the book, and He is waiting in heaven and we are waiting on earth for "the day of vengeance." But before that shall come we are waiting for something else. There is a previous glory, namely the glory of the Advent of Jesus in the clouds to receive us unto Himself, that we may be for ever with Him. That is our attitude. I want to get a right foundation for the commencement of our studies. You have the details of that first great act, the accomplishment of that blessed hope for which we are waiting, in the 1st epistle to the Thessalonians, chapter iv. 13. That will be referred to often to-day. There, you have a specific account of that event for which we are waiting, the first thing we are hoping to see, the rapture of the saints.

The next thing that is going to surprise the church and the world will be the appearing of the Lord in the clouds to meet His people. That is the blessed hope for which we are waiting. These three raisings from the dead on the part of Jesus, bring to our notice all the essential elements of that bright and blessed hope. I presume you are familiar with them. You have the raising of Jairus' daughter, of the widow's son, and then of Lazarus. Let me remind you of the two things for which we are waiting in the accomplishment of that hope. It is double. Christ comes. Those who are living and believing when He comes shall never die. Surely we might not be far out if we ask our friends Christ's question, "Believest thou this?" Do you all believe this? He that is living and believing shall never die. "He that believeth in Me," said Jesus, "though he were dead, yet shall he live, and he that liveth and believeth shall never die." These are the two points in this blessed hope. The Lord, when He comes to accomplish this blessed hope, is going to deal with the righteous dead and the righteous living. He is going to deal with the wicked dead and the wicked living afterwards.

First, He is going to deal with the righteous dead and the righteous living. Those that are dead He is going to raise, and those that are living He is going to change—that is the Bible word—"in a moment, in the twinkling of an eye," and then the rising dead and the changed living shall be gathered together and caught up in the clouds to meet the Lord into the air. That will be the accomplishment of our blessed hope. In these three raisings of the dead you have all the essential elements that are to be accomplished when that blessed hope arrives. "I come again to receive you to Myself, that where I am there ye may be also." Begin there to-day.

It is just possible that I am speaking to some beginners in this study, and I desire to be exceedingly simple and point you to the word which started me on this subject. I thank God for this, that with an open Bible in my hand I had not a great many things to unlearn, as many Christians have. From the time I was converted I realised the truth of our Lord's second coming, and everything which I have studied since then has simply confirmed me in my faith. There are two things which the Lord Jesus Christ will not leave others to do. Sometimes He employs His angels, sometimes He employs His people to do certain work, and sometimes they are employed to do wonderful things, but there are two things which He will not employ His angels or His people to do for Him. One is the preparation of the Home, and the other is the taking of His people into it. He has gone to prepare a place for us, and He will not allow anyone else to put a hand to the work. If we leave the preparation of the home to Him, we know that it will be right royally worthy of Him, and right blessedly prepared for the reception of the people He is preparing for it. "If I come again I will receive you unto Myself." He is going to do that, and the apostle Paul illustrates and expands the Lord's thought when he says the Lord shall descend from heaven—not an angel—to do that work. He is not going to delegate anybody to do that service for Him; He is coming back again for His church, His body, personally.

Let me now point you to three thoughts in connection with these raisings from the dead. First of all, you will observe, in each case of these three raisings, how *the presence of the Lord Jesus is connected with them.* The presence of the Lord Jesus is not only connected with them, but is necessary to them. You must recall how often the Lord Jesus worked miracles at a distance. Often He spoke away the trouble by a word, and not only in the presence of the trouble, but often far away from it. We do not limit the power of the Lord Jesus. We cannot do that. He can cure disease when He is at a distance, just as He can when in the presence of it; but in these three raisings one remarkable thing connected with them is that He was present, near the dead in each case. The presence of the Lord Jesus was there, just as His presence will be at the accomplishment of the blessed hope, by-and-by, when He comes to raise the dead and change the living. He was present at the raising of Jairus's daughter. He took a little company with Him, James and John and Peter, and the father and mother of the maiden. Those were the five witnesses He took into the room with Him, when all the rest were put out, as though they were unworthy to witness a deed like that, typical of the glorious resurrection. There was His presence, He came in and spoke to the maiden, "Maid, arise," the simple word of resurrection power, and she arose at the bidding of the Lord of life and the conqueror of death. His presence was there, and so He raised that young girl. So, also, He was present when the widow's son was raised. He touched the bier whereon he lay, and said, "Young man, I say unto thee, Arise." Then in the case of Lazarus at the grave's mouth. He was going to enter the grave Himself by-and by, but He stood there and said, "Lazarus, come forth." Again He used the resurrection word, and the dead came forth. "Loose him and let him go," were the Master's words to His disciples. His disciples could do that, but the Master alone could raise him, a type, no doubt, first of spiritual resurrection; after which, His disciples may have a very blessed and gracious ministry to perform to the raised ones, in loosing them and letting them go free. So it will be at His coming. It is His presence. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." The Lord is there *Himself.* It is called His *parousia*, which means "being present," so that I think a new light may flash upon the whole subject if you will read that word *presence* in all the places where it is found. Sometimes we get so familiar with the words that we lose the meaning and force of them, and it is only when we translate by other words that we get the full force and meaning of them.

There will be, secondly, a wonderful *magnifying of the Lord's power* in the accomplishment of this blessed hope. This will be realised as we notice the *ages* of those who were raised from the dead. I think this will be most interesting to us at the commencement of our study of this great subject. One was very young, only twelve years old, quite a young girl. I don't think we shall be far out if we suppose that the widow's son was a young fellow, coming up to manhood. And then Lazarus, we may conclude, was a full-grown man, perhaps getting on to middle life, when he died. There you have in these three ages a remarkable indication of what is going to take place in the raising of the dead and the changing of the living when the Lord comes. We believe that young Christians, little boys and little girls, will be included in that changing. Thanks to His blessed name. If He were to come to-day I know that my own little daughter of ten years of age would be included in it. She is waiting for the coming of the Lord. She loves Jesus, and is waiting for His coming. She has known this truth since she has known anything. And there are thousands more of her age who are waiting for His coming, and who will be changed when He comes. Thanks be to God, the little daughter of Jairus will be included in that raising when He comes. The Lord Jesus will raise them. Then there will be the young men and the young women, and then the fathers and the mothers. Age does not matter. Age will not hinder the Lord from changing them. Then think again, in connection with these three raisings, of the various *stages of corruption.* In the first case the raising took place just at the point of death. The young girl had just died. "They came to Him and said, Thy daughter is dead; trouble not the Master, but He went into the house." She could not have been cold. Death had just transpired. In the next case the young man was at the point of burial. In the case of Lazarus, he was at the point of, if not in process of, corruption. "By this time he stinketh, for he hath been dead four days," were the words of Martha. There you have an emblem. In these cases there were all the possible stages of corruption consequent upon death, but this did not hinder the power of the blessed Saviour in dealing with them. Stages of corruption will not matter to Him. His power is equal to all this, and far more, and when He comes He will find some just dead, He will find some being carried to the cemetery, He will find some mingling with mother dust in the earth. He will find all these when He comes, just as He will find infants and children who are waiting for Him, young men and young women Christians, and old men and old women Christians. But, in all cases, He will change the living, raise the dead, and glorify and *magnify his power.* Remember what He said to the Sadducees who came to Him with a vexed question. The answer is what we must herald from this platform. He said, "Ye do err, not knowing the Scriptures nor the power of God." If you knew the power of God, He said to them, you would know that it is possible, and if you knew the Scriptures you would know that it is a certainty. If men and women would realise the power of the Lord Jesus, they would know that this resurrection is within the limits of His power. He can change the living. It is a mystery, Paul says, a splendid mystery, but let us just record the fact. It is a mystery, and I cannot tell how it is to be. What a thing it would be if it happened whilst we are speaking about it here. For my part I do not know anything that is to hinder it happening this very morning. That is my hope. I do not allow anything, the fulfilment of any one prophetic fact, to come between me and the immediate ascension up to heaven of those that are the Lord's people, by His mighty power. The power of the Lord is sufficient, and the word of the Lord makes it certain that it shall be done. Let us praise Him who is coming to bring to pass this blessed hope. Oh, what a hope it is! The Lord Jesus Christ has been in the grave, and is now ascended, and He is coming back to empty the graves. I believe the graves will be disturbed where the Christian dead have lain. The Lord's own grave was disturbed, and I take that as an emblem. When the Lord comes the people of the world will know something of the power which has been in operation. What did the Lord say when He was going to raise Lazarus? "For the sake of those that stood by I said it, that they may believe that Thou hast sent Me." And for the sake of the world standing round in amazement at this great thing will He say it again. How the people of the world will be amazed when the living ones are missed and the dead ones raised and the tombs disturbed. How they will stand aghast in wonder when the Lord has accomplished that blessed hope at His coming. Shall we see the graves open? We talk of closed graves, but, thank God, the door is open.

Jesus has left the door open. He is coming for us soon. He has been in death, but the grave is empty and the throne is filled, and He is going to fill it better when the redeemed shall be with Him in His glory. Thank God for such a hope.

One point more. The fulfilment of that hope will be the *final ministry of Christ's pity* to His own. It will be accomplished by His *presence*, and it will magnify His *power*, and it will be the final ministry of His *pity*. When the Lord Jesus comes to accomplish all that, He will comfort, as He comforted the parents of the daughter of Jairus; He will abolish grief, as He abolished the grief of the widow of Nain; and He will fulfil the deep desire of the church, as He fulfilled the deep desire of Mary and Martha when He raised Lazarus. I cannot help thinking He will do all that in a far larger degree when He comes, and I often delight to dwell upon the thought that His coming will be the answer to so many prayers which are still unanswered. You often wonder, true disciples of the Lord, why your prayers have not been answered, but His coming again will be the answer to them all. His taking us to be with Himself, and clothing us in immortality and incorruptibility, will be the answer to many prayers. The Lord Jesus Christ will not leave a prayer unanswered when He comes thus. Every unanswered prayer which was really and truly offered will be answered then by the coming again of our blessed Saviour to receive us unto Himself. For those who are living, and for ourselves here this morning who are waiting for this appearance from heaven, what shall we say? We can only repeat the lines which I love to quote:

> "Oh joy! oh delight! should we go without dying,
> No sickness, no sadness, no dread and no crying.
> Caught up with our Lord through the clouds unto glory
> When Jesus receives His own."

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(*Third Paper. Continued from page 134.*)

WE come now to the second of the three great divisions of the Old Testament called

Nebeeim; or, "The Prophets."

There are eight books altogether in this division. Four are called "the Former Prophets," and four "the Latter Prophets," after Zech. i. 4.

These books are reckoned among the prophets because the Holy Spirit used prophets as the instruments in their composition, and because they record the deeds of those who were raised up as God's witnesses.

There was no place for the prophets in all the minute details and instructions given by God in the Pentateuch. Prophets and prophecies have always been connected with man's failure. The prophets were God's spokesmen when man's testimony failed. They were men specially raised up by God, qualified by God, and consequently the prophet was recognised by the people as "a man of God."[*] When priests and people alike failed, God provided for the failure by raising up a special order of men who should be witnesses to His people. The official title was *Nabee* or *spokesman*, as Aaron was the spokesman of Moses. (Exod. vii. 1, and iv. 16.) The prophet was therefore called "the messenger of Jehovah" (Haggai i. 13); "the man of the Spirit." (Hosea ix. 7.) He stands forward in the name of Jehovah; his word is "the word of Jehovah"; he is "the servant of Jehovah" (Amos iii. 7; 2 Kings xvii. 13, &c.); while the priest was only "the *minister* of Jehovah." (Num. xviii. 2, &c.) The prophet spoke from God (2 Peter i. 21), and for God; hence as man's thoughts and ways are contrary to God's (Isa. lv. 8), he was necessarily "against" man. (Jer. i. 17–19.) The prophets were therefore the most unpopular men in the whole nation, and as the priests became absorbed in their ritual the prophets were their natural opponents.

The eight books forming the *Nebeeim* are doubtless so placed because prophets were employed as the agents in writing down the words of the Holy Spirit.

The Former Prophets

are *prophetico-historical;* viz., Joshua, Judges, Samuel, and Kings. (See Zech. i 4.)

Joshua—"Y'Hosua"

THE INHERITANCE POSSESSED.

The first of these eight books is so called in the Hebrew, and in the Septuagint, Vulgate, and other versions. It is so named, not because Joshua was necessarily the author,[†] but because he forms the chief subject of the book.

Although it stands in close connection with the Pentateuch, yet it is absolutely distinct from it. For (1) it has never yet been found in any MS. bound up with or forming part of the Pentateuch, not even of the Samaritan Pentateuch. (2) Its record is complete in itself, and independent of the Pentateuch. For example, it repeats the account of the separation of the three cities of Refuge by Moses, and supplements it by completing the account of the three separated by Joshua. And (3) there is a peculiarity of language in which the archaisms which pervade the Pentateuch are entirely absent.

The book begins with the words, "Now after the death of Moses," and proceeds to define its two great subjects—(1) The *conquest* of the land, and (2) Its *partition*. (i. 2–9.)

The object of the book, as Keil devoutly observes, "is to magnify the inviolable covenant faithfulness of Jehovah in the fulfilment of His promises." (xxi. 43–45.) All rests on the divine command and the associated promise, and Joshua himself is "called to effect the accomplishment of the divine promise, according to an appointment recorded in the law itself." (Deut. xxxi. 7.)

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[*] See *The Man of God*, by the same author. Published by Eyre and Spottiswoode, Great New Street, E.C. Price one penny.

[†] Although the Talmud (*Baba Bathra*, fol. 14, 2) asserts that Joshua wrote all except the last eight verses.

His name thus embraces the object of the book. His name *Oshea* (Num. xiii. 16), which means simply "Saviour," is changed to *Y'Hoshua—i.e.* "Jehovah is Salvation"; and it shows beforehand how Jehovah would bring Israel in by Joshua as He had brought them out by Moses. (Num. xiv. 8; Isa. xii. 2.)

It may be useful to note that in the following passages reference is made to events recorded in the book of Joshua. (Psalm xliv. 2, 3; lxvii. 54, 55; lxviii. 12, 13; cxiv. 1–8. Judges xviii. 31. 1 Samuel i. 3, 9, 24; iii. 21. Isaiah xxviii. 21. Hab. iii. 11–13. Acts vii. 45. Heb. iv. 8; xi. 30–32. James ii. 25.)

Judges—"Shopheteem"

THE INHERITANCE DESPISED.

In the Septuagint the book is called Κριταί, "Judges," and in the Vulgate, "*Liber Judicum*," "the book of Judges," being a translation of the Hebrew title *Shopheteem*.

The word Judges does not exactly represent the Hebrew, which does not mean to *subjugate* and then rule, but it is from the verb, *to set upright, put right*, and then *to rule*. The office was peculiar to Israel, and stands alone in the history of the world.

The origin and description of the office is given and explained in ii. 7–19.

Joshua begins, "Now after the death of Moses," and Judges begins, "Now after the death of Joshua." But if Joshua is the book of *the inheritance possessed*, Judges is the book of *the inheritance despised*.

The book is a record of the failure of Israel and the faithfulness of God. Apostasy, chastisement, and deliverance is the cycle constantly repeated. The last words of the book give the key to its one great lesson. "In those days there was no king in Israel: every man did that which was right in his own eyes."

Four times over the significant words are repeated, "NO KING." (xvii. 6; xviii. 1; xix. 1, and xxi. 25.)

Exodus xv. 18 had declared "the kingdom is Jehovah's"; and Deuteronomy xxxiii. 5 had said that "He was King in Jeshuron," but now through the apostasy of the people there was "no king"!

The book divides naturally into two parts; 1–xvi. historical: sin, suffering, and salvation; xvii.–xxi., moral and historical, tracing the source and course of the evil.

In the former part there is no mention of "Shiloh" where "the house of God" (the Tabernacle) was set up (Joshua xviii. 1, the first mention of the place "Shiloh"), and where the congregation of the Lord "assembled together." (Genesis xlix. 10, "Unto Him shall the gathering of the people be.) In the latter half it is mentioned only three times.*

The former half tells of disobedience and its consequences. It covers a period of 300 years, and yet no mention of Shiloh. After the death of Joshua the corruption soon set in, and the people fell away. So it was after the death of the true Joshua —"Jesus."

Idolatry in the garb of Christianity is arrived at by retrograde steps. Hence in Judges we have a picture of Christendom. Note these steps.

(1) The true "house of God" neglected. So much so that it was hard to find then, as it is now! (See xxi. 19.) Its position had to be minutely described to a seeker, and the direction carefully given. "Shiloh . . . a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." This shows the condition of things where God is not acknowledged, and there is "no king."

(2) Man makes his own "house of God" (see xvii. 5, R.V. margin), and depends on the power of "shekels" for the production of it. He makes his own gods and his own priest. (xvii. 6–13.)

(3) He pays his priest a fixed salary, ten shekels a year, a suit of clothes and his board, which proves poor pay.

(4) The blessing he "knew" he would get (xvii. 13) does not come, for Micah is disendowed and robbed of the whole thing, including his gods and his priest.

(5) The priest gets promotion, and becomes priest to a whole tribe instead of a family, and thus open idolatry continues the whole time that the true house of God was neglected in Shiloh. Note the emphatic words, "They set them up Micah's graven image, which he had made, *all the time that the house of God was in Shiloh*." (xviii. 31. This is the first mention of "Shiloh" in Judges.)

(6) Man's religion ends in reducing the three feasts of Jehovah to one, the chief feature of which was girls dancing! (xxi. 19, 21.) What a commentary on the "religion" of the present day, when everything is made "pleasant" for the flesh, to the accompaniment of "string bands" and "solo singers."

All the evil comes of forsaking the true "house of God," and this leads socially to lawlessness ("no king"); nationally to captivity; and ecclesiastically to apostasy.

"No king" is stamped upon the book of Judges! So it is to-day. Lawlessness prevails. Universal *charity* is the order of the day. All error is to be *tolerated* at the expense of the Truth; and *Union* is to be based on social considerations instead of on divine doctrines.

Quite so! But when David came there was a king in Israel, and then what a change! (Read Psalm cxxxii.)

The fact is remarkable that the tribe whose name means *judging* (Dan, Genesis xxx. 6; xlix. 16), is the tribe that fell upon Micah's "house of God," and this points to the fact that judgment is about to fall upon what now goes by that name.

Jeroboam's calves were afterwards set up in Bethel (the house of God), and Dan (judging), and so Shiloh was soon judged. In 1 Samuel iv., "The ark of God was taken," and its priests were slain.

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* It is mentioned *seven* times in Joshua.

The last mention of Shiloh is in Jeremiah vii. 12–15, words which come with a solemn application to Christendom to-day: "Go ye now unto My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of My sight."

While Christendom is thus warned and exhorted to look at Shiloh we wait for God's King, David's Son, and David's Lord. He will set up the true "house of God." He will be our true Shiloh, for "unto Him shall the gathering of the people be," and He is coming to gather His people to be with Himself for ever.

Samuel—"Sh'muel"

ASKED OF GOD.

In the MSS. and earliest printed editions of the Hebrew Bible Samuel is not divided into two books. The *Sedarim*, *i.e.*, the ancient divisions of the text, so called from the order for public reading, are numbered continuously throughout without any reference to *first* or *second* books. These are thirty-four in number.

The division into two books was first made by the translators of the Septuagint (Cent. iii. B.C.) merely for the sake of convenience, so as to close the first book with the death of Saul, and begin the second with the accession of David. This division was followed by the Vulgate, and was actually followed by Jacob ben Chayim in his edition of the Hebrew Bible. (Venice, 1524–5.)

The Septuagint designates these two books as the First and Second of the Kingdoms, and the Vulgate First and Second of Kings. Hence the heading in the A.V. (not the R.V.). The Book of Samuel is composed of the words of Samuel, Nathan, and Gad. (See 1 Chron. xxix. 29, R.V.)

Sh'muel means *heard of God* or *asked for of God*, and the two great events are—Hannah's request for a son answered in the gift of Samuel,* and the people's request for a king answered in Saul and David. The former to show what man's king was, the latter to show a king "after God's own heart" (*i.e. choice*). The difference was seen in the fact that when Samuel met them Saul was seeking for his father's asses, which he could not find; while David was keeping his father's sheep, which he did not lose! "Behold, he keepeth the sheep."

Asking of God is the key to the book, especially in the light of 1 Sam. viii., ix., xvi., and 2 Sam. vii. In answer to our prayers God may give in anger and take away in wrath (Hosea xiii. 11); but when He gives "after his own heart" there is blessing indeed.

Kings—"V'Hamelech David"

KING DAVID.

Like Samuel, the division of Kings into two books is not found in any Hebrew MS., not in the early printed editions. The Massorah regards it as one book, and the *thirty-five* divisions called *Sedarim* are numbered continuously throughout without regard to first and second books.

The Septuagint designates them Third and Fourth of the Kingdoms, while the Vulgate says Third and Fourth of the Kings. Like most of man's works, the division is very awkwardly made, cutting up the lives of Ahaziah and Elijah.

In the A.V. we have the first purely English title "Kings." "Now King David" gives the key to the whole book. Everything is measured by this standard. The character of all the kings is tested by the manner in which they approached or differed from David, and their lives are pourtrayed according as they followed or diverged from the way of David.

They are viewed as David's successors; not as so many independent kings, but as so many successors of David. Events are recorded to illustrate this great principle, on which prosperity or adversity depended.

The differences between the histories common to the books of Kings and Chronicles will be noticed under the latter book.

The great lesson of the book lies in its Hebrew title. It points us to the history and failure of man as a king. Man failed as a priest, he fails as a prophet, and he fails as a king, and causes those whose eyes are opened to cry out for the one divine Prophet, Priest, and King.

The book opens with the temple of God built, and closes with that temple burnt. It begins with king David, and ends with the king of Babylon. It gives the first successor of king David on the throne of his glory, and finishes with the last successor a dependent in the house of his captivity. Never shall the throne of David be occupied again until He comes whose right it is, and the King shall reign in righteousness. (Isaiah xxxii. 1.)

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TWELVE PROPOSITIONS FOR THOUGHTFUL CHRISTIANS WHO ASSERT THAT THE WORLD WILL BE CONVERTED BY THE PREACHING OF THE GOSPEL.

By Mr. F. NEWTH.

1. THE Lord gives this instruction: "The field is the world." There is good seed, also bad seed. An *enemy* sows tares. Are tares still being sown? Then the enemy must be abroad doing it. Not only doing this, but being an adversary to all good, "as a roaring lion *walketh about*, seeking whom he may devour." When will he cease his enmity, or give up sowing tares? A world converted would afford him a larger field for his devouring animosity.

2. If the conversion of the world is the equivalent of the reign of Christ for a thousand years, one great feature of that time is to be the binding of Satan. Will any number of conversions bring about his eviction from this, his hunting-ground? Can he by such means be forcibly ejected? If not, who is to do it? As long as he is loose there can be no millennium, and believers will still have to read, "We wrestle . . . against wicked spirits in heavenly places." (See margin.)

3. Our attitude is to wait for the Lord from heaven. To keep the memory sensitive on this point is one of the designs of the Lord's Supper. A converted world would in this case be continually remembering that HE has *not* come. How

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* Saul afterwards *asked* for Samuel, but did not ask of God. (1 Sam. xxviii.)

long must a converted world continue doing this? If the second coming of Christ means the conversion of the world, then the converted world is to be testifying that He is still away.

4. We may assume that a converted world would find much profit in reading the word of God. It would therefore read, "Marvel not, my brethren, if the world hate you." (1 John iii. 13.) If the world is converted, who is to do the hating? This portion of the word would have no meaning, and it would be useless reading it.

5. All Christians are agreed that no work can be effectual on the heart of man but by the divine power of the Holy Spirit. Hostility to the Spirit is declared of the world: "Whom the world cannot receive, because it seeth Him not." The church of God is always addressed as called out, or separated from the world. If the world is converted, where does separation come in?

6. Let us suppose the world converted. Would it answer the prayer taught the disciples by our Lord: "Thy will be done in earth, as it is in heaven"? The millennial reign of Christ must issue in this, or else the prayer remains unanswered. In what way can a converted world bring this about?

7. If the gospel of God is to be instrumental in converting the world, then we ought to see it doing this now, and the longer it goes on the better will the world become. When, therefore, will it be necessary to leave off reading 1 John ii. 18? "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; *whereby we know that it is the last time.*"

8. If the power of the gospel of God is to prevail over human hearts, so that the world will be turned "from darkness to light, and from the power of Satan unto God," will it not be contrary to fact to read, "In the latter times some shall *depart* from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. iv. 1); also, "And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 4), seeing that the very opposite of this was coming about? How can the two conditions be made to agree—turning *to* the truth, and turning *from* the truth?

9. The church of God is always referred to as "called out"; being so called away from that which remains under judgment. If the world is brought by conversion into this sphere, and "all know the Lord from the least unto the greatest," then there will be nothing to separate from, and no longer a world of hostility. How then can this be true, that "all that will live godly in Christ Jesus shall suffer persecution"? (2 Tim. ii. 12.)

10. A kingdom must have a king. A king must be invested with power. Power is to command obedience to royal rule. Is the converted world to have such power given to it? Over whom will it be needful to exhibit this authority, if the whole world is obedient to the truth?

11. There is one large division of the race that Paul states yet continues in disobedience to the gospel, and will continue to do so. "Blindness in part is happened to *Israel*, until the fulness of the Gentiles be come in. . . . As concerning the gospel, they are *enemies* for your sakes." (Rom. xi. 25, 28.) How and when will the whole world be converted, when such is said of a people remaining in hardness of heart to the gospel that must be known before the world can be converted?

12. Paul, to the Romans writes, of a groaning creation, "And not only they, *but ourselves* also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." A converted world would present this anomaly. In proportion to the "extension of the kingdom of Christ," as those would teach who affirm it, is in this way to be brought about, so would the groaning be more extended. Then in what manner is the groaning to be made to cease?

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HOW TO STUDY PROPHECY.

THE following canons or rules for the interpretation of Prophecy will, we trust, be found helpful to our readers.

I. The "Mystery" (*i.e.* Secret), or the special revelation concerning the Body of Christ, found only in the writings of St. Paul, must be kept quite distinct from all prophecies relating to the heavenly or earthly portion of the "Kingdom of Heaven," whether in the Old or New Testament.

II. The revelation of this "Mystery" did not in any way disannul the promises of God relating to the heavenly or earthly blessings, which had been previously revealed through the Prophets, and by the Lord Jesus Christ during His earthly ministry.

III. The heavenly portion of the Kingdom, and a "Heavenly Calling" with a "First Resurrection" of those who should reign with Christ, formed a part of God's revelation previously to, and quite independently of, the revelation concerning the Mystical Body of Christ. (Dan. xii.; Heb. xi.)

IV. This Mystical Body of Christ is mentioned no where in Scripture except in the Pauline Epistles.

V. The "Mystery" or "Body of Christ" is not mentioned in the Apocalypse, nor is any further detail given concerning it in the last book of Scripture.

VI. The Apocalypse gives additional revelations and details concerning the earthly kingdom, and the rule of the heavenly saints, but without adding any further particulars relating to the Mystery.

VII. It was given to St. Paul not only to preach the Gospel of Salvation, but also to make known the "Mystery," and to *complete* the word of God as far as the revelation of His wondrous promises concerning His purpose relating to Christ and the Church.

VIII. The Bride of the Lamb must not be confounded with the "Mystery" of "the Body of Christ."

The former is the "Holy Jerusalem," and includes all the redeemed who belong to the "Heavenly Calling" and the "Heavenly Jerusalem," which heavenly city God had prepared for Abraham, Isaac, and Jacob, and others of His servants, who were strangers and pilgrims on earth. (Heb. xi.; Rev. xxi., xxii.)

IX. The promised blessings of God relate

(1) to the earthly blessings;
(2) the heavenly blessings;
(3) the "Mystery."

The Earthly calling, the Heavenly calling, and the Mystery, is the threefold division which must be recognised before there can be any correct outline of prophetic truth, or any clear system of Scripture Eschatology.

X. The fullest scope of God's purpose is found in the Epistles to the Ephesians and Colossians, but further details relating to the heavenly and earthly callings are given subsequently in the Book of the Revelation; nevertheless, as above stated, the Apocalypse contains no further revelation concerning the Body of Christ as such.

XI. Additional details and revelations are given in the Apocalypse, concerning those who will be in the "First Resurrection." The man-child of Rev. xii. and the 144,000 of Rev. xiv. have no direct reference to the Mystery or the Body of Christ.

XII. After the translation of the members of the body of Christ, as given in 1 Thess. iv., and 1 Cor. xv., we gather that there will still be additions to the number of those who will be in the "First Resurrection"; and those who when the great "Lie" or *pseudos* is abroad in all the earth, are faithful and have no part in this lie, will be in the place of special blessing indicated by the vision of the 144,000 in Rev. xiv.

XIII. The order of God's revelation related

(1) to the Earthly calling;
(2) to the Heavenly calling;
(3) to the secret purpose relating to the Body of Christ.

XIV. Scripture seems to show that in the *Epanodos*, or corresponding summing up of God's dealings at the time of the end, the order of blessing will be reversed, and the last of the above three will be dealt with first, thus:

(1). The completion and removal of "the Body of Christ." (1 Thess. iv.; 1 Cor. xv.; 1 Tim. iii. 16.)
(2). The completion of the number of those who will belong to "the Heavenly Calling" and "the First Resurrection." (Rev. xiii. xiv. and xx.)
(3). The fulfilment of the blessings to the earth and the restoration of Jewish national and earthly blessings.

XV. The messages to the Seven Churches in Rev. ii. and iii., although they have to be *applied* morally, practically, and historically to professing "servants" of the Lord from the days of the Apostle John until the Lord comes to take His Throne and Kingdom, nevertheless have not *exclusive* reference to the members of "the Body of Christ," nor will the *application* of these chapters cease on the fulfilment of 1 Thess. iv. 15–18, but will still be available for "overcomers" in the "time of the end," as will also the parables of Matt. xiii. to xxv., which relate to the Kingdom.

XVI. There being no reference of any kind to "the mystery" in the Four Gospels, the Eschatology there found relates to the "time of the end" after the completion and translation of "the Body of Christ." And therefore to begin the study of prophecy with the Gospels instead of from the standpoint of the Pauline Epistles is but to perpetuate the present confused and unsatisfactory schemes of prophetic interpretation.

XVII. The following distinctions should be recognised and carefully noted by students of prophecy.

(*a*) The Bride of the Lamb has a more inclusive application than the mystical "Body of Christ."

(*b*) The 144,000 of Rev. vii. and xiv. are distinct companies, and are in no way to be identified with the Pauline Mystery. They do not come on the scene until the "Body of Christ" is complete.

(*c*) The "Heavenly Calling" includes, but is not limited to, the members of the "Body of Christ."

(*d*) The omission of Abraham, Isaac, and Jacob, and the Old Testament saints from the Bride of the Lamb and the Heavenly City, is one of the most serious blots to be found in existing schemes of prophetic interpretation.

(*e*) The "Heavenly Jerusalem" is not to be identified with the "Body of Christ." It is a real and beautiful city, the home of God's elect.

(*f*) The Holy Jerusalem, the Bride of the Lamb, includes heavenly saints redeemed by the precious blood of the Lamb "*from* the foundation of the world." (Rev. xxi.)

The "mystery" was purposed "*before* the foundation of the world."

(*g*) The Coming of the Lord to the earth mentioned throughout the Apocalypse is the sudden thief-like coming in the Day of the Lord referred to in the Four Gospels, and has no reference to 1 Thess. iv. 15–18.

(*h*) The "First Resurrection" of Rev. xx. must not be confounded with 1 Thess. iv. 15–18.

(*i*) Many of the prophecies in the Old and New Testaments have a threefold *application*, as the name of Jehovah is threefold in meaning past, present, and future.

They referred—

(1) To the people in the prophet's own time;
(2) To the crisis at the end of age or "time of the end";
(3). To the moral and spiritual application in the historical interval between the prophet's day and the final crisis.

Students of prophecy should beware of labelling themselves as either preterists, historicists, or futurists, for the scope of the prophetic word is not to be restricted to either of these schools, it includes all three.

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"NUMBER IN SCRIPTURE."

A REVIEW.

THE following review is from the pen of one who has been for many years a student of the Numbers of Scripture, in connection with the mathematical phenomena of Nature:

"The subject of this work is of supreme importance, and it has been handled with ability and discretion; for, while the book bears upon the face of it tokens of arduous labour and patient research, care has been taken to present the argument to the ordinary reader in an interesting manner, so as to display that beautiful variety which is one of the particular charms of the Divine arrangement of words and things; for, nothing that God does or says is ever wanting in that symmetry and harmony with which is necessarily bound up all sense of completeness, nor is ever anything begun by Him that He does not Himself continue and bring to a conclusion.

"Dr. Bullinger proves by this work that the Author of nature is in very truth the Author of the Bible; for, the style of our God is unique, inimitable.

"All the workings of nature are governed by an immutable law of number, the symmetry in which demonstrates design and the pre-existence of a designer—no matter whether the perfection of the original design have been interfered with or not; just as surely as a portrait in oils, whether smeared or not after its completion, argues the pre-existence of the painter. Our author, then, brings before us the regulation, by number, of the division of the heavens, of the movements of celestial bodies, of the divisions of the animal and vegetable kingdoms, of the arrangements of leaves on trees, of the ages of man and of physiological changes in general, of the chemical elements having relation to the principles of specific gravity, of the vibrations in musical pitch, of musical tones in the scale, and finally of the prismatic colours—all orderly, beautiful, complete, invariable, demonstrating indeed that which all men of well-regulated minds may know of God, even His eternal power and Godhead, and for which every grateful heart should glorify a beneficent Creator.

"With such premises as these, the writer proceeds to give us inductive proof that the Bible, whether examined as a great organic whole, or in its minutest parts (such as phrases, words, and letters), is held together by the precise same hard and fast law of number which compels the physical forces of nature to work with such unerring constancy, an overwhelming proof of identity of authorship; for, it would require more than ordinary credulity to put forward a plea of accident, or one of conspiracy between human authors, to produce the mass of numerical harmonies which can be extracted from a patient examination of Scripture.

"To give an instance: Psalm lxix. is quoted exactly seven times in the New Testament, of which four quotations are in the gospels and three in Paul's Epistles—the same division of 7 into 4 + 3 as found so often in nature. Further, these occur only in the first and last Gospel, only in the first and last of Paul's Epistles—*i.e.* Romans and Thessalonians—the eschatological and spiritual order, not the order of writing. Are we to be seriously asked to believe that Matthew and John and Paul arranged this between them, or that they even knew it? Or is it accident, considering there are thousands of similar harmonies all through the Bible? To deny inspiration, which accounts very simply for the facts, becomes, we repeat, fatuous credulity.

"Such a book, then, as this latest effort of Dr. Bullinger's could be made to serve a very practical end. The gospel is being preached, indeed, in the slums of our great cities, and in the heart of Africa and China, while no adequate presentment of it is being taken to our English universities and public schools, whence issue the leaders of modern thought. Chapels are attached to all of them, in which the students repeat at least weekly their belief that Jesus Christ is the Son of God, and that He was crucified and rose again from the dead; and while it is true that the mass of them believe nothing of the sort, it is nevertheless certain that they all know the Bible teaches it; that is, they believe the Bible contains the gospel concerning Jesus Christ, but do *not* believe that it is any record of God at all. But to believe God's record concerning His Son is to be justified unto salvation. Here, then, is irrefragable proof that God has spoken and set His seal to all of it. We wish every member of our universities could have a copy, and be induced, when on his divinity studies, just to test Dr. Bullinger's statements with his Bible."

Notes for Bible Study.

LAW AND GRACE.

WHAT is in *man* was revealed by *law*. (Rom. i. 18.)
What is in *Christ* is revealed by *grace*. (John i. 17.)

Law was not made for saints, but for sinners. (1 Tim. i. 9.)
„ intended for men in the flesh, not spirit. (Gal. v. 18.)
„ did not promise heaven, only long life here. (Ex. xx. 12.)
„ has no love, and cannot bring man to God. (1 John iv. 16.)
„ curses and kills and drives away, love only draws. (Gal. iii. 10.)
„ has no power over those who are dead. (Rom. vii. 4.)
„ was only a shadow, we have the substance. (Heb. x. 1.)
„ gives no liberty, Christ and His truth make free. (Gal. v. 1.)
„ of love and life delivers from law of works and death. (Rom. viii. 2.)
„ was given to show what man is and ought to be. (Rom. iii. 19.)
„ says "*do*" to the powerless, "*pay*" to the bankrupt. (Rom. v. 6.)
„ can never be the *ground* of life to a sinner. (Rom. vi. 23.)
„ can never be the *rule* of life to a saint. (Gal. vi. 15.)
„ appeals to the old man, we are in the new. (Rom. viii. 9.)
„ for the unrighteous, we have the righteousness of God. (2 Cor. v. 21.)
„ and its curse are all ended in Christ. (Rom. x. 4.)
„ is not intended for children of the resurrection. (1 Tim. i. 9.)
The cross put away man and all against him. (Gal. vi. 14.)
Hearing the voice of Jesus, we are drawn from Moses. (Gal. iv. 5.)
Dwelling in love, we dwell in God, above law. (1 John iv. 16.)

GRACE.

Grace is free—unmerited favour. God's free gift.
What law could not do, grace in Christ has done.

Provisions of grace, God and His word. (Acts xx. 32.)
Salvation by grace, and never by works. (Ephes. ii. 8.)
Subjects of grace, all men receivers or rejecters. (Titus ii. 11.)
Justified by grace—fully, freely, for ever. (Rom. iii. 24.)
Standing in grace is always our privilege. (Rom v. 2.)
Under grace, we must be and are above law. (Rom. vi. 14.)
Growing in grace, as we feed on His word. (2 Peter iii. 18.)
Sufficient grace, for trial and every need. (2 Cor. xii. 9.)
Gifts of grace, for edifying and perfecting saints. (Eph. iv. 11.)
Singing with grace in our hearts. (Col. iii. 16.)
Speaking with grace, seasoned with salt of truth. (Col. iv. 6.)
Acting in grace, as freely as we have received. (2 Cor. ix. 8.)
Where to find grace, at His throne of mercy. (Heb. iv. 16.)
Riches of grace, it will take eternity to count. (Ephes. ii. 7.)
Salvation which grace presents to all men. (Titus ii. 11.)
Lessons which grace teaches to all saints. (Titus ii. 12.)
Hope that grace holds up to all believers. (Titus ii. 13.)
Culmination of grace, when He comes. (1 Peter i. 13.)
Perfection of grace, only through suffering. (1 Peter v. 10.)
Grace being above law can know no rule. (Gal. v. 23.)
Grace being spiritual can have no limit. (John iii. 34.)
Being under grace we cannot be under law. (Rom. vi. 14.)

W. G. CARR.

Selected Gleanings.

JOHN WESLEY AND PRE-MILLENNIALISM.

THAT John Wesley was a millenarian is a statement which, although likely to surprise many to-day, is yet capable of very easy proof. Methodists in America hold the hope of the Lord's return to "rule the world in righteousness," more prominently than seems to be the case among their brethren in the Old World. Hence a tractate by Dr. Nathaniel West, of Syracuse, N.Y., the well-known writer on prophetic subjects, and entitled, "John Wesley and Pre-millennialism" (Hunt and Eaton, 150, Fifth Avenue, New York), has entered upon its instructive and useful career with the earnest recommendation of several influential members of the great Methodist body.

Dr. West says: "Wesley taught specifically (1) the spread of the Gospel as a testimony to all nations; (2) an apostasy yet more to be developed, and already at work, in Christendom; (3) the literal conversion and restoration of Israel to their own land; (4) that the full revelation of the antichrist precedes the Advent; (5) that it is the duty of the Church to observe the signs of the times; (6) the literal, visible, personal. and glorious Second Coming of the Lord; (7) that the third Beatitude, 'The meek shall inherit the earth,' refers to the Millennial Age; (8) that the curse shall be removed from the earth, and the animal creation restored to pristine innocence; (9) that there shall be a transfiguration of the planet into a new earth, with a new heaven, and a new climate; (10) that it is the duty of the Church always to pray and look for the coming of the Lord."

This comprehensive statement of teaching is supported by references to Wesley's sermons and annotations; and then it is shown that the many great men who influenced and consorted with Wesley were professed and hearty pre-millennialists. After quoting Wesley's acknowledgment of the great help he received from Bengel's *Gnomon*, Dr. West says: "The foundations of the Methodist Church were laid deep in the pre-millennial faith of the pure apostolic and primitive martyr Church; and would God but revive once more in the hearts of her bishops, elders, pastors, and itinerating ministry, the ancient faith that overturned the Roman empire, and kindled the souls of the two Wesleys, Fletcher, Coke, and the 'Oxford Methodists,' and gave to Bengel his dying fame, and yet dwells in the souls of thousands of God's dear children of different denominations to-day, what a conflagration of holy fervor and vital Christianity would sweep over our secularised churches, and over our land, so enslaved to material interests and to mammon!"—*Kingdom Tidings.*

Illustrations of Bible-Structure.

2 TIMOTHY i. 6–14.

THE SEVENFOLD GIFT OF GOD.

BY MR. GEORGE F. TRENCH.

In 2 Timothy i. we find the gift of God presented:

1. As Christ revealed, *v.* 6.
2. Bringing life and immortality to light, *v.* 10.
3. As grace given, *v.* 9.
4. And preserved for us, *v.* 12.
5. As the gospel through which we receive it, *v.* 10.
6. The spirit of ministry, *v.* 7.
7. The words, *v.* 13.

A | *v.* 6: "Stir up the GIFT OF GOD, which is in thee by the putting on of my hands."
  B | *v.* 7: "God hath not GIVEN us the spirit of fear; but of power, and of love, and of discipline [sobriety]."
    C | *v.* 9, 10: The "grace which was GIVEN us."
      In whom it is: "In Christ Jesus," &c.
      What it is: "Who hath brought life," &c.
      How it comes: "Through the gospel," &c.
    C | *v.* 12: "I know whom I have believed, and am persuaded that He is able to guard my TRUST against THAT DAY."
  B | *v.* 13: "Hold fast the form of sound words which thou hast HEARD OF ME, in faith and love which is in Christ Jesus."
A | *v.* 14: "That good thing which was COMMITTED unto THEE keep," &c.

Note that in A and *A* we have the gift of God in ministry; in A, stirred up for use, in *A*, kept from abuse.

In B and *B* we have the equipment of the minister; in B in spirit, in *B* in letter.

While C and *C* refer to the grace given unto us; in C it is referred *back* to the counsels of God in eternity *past*, and in *C* it is referred forward to the safe keeping of Christ in the *Future.*

The above parallelism throws clear light on the meaning of "that which I have committed unto Him" in verse 12.

Questions and Answers.

QUESTION NO. 24.

Madame V., France, "Will the Old Testament Saints rise at the coming of the Lord, and will they form part of the Church?"

This question is one which is constantly rising in the minds of all students of prophecy. Nine-tenths of the questions sent to us are upon this subject. This is why we have inserted the article in our present issue, "How to Study Prophecy," believing as we do that until we learn to distinguish between the earthly calling, the heavenly calling, and the Church of God, we can make but little progress in "rightly dividing the word of Truth." As to this particular question we believe that the Old Testament saints partake of "the heavenly calling," do not form part of the Church, and will rise, not at the *coming forth* of Christ to meet the Church in the air, but at His *coming unto* the earth afterwards with the Church.

QUESTION NO. 25.

C. M. W., Liverpool. "If, as you say, there is salvation only in Jesus, what about the millions of Jews and *Gentiles* who died before He came, and who never heard of Him? Had God any other way of salvation for them, or are they lost souls?"

Nothing is stated in Scripture concerning them, and it is better not to go beyond what is written. Anything beyond the written Word is only human opinion.

QUESTION NO. 26.

Anonymous. "Is not the *presence* of the Holy Ghost on earth dwelling in the hearts of God's people *that* which alone forbids the manifestation of 'the man of sin'? And if, when God's purposes by the 'Church' are accomplished, and that letting *thing* (the Church) has been removed, will not then the overspreading corruption fully develop in which 'that wicked' (energized by Satan) shall head up and complete the apostasy?

It does not at all necessarily follow that the Holy Ghost will leave the earth when the Church is removed. He wrought on earth and came on men before the Church was revealed, and may work in the same manner after the Church has gone. There is no definite statement concerning this point, and our friend merely records a popular "view."

It is to be noted that "the letting thing" does not accurately represent the inspired words; for in 2 Thess. ii. 6 it is *neuter*, while in verse 7 it is *masculine*. This distinction must be observed in translation. Further, the verb which is mentioned as "letting" is a *transitive* verb, and must have an *object* after it. The meaning of this verb is *to hold fast*, as may be seen from a careful study of all its occurrences—Matt. xxi. 38; Luke iv. 42; viii. 15; xiv. 9. John v. 4. Acts xxvii. 40; Rom. i. 18; vii. 6. 1 Cor. vii. 30; xi. 2; xv. 2. 2 Cor. vi. 10; 1 Thess. v. 21. Phil. 13. Heb. iii. 6, 14; x. 23—especially from 1 Thess. v. 21, "Hold fast that which is good." It is inconceivable that the same word can be used in the two epistles in two opposite senses. This verb therefore being *transitive* or *objective* must have an *object*, while the *subject* in verse 6 being *neuter*, and in verse 7 *masculine*, "it" holds fast something in verse 6, while "*he*" holds fast something in verse 7. Our own belief is, that in verse 6 it is the *place* which holds fast the man of sin with a view to his being revealed in his appointed season; while in verse 7 it is Satan who holds fast his position in the heavenlies until he be cast out into the earth, as described in Rev. xii. This is immediately followed by the revelation of the two beasts in Rev. xiii.

The Signs of the Times.

JEWISH MOVEMENTS.

"*JERUSALEM'S NEW PROSPERITY.*

"The British Consul at Jerusalem, in his latest report, gives some interesting details respecting the present condition of the Holy City. It appears that buildings of various kinds continue to be erected in the vicinity, and that the city is far outgrowing its former limits. On the western side, houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly there were fields and vineyards.

"Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of 'Modern Jerusalem' has been given to this new quarter. Last year the first public garden was completed outside the Jaffa Gate, and the trade is generally increasing, especially that in Jaffa—oranges, olive-wood work (now an important local industry), and olive oil. The export of colocynth declined in consequence of a tithe levied on it by the authorities. It is gathered by Arabs in the neighbourhood of Gaza, where it grows wild.

"An interesting enterprise which has recently been commenced is the collection of the bitumen which rises to the surface and floats about on the Dead Sea. Two sailing boats were taken by train from Jaffa to Jerusalem, and then conveyed on carts to the Jordan, where they were floated down the river to the Dead Sea, and they are now engaged in picking up the bitumen, which is in much request in Europe.

"The Consul thinks it would be advantageous to trade with the inland districts if a steam launch and several lighters were placed on the Dead Sea to ferry across the produce of Moab, which is a country rich in cereals, fruit, and cattle. At present it is conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days. Kerak, the chief town of Moab, is now garrisoned with Ottoman troops, and authority is established there, so that if rapid communication were established, the whole produce of Moab would find its way to Jerusalem and the coast."

* * * *

The following extracts from Jewish newspapers are of interest:—

"*THE NATIONAL MOVEMENT.*

"A subject which has occupied the attention of the best hearts in Israel for some generations has been the desire to found a Jewish University. The Jerusalem School can gradually be advanced to such a lofty position. It would be enthusiastically supported by Jews in all parts of the globe. We put this to the consideration of the Anglo-Jewish Association, and if favourably viewed by them we would soon start a Jewish University Fund. We shall, however, await some expressions of opinion on it before we proceed."

* * * *

"A subject of immense national importance is now before the community. The four sections of the community are conferring together upon the question of Hebrew, and the religious training of the young ones. It is to be hoped they will act in a true national spirit. The religious training of the coming generation of the bulk of the Anglo-Jewish community is so important, and the efficient knowledge of Hebrew so much desired by the whole National Party, that it is certain the whole weight of that party, whether sitting on the United Synagogue or Sephardi benches, or members of the Federated or Reform Synagogue, will be given in its favour. While the question is under consideration it is hoped that the long-wished-for day when 'efficient' Hebrew instruction will be given to the children, is nigh. If classes of a 'thorough' character can be formed, and teachers of high repute in the community, and especially amongst the foreign element, be engaged, it can become a success."

* * * *

"The *Jewish Recorder* has singled itself out of all the jargon papers of the United States, and deserves the title of a Jewish National organ. The columns of the *Recorder* are filled with the 'movement.' The editor gives weekly a description and history of a colony in Palestine. Anyone acquainted with jargon should not miss reading this Nationalist paper."

* * * *

"'Self-Emancipation,' the only solution of the Jewish question, translated from the German by A. Finklestein, and published by the Chovevi Zion, is an excellent *brochure*, and ought to be on the table of every Nationalist."

SOCIAL SIGNS.

"*IS ANARCHY SPREADING?*"

There may be found to-day, in empty houses and sheds from Sydney to Melbourne, a rough charcoal sketch representing a female figure with tripod on head, a torch in her right hand, her left pointing back to a house in flames, and underneath the inscription, "Anarchy is Liberty! Down with all tyrants! No law, no law-giver!" Among the travellers this crude drawing is known as "The Stiffening Angel." Upon posts, gates, deserted houses, and bridges on many of the inland roads a white cross is also to be met, with the motto, "Anarchy is Liberty," while one mysterious brand is traceable for over 200 miles along a single line of road. These things are probably the work of a few madmen, but that does not lessen the danger to the society which has made them mad. The swagman's usual greeting, "Old man, it ain't far off," may yet possess a more dread significance than attaches to the voice of mere idle discontent.

The above, from the *Otago Daily Times*, is indeed a sign of the times. The inscription, "No law, no law-giver," is the sure precursor of coming apostasy which will prepare the way for "the lawless one," and that is not "far off," as they unwittingly testify.

"RELIGIOUS" SIGNS.

HARVEST THANKSGIVINGS.

The images and relics repudiated at the Reformation have, alas! long been re-introduced. Harvest Thanksgivings must soon be placed in the same category. The enhancement of "devotional feelings by witnessing a fine profusion of Nature's grand productions" is not far removed from a revival of the worship of Ceres and Bacchus, as will be seen by the following extract from the *Cheltenham Examiner*, October 31st, 1894:

> "A great deal of artistic talent and taste may be displayed in the arrangement of flowers and fruits and tokens at the Harvest decorations of our churches; and those who attended the services at St. Mark's Church on Sunday could not fail to have their devotional feelings enhanced by witnessing a fine profusion of Nature's grand productions arranged in a most appropriate and pleasing manner."

SUNDAY CLUBS.

We find in the New York *Nation* some details respecting what are called "Clubs within Churches" in the United States, which need no comment. These clubs are organized as auxiliary to regular church work. "The Men's Sunday Evening Club," for example, was got up to help clergymen solve the problem of the Sunday evening service. By having a club to take charge of the service and devise special programmes, and give particular attention to music, and induce the pastor to agree to preach short sermons, gratifying results have followed in certain churches. Others are more frankly social. Thus, the object of one "men's club" is said to be a monthly meeting "of the nature of smoke talks, without the smoke." Our contemporary thinks there's no telling what these organizations which the Church is now warming in her bosom will do to her when they get their growth. After the "smoke talk without the smoke" may come the preaching service without the sermon. Indeed, the tendency at present decidedly is to let the smoke in and crowd the sermon out. The "Men's Sunday Evening Club" already insists upon a "short sermon." From that the step is not a long one to such an attraction as was recently advertised in the notice of an evening service in a country town, "Sermon omitted." That step taken, could the morning sermon long escape?

THE IRREVERENCE OF THE SOCIAL GOSPELLERS.

> "The Sermon on the Mount is the measure of Jesus' optimism, and its gradual fulfilment His justification. His ideas have matured in the human consciousness, and are now bursting into flower before our eyes. Thoughtful men of many schools are giving their mind to the programme of Jesus, and asking whether it ought not to be attempted. The ideal of Life, one dares now to hope, is to be realized within measurable distance, and the dreams of the Galilean Prophet become history."

This extract from the *Expositor* for November painfully illustrates the sad fact that the degradation of everything holy and sacred to the promulgation of the popular Gospel of "The Service of Man" is often accompanied by a very irreverent handling of the Word of God, and a total absence of anything approaching spiritual discernment.

THE AGAPEMONE.

The Second Epistle of Peter and the Epistle of Jude have prepared us for a renewal in the closing days of Christendom of the awful combination of immorality and false religion, which had already been introduced in the first century A.D.

Brother Prince's *Agapemone* is a proof that this terrible plague is ever ready to break out afresh.

> "Brother Prince of the Agapemone, in Somersetshire, a curious enthusiast, who forty years ago occupied a position of no little notoriety, has just given renewed signs of life by publishing a book with the object of setting all the world right. He has now been for sixty years advocating his strange views, and insists upon them as strongly as ever. Apparently his delusion, that he is a kind of incarnation of Deity, does not hinder him from studying up-to-date writers like Professor Drummond, Professor Huxley, and the Theosophists."—*Echo*, July 5th.

SPIRITISM AND THE FORWARD MOVEMENTS.

The Spiritist organ *Light* of October 20th thus refers to the new "forward movements":

> "One of the signs of the times is the birth of 'forward movements' in all the Churches. They are all in for it—even the Established Church and the Unitarians. Here it is an imitation of the Salvation Army, here an exodus from chapels to halls, here a paroxysm of slumming, here a development of ritualism, here a relaxing of dogmas, here a wave of socialism; but everywhere the thing indicates unrest, a longing to do something, a sense of comparative failure, perhaps a sense of shame.
>
> "Are Spiritualists to be out of the fashion? Why should they be? As a rule, we do not care for being in the fashion, and the way of the world is not always our way; but there is sense in the old proverb, *Fas est et ab hoste doceri.* There is for Spiritualists a great opening, and they need not delay to keep pace with phenomena. They have a philosophy to expound and great truths to teach. When are we going to really begin? Perhaps our coming Conference and Congress will rouse us up and show the way."

If Spiritists will carefully read Revelation ix. and xiii., they will see that the "forward movements" will eventually, and perhaps at no distant date, develop "phenomena" of a sufficiently startling nature to satisfy the most ambitious of their company.

SPIRITISM AND POETRY.

Spiritists sometimes "drop" into poetry, as will be seen from the following extract from *Light* of December 8th.

> "A poem, entitled 'By an Evolutionist,' gives the strong key-note in the daring first line:
>
> "'The Lord let the house of a brute to the soul of a man.'
>
> "The materialist says: 'Man is an improved animal, but still only an animal—a glorified Gorilla or refined pig.' But the poet says that man is now something else—whatever he was. He has become a living soul—and he is now only the tenant of the body of a brute. Man is created; and the body is only the old muddy vesture of decay, able at any moment to be shaken off—without damage to the tenant.
>
> "'The Lord let the house of a brute to the soul of a man,
>   And the man said, 'Am I your debtor?'
>   Said the Lord—'Not yet: but make it as clean as you can,
>   And then I will let you a better.'"

"PLANCHETTE."

The following advertisement recently appeared in a Theosophical journal:—

"JAMES BURNS,
WHOLESALE AND RETAIL AGENT FOR
'GUIJA.'
This instrument is a new style of 'Planchette,' and is
declared to be the readiest and best know means
of communicating with the Unseen."

"Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!" (Hab. ii. 19.)

"ANGLO-ISRAELISM."

AN ANGLO-ISRAELITE ON THE BLESSED HOPE.

In an article on "The Church and Israel, and the Close of the Times of the Gentiles," the Rev. Denis Hanan, D.D., in the *Banner of Israel*, of January 2nd, expresses himself as follows:—

> "Not alone does no connection necessarily exist between the end of the times of the Gentiles and the end of the age, but such an assumed connection is opposed by the prophecies of the kingdom that is to come to the daughter of Jerusalem, when a pure worship is to be maintained, and the nations are to go up to Mount Zion (note, it is not the nations 'of the saved,' which words are an interpolation, but the nations existing on

earth). A pure worship for the sons of men must be the Christian worship. Nothing higher can be for them, and nothing lower will suffice. And it must be then, at the time when the most hopeful effort can be made to evangelise the world, by the only body capable of doing it, and whose duty it is to do it—namely, Christ's Church, helped in her warfare with sin and error, by the development of political events, but yet facing the foe, and not *effeminately looking for rapture and for rest*, at the very time when the victory for which she has struggled for centuries is placed within her grasp, and when she can, by enduring the hardness of the final charge, establish that aspect of the kingdom which is foretold—'the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.'

"The world is not to be handed over to the devil when the times of the Gentiles end, but just the reverse. The Church, the body of Christ, is not to disappear *in nubibus* when the Turk ceases to tread down our God-given inheritance, but she is then to become pure and re-united and truly effective. Righteousness and truth will be maintained by Christ's executive—viz., Christian Israel, fitted and prepared by Him politically and religiously for this very work, and ready at this very time.

"The knowledge of Ephraim-Israel's separate destiny, and of its fulfilment to British-Israel, is the great corrective of vague speculation as to the future of the kingdom of God."

So, according to this eminent leader of the Anglo-Israelites, looking for the "Blessed Hope" is only foolishness! If the Lord came to-morrow, and gave Dr. Hanan the choice, he would, we suppose, "refuse to go up," and would elect to remain behind with the "earth-dwellers."

Editor's Table.

We have been requested to publish the following letter:

To the Editor of "Things to Come."

DEAR SIR,—In the joint letter which we addressed to you last November, and which appeared in the December issue of *Things to Come*, we studiously abstained from saying anything calculated in our judgment to bring us into controversy with our friend the editor of *The Morning Star*. But our attention has been called to a "reply" which the editor has printed for circulation among "his friends and subscribers," and we have been urged to frame a rejoinder to meet the statements thus published. This, however, we decline to do.

We will only say that, after reading that "reply," we have nothing to recall or to modify in what we have written on this matter. Slips of memory there evidently have been, but not on our part.

The long letter which the editor of *The Morning Star* has appended to his own we prefer not to notice at all. Every paragraph of that letter gives proof that it was written under strong mental excitement, and to that excitement we are willing to attribute the extraordinary statements it contains. And, acting under our advice, the Convener of the Liverpool Conference has also consented to ignore it.

Yours faithfully,
R. ANDERSON.
January 5th, 1895. JAMES E. MATHIESON.

ERRATA.

In the report of Mr. Geo. F. Trench's address at Edinburgh, which appeared in our last, and which he had no opportunity of revising, several errors occurred, of which the following corrections apply to the most unfortunate:

In the three quotations in the New Testament of the words "The just shall live by faith," the first in Romans is given correctly; the second is in Galatians (not Colossians), see chap. iii. 11; and in the third the emphasis is on the word "live" (not love), indicating that patient continuance in hope is the result of faith. The just shall "live in hope" by faith.

In the passage referring to the quotations of Ps. viii. in the New Testament, it was pointed out that the first in Heb. ii. relates to the personal exaltation of the King, the second in Eph. i. to the glory of His kingdom, and the third in 1 Cor. xv. to the end of His kingdom. In the first of these a negative has been introduced by mistake in the report.

The last sentences of the report refer to John xi., and Mr. Trench is represented as teaching that the words "he that liveth and believeth in Me shall never die" refer to eternal death. His exposition was that they refer to the death of the body, that is, that those who are alive at the Lord's coming shall not die at all (the mystery of 1 Cor. xv. 51), but be changed in a moment into the image of the body of Christ in His glory.

The passage on the last page of our January number, 1 Cor. xxiii., should have been Acts xxiii.

REVIEWS.

Footsteps of Truth. (J. F. Shaw & Co., 48, Paternoster Row.)

This is a most excellent penny monthly, edited by Mr. C. Russell Hurditch, full of precious matter for mind and heart and conscience. The bound volume (vol. xii.) for 1894 is now ready.

The Promised Messiah; Good Tidings for the Children of Abraham. Sixth thousand. New and revised edition. (Published by the Society for Distributing Scripture Truth, 65, South Street, Eastbourne.) 1*s.*

Those who have friends and acquaintances in Jewish families in England, or in English-speaking countries, would do well to place a copy of this book in their hands. The work is published in Hebrew also, Judeo-German, and in other languages.

Shakespeare's Daughter. (Torquay: Charles King, 113, Lower Union Street. London: H. R. Allenson, 30, Paternoster Row, E.C.) Price 3*d.*

This is the first of the Torbay series of gospel booklets. We commend it very heartily to the notice of our readers who would like to send a very helpful little book to their friends.

We rejoice to see that "God's gospel concerning His Son" is more faithfully presented than is the case in many of those religious books which are now circulating by hundreds of thousands.

The following sentence will show that the writer sees the vanity of much of the "religiousness" of the day: "One may pray, and fast, and genuflect, and go through the whole form of ritual, with clockwork regularity, and yet remain a mere spiritual (religious?) automaton, and it is to be feared that a startling proportion of those who pose as worshippers in our assemblies to-day are of this automatic class."

The booklet is neatly bound and unique in appearance. We trust it will have an extensive circulation, especially amongst the well-to-do and thoughtless upper classes.

Trusting and Toiling is the title of the new organ of the Mildmay Mission to the Jews. All who are interested in the work of the Mission will gladly welcome this new departure, and help to make it known. We wish the new journal all success and blessing.

FREE DISTRIBUTION FUND.

	£	s.	d.
"Grace"	0	5	0
Mrs. H. C.	0	3	0
Mrs. Rigby	0	10	0

PROPHETIC CONVENTION.

"Grace"	0	5	0

THINGS TO COME

Vol. I] March, 1895 [No. 9

Notes and Notices.

WE are thankful to record the fact that our Conventions are receiving a rich increase of blessing. The attendances have been large, the addresses have been faithful, the interest excited very great.

We are confident that this work is of the Lord, and that it is in itself a "sign of the times."

Not only are our meetings a witness for the rights of the Lord Jesus and a testimony to the world of His speedy return from heaven—they testify not only to a coming Saviour, but that He who is coming once suffered and rose again from the dead. Thus our meetings necessarily involve the preaching of the Gospel. They bear testimony against an ungodly world, and a worldly church, while they promote separation from the world and holiness of life in God's people.

As the greater includes the lesser, so does the great subject of these conferences contain all the lesser subjects for which other conferences are promoted.

* * * *

BRADFORD AND HALIFAX.

These two conferences were carried on at the same time, five meetings a day being held by the brethren who went to and fro between the two places.

Notwithstanding the inclemency of the weather, the meetings were very largely attended, and a deep feeling of enquiry was manifested.

* * * *

IRELAND

has had two conferences—one at Belfast, February 12–15, and another at Dublin, February 19–22. In Dublin we were greatly helped by Mr. Hermann Warsawiak from New York.

* * * *

THE MONTH OF MARCH

is to be marked by two conferences—one in

GLASGOW,

promoted and carried out by our local Scottish brethren, on March 13, 14, 15, and the other (our own) in

LONDON.

Two thousand circulars were sent out, and many favourable replies have been received. Upwards of 160 brethren have promised to co-operate either by preaching on the subject on the preceding Sunday, or by helping in other ways.

It will be held in

THE QUEEN'S HALL,

Langham Place, on the four days, March 25–28, and we are waiting on the Lord for a rich blessing.

A large number of invitations have been received from different places, and up to the present the following have been definitely arranged:

EALING . .	March 28, 29.
TUNBRIDGE WELLS .	The Great Hall, April 1, 2.
PORTSMOUTH . .	Victoria Hall, April 3–5.
ABERDEEN . .	Y.M.C.A. Hall, April 21–25.
EDINBURGH . .	The Free Assembly Hall, April 29 to May 3.
KESWICK . .	The New Hall (seating 1,750 people), July 15–19.
DUNOON . .	Town Hall, July 30 to August 1.

The following brethren have promised to take part in the various conferences:

Dr. Robert Anderson, London; Rev. H. D. Brown, Dublin; Rev. Dr. E. W. Bullinger, London; Mr. W. G. Carr, Rochester, U.S.A.; Rev. Dr. Elder Cumming, Glasgow; Rev. Sholto D. C. Douglas, Coatbridge; Rev. Canon Fausset, York; Pastor Fuller Gooch, London; Mr. L. Liesching, Tunbridge Wells; Lieut. H. S. Mandeville, R.N., London; Rev. Canon Marrable, Dublin; Pastor F. E. Marsh, Sunderland; Dr. T. Neatby, London; General Sir Robert Phayre, G.C.B.; Rev. John Riddell, Glasgow; Pastor John Robertson, Glasgow; Rev. James C. Smith, Dufftown; Mr. Alex. Stewart, Glasgow; Rev. George Sutherland, Montrose; Mr. George F. Trench, Ardfert; Rev. John Urquhart, Weston-super-Mare; Rev. John Wilkinson, London; Rev. H. Lindsay Young, Portsea; Rev. H. W. Webb-Peploe, London.

We hope for the presence also of three brethren from the United States—Dr. J. H. BROOKS, of St. Louis, Dr. D. M. STEARNS, of Philadelphia, and Mr. GEORGE C. NEEDHAM, of Northfield.

Mr. James E. Mathieson is the Chairman.

Those who wish for conferences should apply to the Secretary, 18, Hamilton Square, Birkenhead.

* * * *

OUR QUESTIONS AND ANSWERS.

We trust that the replies to the questions in this present number will prove suggestive and helpful to our readers. We would especially call attention to the two replies to the questions on "Circumcision" and the words of James in Acts xv. 14, which have been answered by one of the writers of our contributed articles who has made a special study of these points.

The scope of the Book of the Acts is very little understood, and nearly all that has been written on this portion of Scripture is defective. Its transitional nature and its relation to the history of Israel are not sufficiently recognised. We shall be glad to receive further thoughts on these subjects.

* * * *

OUR OFFERS OF BOOKS.

This month we are issuing as a separate leaflet our Premium Offer of Books to those who obtain new subscribers to our journal.

So many have availed themselves of this offer that we have increased our list of books, and shall be pleased to forward extra copies of this list to those who would like to induce friends to take it up.

Conference Addresses.

THEIR DEBTORS WE ARE.

By the Ven. Archdeacon PEROWNE.

(*A Paper read at the Islington Clerical Meeting, Jan. 13th, 1895.*)

"THEIR debtors they are." (Rom. xv. 27.) In these words the Apostle of the Gentiles, himself a Jew, is asserting the obligation under which Gentile Christians lay to befriend the Jews. It is true that the Jews for whom he claims the debt were not Jews still in Judaism, but Jews who had embraced the faith of Christ. It is true, too, that the Christians on whom he lays the debt were not Christians, who like ourselves had incurred it in the person of their forefathers, long centuries ago, but Christians who had themselves been brought out of heathenism into the Church of Christ by Jewish missionaries. And it is also true that it is only temporal succour, and not spiritual ministrations, that he here asks for in repayment of the debt. "It hath pleased them of Macedonia and Achaia," so he writes, "to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are. For if the Gentiles have become partakers of their spiritual things, they owe it to them also to minister to them in carnal things." (Rom. xv. 26, 27.) But these differences notwithstanding, I venture to maintain, and I shall endeavour to show this morning, that the obligation here insisted upon admits of extension to the whole of Gentile Christendom in every age of the Church, and that the debt incurred is such as can only be adequately discharged, not by silver and gold, but by giving back to them the "unspeakable gift" which we received through their instrumentality, and by making them partakers with us of "the unsearchable riches of Christ."

"Their debtors *we* are" will be, then, the motto of my address, the thesis which I propose to maintain before you to-day.

I. And first, in the broad, general obligation, which binds us to evangelize the whole human race, the Jew is certainly included. I claim by anticipation for the Jew every plea of duty that will be urged on behalf of the heathen, the Mohammedan, and the outcast at home. It is his as well as theirs. His voice unite with theirs to swell the mighty cry, "Come over and help us." And to him, no less than to them, the Lord hath assuredly called us to preach the Gospel. "Why call ye Me Lord," so runs the argument, and "do not the things that I say?" This is a "thing that I say," "Go ye into all the world and preach the Gospel to the whole creation." (Mark xvi. 15, R.V.) If in accordance with the tenor of these words, and with the boundless love that breathes in them, their message proves to be a gospel, not to man only, but to man's kingdom also; if in Him Who uttered them our Paradise is all regained; if even now, wherever the heralds of that Gospel are welcomed, "the wilderness and the solitary place are glad for them, and the desert rejoices and blossoms as the rose"; if "the groans of nature in this nether world" be but the travail cries of a coming birth, when that Gospel shall reign supreme, and the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God; if thus the goodwill of Heaven reaches for man's sake beyond man and below him, how can we venture to exclude from its gracious overtures any part of the family of man himself? In reply to this argument it is sometimes alleged that to man belongs the awful prerogative of putting himself beyond the reach of the Gospel message, and that the Jews by their rejection of Christ have done so. But when, we ask, was it that they did so? Was it when the rulers in judicial council condemned Him to be worthy of death, and the people raised the tumultuous cry, "Away with Him! Crucify Him!" How came it then to pass that the Author of the Gospel message said *after this*, that "repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem" (St. Luke xxiv. 47); and that His disciples should be His witnesses, first "in Jerusalem and in all Judæa," and then in Samaria and unto the uttermost part of the earth; and that in strict accordance with this order the Apostolic Missions of the Church were carried out? No later rejection by the Jews of the message when presented to them can reasonably be regarded as national and final; nor did the Apostles themselves so regard it. At Antioch, in Pisidia, the Jews as a body "put the Word of God from them, and judged themselves unworthy of eternal life; and therefore the Apostles turned to the Gentiles." But even there some Jews believed. And on leaving Antioch their very next act was to repeat the offer of the Gospel to Jews at Iconium. (Acts xiii. 46, 43; xiv. 1.) The result of Apostolic, as indeed of Christian Missions now, to the Jews, may be summed up in the words: "Some believed, and some believed not." (Acts xxviii. 24.) Is there not a confusion of thought between the—I will not say rejection, for "God hath not cast away His people," but the temporary deposition and degradation of the Jews from their primacy as a nation, and the exclusion of individual Jews from a place in the Church of Christ? "As touching the Gospel they are" now, as a nation, "enemies for our sakes." (Rom. xi. 28.) "Blindness hath happened unto Israel" (ver. 26), but it is neither final nor total. It shall only last "till the fulness of the Gentiles be come in"; and in the interval—mark the "gracious qualification"—it is only "in part." The stock of the ancient tree, "the holy seed," still stands and lives, though it "is felled" (Is. vi. 13, R.V.); and not only so, but some of its branches still remain; and into that stock and "amongst" those branches we Gentile Christians are grafted, and "with them" we partake of the root and fatness of the tree. (Rom. xi. 17.) "Even so then, at the present time also, there is a remnant according to the election of grace ’ (ver. 5.)

II. But while I thus claim for the Jew his right to a share in the "beseeching" invitation of Him Who "is in Christ reconciling the world unto Himself"; while I think that this common right should be made the broad foundation on which we rest our appeal to the Church to evangelize the Jew—I am very far from conceding that that is the whole of the obligation under which we lie to him. As the advocate of the Jew I magnify my office. Very properly, I think, has precedence been accorded to the Jew in the order of our deliberations to-day. Not in the outskirts of the world-wide throng, to which the voice of the herald is to reach, will I accept for him a place. Not in the highways and hedges—last and most distant—will I suffer him to be sought. His ancient prerogative is in abeyance, if you will; but it is not forfeited. As "touching the election," he is still "beloved for the fathers' sakes." "The gifts and callings of God are without repentance." It was the faith of my childhood. The experience of life seems to assure me that it is not the superstition of my old age; that the sentence of benediction, "Blessed is he that blesseth Thee"; "They shall prosper that love Thee"—though it include in its embrace all who by faith are children of faithful Abraham, has lost nothing of its old significance as regards the seed of Araham according to the flesh.

Their debtors we are, because they are of the number of "all men," and the God Whom we serve, "the God of Whom cometh salvation," has told us that He "will have all men to be saved." But their debtors we are, for many and weighty special reasons besides. Let us think of some of them.

1. First among the "advantages" of the Jew, St. Paul enumerates it, "that they were intrusted with the oracles of God." (Rom. iii. 2.) The Bible is their Bible. Both of the Old Testament and of the New they were for the most part the human Authors. It unfolds the history, it details the experience, it lays bare the heart, it breathes the spirit, it clothes itself in its larger part in the garb and speaks to us in the language of the Jew. It is a Jewish book, or rather a Jewish library. But this "advantage" which was his, the Jew has imparted to me, the Gentile. Shall I accept the gift and ignore the debt? He now lacks the "advantage" which I once lacked, but which through him I now possess. Is there no obligation upon me to see that, through me, he lacks it no longer? Shall I nourish and refresh my soul in that garden, where grows every tree that is pleasant to the eyes and good for food, and bestow not a thought on my hungering brother in the wilderness without? Shall I listen as to an *ἥδιστον ἀκρόαμα*, to the voice of the Lord God walking among the trees of the garden, and heed it not when it bids me cry in the wilderness without, and bring good tidings to Zion, and say to the cities of Judah, "Behold your God"? In that Jewish Bible I find, as a man, satisfaction for all my need. In that Jewish Bible I find, as a citizen, that which makes my fatherland free, and strong, and great. In that Jewish Bible I find, as a Churchman, that which makes my Church (God keep her so) pure and true and Catholic, the charter of her liberties, the standard of her faith, the storehouse of her ministers—that, and not chalice and wafer, committed to them at their ordination, that they may go forth, not to be sacrificing priests, but men of God, thoroughly furnished with those inspired Scriptures, unto every good work. Shall I find all this, and more than this, in this Bible which has been given me by the Jews, and yet deny that their debtor I am in consideration of the gift? Shall I not recognize my obligation to give them back, first of all, the book itself, for as regards even the Old Testament, they are too commonly in need of it, and then to help them to "turn to the Lord," the Spirit, that the veil may be taken away from their hearts when they read it? Shall I not invite them to "search the Scriptures," that so they may come to Him of Whom those Scriptures testify, and coming may have life? Shall I not teach them that their own Holy Scriptures "are able to make them wise unto salvation," but that it must be "through faith which is in Christ Jesus?"

2. But if their debtors we are in respect of the Scriptures, their debtors we also are in respect of Him of whom those Scriptures testify. I am not unmindful of the Apostle's disclaimer of knowing Christ after the flesh. (2 Cor. v. 16.) I see in it the death-blow to that gigantic error, the *cultus* of the Virgin Mother, which stalks unabashed through so large a part of Christendom, and which is creeping, scarcely veiled, into our own Church again. But I remember that the same Apostle distinctly claims for the Jew, as a title to reverence and regard, the human lineage of our Lord, "of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." (Rom. ix. 5.) When God over all, blessed for ever, took upon Him to deliver man, He took the manhood into God, that so with a hand that was human while it was divine He might reach and grasp the man whom He would deliver. But the manhood which he took into God was Jewish manhood. "For verily not of angels doth He take hold, but He taketh hold of the seed of Abraham." (Heb. ii. 16; comp. Matt. xiv. 31) When with the firstfruits of the Gentiles I bow in adoration before the cradle in Bethlehem; it is a Jewish Babe, the Child of a Jewish mother, before whom I bow. "The son of Adam, which was the son of God" (Luke iii. 38); but "the son of David, the son of Abraham" (Matt. i. 1) also. When I follow the Good Shepherd when in His earthly ministry He goeth after His own sheep till He findeth them, it is to "the lost sheep of the house of Israel," Himself an Israelite, that He goes. When I stand beneath the cross and drink in its saving lessons of strength and weakness, of shame and glory of life and death, my eye rests upon the title, "the accusation written" above the head of the Holy Sufferer, "Jesus of Nazareth, the King of the Jews." And as I ask myself, "What can I do for Him who did all this for me?" The answer comes to me, "I am not ashamed to call them brethren." "Inasmuch as thou didst it unto one of the least of them, thou didst it unto Me. Their debtor on My behalf thou art."

3. Their debtors we are; and yet another item in the debt we owe them should not be forgotten. It is the witness they bear to the truth of God. It is related that a prince once asked a preacher (according to one writer it was Frederick the Great, and a learned divine) to mention to him a convincing argument for the truth of the Bible in a single word, and that the striking answer was, "The Jews." The present position of the Jews amongst the nations of the earth is altogether without parallel in the history of mankind. They are scattered among all people, but they are nowhere amalgamated or absorbed. You find them everywhere, and everywhere you recognize them as Jews. They are oppressed and trodden down everywhere, but they are nowhere stamped out. "They are citizens of the world without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain they are more thinly scattered. In Persia, China, and India, on the east and on the west of the Ganges, they are 'few in number among the heathen.' They have trod the snows of Siberia and the sands of the burning desert, and the European traveller hears of their existence in regions which he cannot reach." . . . Between points of the world most distant "no inhabitant of any nation upon the earth would be known in all the intervening regions but a Jew alone."

'Tribes of the wandering foot and weary breast.
When shall they flee away and be at rest?"

It is as though some rivulet had poured its scanty waters into all the greatest rivers of the earth, and yet those waters had never ceased to flow on distinct and unabsorbed, traced on the surface of each mightier stream by their own native and ineradicable tint and hue. It is as if some primeval rock had been shattered to its base, and its fragments hurled far and wide; and yet those fragments, though crushed beneath the iron hoof, broken and pulverized, neglected and overgrown, had never ceased to be recognized as belonging to the rock from which they were hewn. Their holy land and their sacred city, though trodden under foot by the Gentiles for eighteen centuries, is their land and their city still—theirs by the irrevocable gift of the God of Abraham and Isaac and Jacob, and theirs by the ineradicable patriotism of every true Jewish heart; theirs by the passionate cry, "If I forget thee, O Jerusalem, let my right hand forget her cunning"; and by the dignified resolve never to buy back as another's what by inalienable right and title they hold to be their own. And all this which we see and know to-day we find written long centuries before it came to pass, as even the Higher Criticism admits, in the Scriptures of truth—written with an accuracy of description, with a minuteness of detail, with a life-like and graphic power, which almost startles us by its resemblance to the work of the contemporary historian. "And the Lord shall scatter thee among all people, from the one end of the earth even to the other. . . . . And amongst these nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." (Deut. xxviii. 64-67.) "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos ix. 9.) So wrote the ancient prophet and the yet more ancient lawgiver of the Jews; and so it has come to pass. Like as the Lord thought to do unto them, so hath He done, we are fain to confess to-day. And then this lamp of witness to the truth of God, kindled in the past, projects its heaven-born light, shining serene and steadfast amidst the rolling mists and louring clouds of our troubled sky upon the future that is in store for Israel and for us. "All Israel shall be saved, for it is written, The Redeemer shall come to Zion, and shall turn away ungodliness from Jacob." "The Lord shall reign in Jerusalem, and on Mount Zion, and before His ancients gloriously." And the "receiving of them" shall be "as life from the dead" to the Gentile world. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" When Joseph shall be made known unto his brethren, the Egyptians and the whole house of Pharaoh shall hear it. "From every clime they come to see Thy beauty and to share Thy joy, O Zion! An assembly such as earth saw never, such as heaven stoops down to see." And to this, the Jew, as he now stands before us, is a witness. The accomplished fulfilment in the present is the pledge and assurance of the expected fulfilment in the future.

Their debtors, then, we are, because they belong to the family of man to whom we owe it to preach the Gospel; because they gave us on their human side the Scriptures, and in His human nature our Saviour also, and because they are a standing witness to us of the truth of God.

Their debtors we are, and how have we paid, how are we paying the manifold and accumulated debt? The answer to this question may well fill all Christendom with shame, and bid the Church of Christ fall on her knees and pour forth her penitent *Kyrie Eleison.* The treatment of the Jew by Christendom is among the darkest pages in the world's history. Bitter hate, withering scorn, cruel and relentless persecution, have been the coin current in which the debt of the Christian to the Jew has been discharged. This, too, foretold in prophecy, the judgment of God, yet none the less the sin of man, concerning him. And when, as, thank God, in England now, that payment is repudiated, is there not too often substituted for it no better remuneration than neglect and aversion, suspicion and prejudice? We are verily guilty concerning our brother. Yet may not the very consciousness of this suggest and supply the motive of amendment?

"My debtor thou art"; there is a Voice that says to me, "'I forgave thee all that debt,' the penalty of that and of every other sin, because thou desiredst Me; forgave it thee freely, inasmuch as thou hadst nothing to pay--freely, and yet at how great a cost incurred by Me for thy release! By thy full and free discharge from that debt I have bound thee by a new obligation of grateful love, of willing service, of self-consecration to Myself. My debtor thou art, constrained by My love, enabled by My grace, encouraged by My approval, repay the debt, or desire at least to repay it, by bringing thy brother and Mine to Me. Albeit, I say not unto thee, how thou owest unto Me, even thine own self beside."

THE "DREAM" AND THE "VISION."

BY LOUIS LIESCHING.

(At the Nottingham Convention, May, 1894.)

(SECOND ADDRESS.)

THE dream of King Nebuchadnezzar was a revelation made to a heathen king. The same prophecy was repeated twice to God's-own servant, Daniel, and it is natural to suppose that God would tell Daniel things which he did not reveal to the heathen king—such is the case. Some people read prophecy, especially the book of Revelation, as they would read the history of England, regarding it as a consecutive narrative, beginning with the earliest facts known right up to the reign of Queen Victoria. George the first was succeeded by George the second, and so on; and they read the Revelation in the same way, but this is the cause of great mistakes. In Nebuchadnezzar's dream we have four great world-Empires depicted in the form of a great statue. This was governmental authority in a passive form. In the seventh chapter of the book of Daniel God revealed the same thing to Daniel under the characteristics of living animals. God means by this repetition to impress upon our minds the absolute certainty of these prophetic Scriptures.

The first thing Daniel sees, in the seventh chapter, is the form of an animal,—a lion, with eagle's wings. The wings are plucked out, and this animal is made to stand on his feet, and a man's heart is given to it. That corresponds to the head of Gold. We talk of a man being lion-hearted, but the revealed Word speaks of the lion as being man-hearted, and gives an idea of the noblest characteristics which can be described in connection with the animal.

Then, to correspond to the arms and breast of silver you have a bear—a fierce animal, too, but of a more rugged character than the lion. The bear has three ribs in its mouth, and it is described as devouring much flesh. That exactly characterises the Medo-Persian Empire. The Medes and Persians overcame Assyria, the empire of King Crœsus, and Babylon, became the second world-empire, and acquired many countries, and thus devoured much flesh.

The next point in the dream of Nebuchadnezzar was the Grecian Empire represented by brass, and in the vision of this prophecy it is represented by a leopard. If ever you have seen a leopard,—as I have,—in his wild beauty, you will understand that it is the most graceful of wild animals. That exactly represented the character of Greece. Greece worshipped art. Greece left its impress, not only upon the Roman Empire which subdued it, but its characteristics last to this day. The language of Greece is the language in which the New Testament is written, and the Old Testament (Septuagint) was also written in Greek. The leopard represents the character of Alexander the Great, the head of the Grecian Empire

The man who wrote this book—the critics tell us it was not Daniel—managed to make a very good shot, and somehow all his shots are very good shots, for, as far as we know, they all hit the mark. He seems to have found out by some extraordinary coincidence that this fourth empire was to have four heads. When Alexander the Great died childless, the Empire was divided amongst four of his generals. At the battle of Actium Augustus Cæsar conquered Cleopatra, and the Roman Empire became the dominant power of the world.

Daniel describes the next thing he saw as *a monster*, not as an animal. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns." Just notice various points of similarity between this vision and the dream of the statue. It had great *iron* teeth. The lower part of the statue was of *iron*. The animal had *ten* horns; the statue had *ten* toes. Now, where are these ten toes and ten horns? Have they come to perfection? Can you tell me of any period of the world's history when the old Roman Empire had been divided into ten parts. Some of our prophetic friends say this means ten, *more or less*, but my idea of prophecy is that it knows nothing about such things as "more or less," but just gives the simple fact and neither more nor less. The Empire of Greece had not four heads, "more or less," but just four, and when you shall find the old Roman Empire divided into ten this prophecy will be fulfilled.

This obscure man who wrote the book of Daniel saw much that we have not seen yet, and was enabled to tell us of events which have not yet happened. Often in prophecy a conjunction or a comma divides centuries. Between the "acceptable year of the Lord" and the "day of vengeance of our God" nineteen centuries lie already. In understanding this prophecy of Daniel, you will find the same thing. Nineteen centuries have lain between the prophecy of the sixty-nine weeks and the last week, which is still in the future. Yet, as you read the verse, it seems to run on without a break. This is for the remarkable reason that history ceases in a great degree when the Jew ceases to be a nation, but it will be resumed when he is again in his own place. Prophetic history is sleeping to a certain extent whilst the Jew is a dispersed nation.

Here is another fact. Whenever, because of their national sins, the Jews are placed under the sway of a heathen king, immediately God begins to make that heathen king understand that though He has given the Jews for their punishment into the subjection of this heathen king, He is Jehovah, their God. The greatest missionary of the olden times was King Nebuchadnezzar, because he sent posts all over his vast dominions, telling everybody that Jehovah was the great and true God, and all people must worship Him. It was the same in the land of Egypt. God manifests His power to them in those wonderful plagues. It was the same when the ark of God was in the house of Dagon. The heathen nation had to confess that Jehovah was the God.

God reveals to Daniel what he did not reveal to Nebuchadnezzar. As Daniel considers these ten horns, which represent ten kingdoms, or the rulers of them, he finds an eleventh horn. This is a small horn, and the kingdom from which it springs is a small one. But this little horn assumes a very important place. He destroys three of the other horns, that is to say, he swallows up those kingdoms, and he has eyes like a man. That means to say that he is a being of wonderful intelligence and power, and introspection and foresight — a wonderful personification of all that is wise and crafty. He will be the very incarnation of the devil. He will derive all his power from him, and the world will go mad after him. This horn has a mouth which speaks great things, great blasphemies. Then we find that Daniel sees thrones cast down, or rather, set; and "the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him, thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened," etc. Now, I am trying to confine my observations within limits on which we are all agreed, and I think all our friends will agree that this has nothing to do with the judgment that takes place upon the earth. This is not the great judgment of the world. Things are going on in the unseen world, whilst we are engaged here in our pecuniary speculations and other worldly pursuits, which affect our interests in the most solemn manner. There are events transpiring there of which we know little or nothing. As far as I can understand, when this man shall have been developed, and is blaspheming God's name, subjecting the world to himself, as Christ said, "If another shall come in his own name, him ye will receive,"—while this is going on, an assize is being held. The Almighty calls together all His servants, and judgment is pronounced upon this wicked being, and the Lord Jesus Christ is solemnly invested with authority. We find, in the 13th verse, "One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed."

What is the result of that assize? Look at the eleventh verse, "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain," that means to say that last beast (the monster) is slain, "and his body destroyed, and given to the burning flame." Now you see that is not yet fulfilled, for you read in the Revelation, written so long after this, that the beast and the dragon and the false prophet are thrown into the lake of fire. That lies in the future still, "but, concerning the rest of the beasts, they had their dominion taken away: but their lives were prolonged for a season."

Daniel is very much concerned to know what these things mean, and he asks the question of one of God's servants, and the explanation is given to him. You will find it in the twenty-third verse, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Do not suppose that this refers to a religious system. The Romish Church is an Anti-Christian system, but the Anti-Christisan individual, a person energised by Satan. *One man.* He is the "idol shepherd" of Zechariah, "the wicked one" of Thessalonians; and you read of him further in the book of Revelation. And this same one "will make war with the saints and prevail against them, until the ancient of days come, and then judgment will be given." To whom? To the saints of the Most High. The saints are to inherit the glory and the dominion under their master, "and the ten horns out of this kingdom are the ten kings who shall arise: and another shall arise after him; and he shall be diverse from the first, and subdue those kings, and speak great words against the Most High, and sit in the temple of God, showing himself to be god. He will seek to change times and laws, and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." Lift up your heads ye saints, for now is the glory nigh. The greatness of the kingdom shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter.

Oh, take the words and dwell upon them, and let them be our hope in the dark time that is at hand!

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"THE DAYS OF NOAH."

By the Rev. JAMES SMITH, of Dufftown.

(*At the Edinburgh Conference, June, 1894.*)

THE portion I want to dwell upon chiefly to-night is Matthew xxiv. But if you will read with me first a few verses of Luke xvii. I think those remarkable words of our Blessed Saviour will help us, if we just quietly read them over. (Luke xvii. 2–4.) "As the lightning, that lighteneth out of the one part of heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day, but first must He suffer many things and be rejected of this generation, and as it was in the days of Noah, so shall it be also in the days of the Son of Man."

Now that is one of the two passages that set my mind at rest about this subject of the Lord's Coming. "As it was in the days of Noah, so shall be the coming of the Son of man." The other passage along with this that set my mind at rest on the matter, not only on the personal coming (I never doubted that; I read that in my New Testament as soon as I was converted, for that I thank God), but when you come to the idea whether the Lord is coming before the glorious millennium or not, you want scripture to settle that for you. That I found in the wonderful place in Luke where Jesus in His native Nazareth went into the synagogue, and the book was handed unto Him by the attendant, and when He had opened He found the place where it was written, "The spirit of the Lord God is upon me . . . ." and then it says, "He closed the book." Now that was the first place in the Bible that arrested me about this whole subject of the second pre-millennial coming of the Lord Jesus Christ, because I found when I turned back to the passage in Isaiah, that "He closed the book" in the middle of a verse. The acceptable *year* of the Lord had come, but the *day*, the day of vengeance, had not come, and will not come until He leaves those Heavens and comes down to the Earth, and then the "Day of vengeance of our God" will come. And so He immediately sat down and said, "To-day is this Scripture fulfilled in your ears." If He had read another clause that would not have been true, He could not have sat down and said, "To-day is this Scripture fulfilled in your ears." He closed the book right there, and our present dispensation in which we live is in the middle of that verse. And hence "The day of vengeance of our God" is still future.

Now, in the remarkable parallel in Matthew xxiv., I would ask you to notice how the Lord antedates the great coming of which He had so often spoken, and He draws a parallel between the antediluvian dispensation and the dispensation in which we live. These are not my thoughts, I am not responsible for these words. The Lord Himself declares that there is a distinct parallel reference between the days before the flood, and the days before the Coming of the Son of Man. If you want an age in the past that will correspond to the present, you will have to go back to the age before the flood. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." There is a great parallel between the age before the flood and the age that is now running.

(1) First of all it was an age of *material prosperity* and advanced civilization. It was a time as it were of building. There you have the idea of architecture. Cain went out "and he builded a city, and called the name of the city after the name of his son, Enoch." (Gen. iv. 17.)

Then you have *Agriculture* in Jabal, "he was the father of such as dwell in tents and of such as have cattle." (Gen. iv. 20.) This was before the flood. This *accumulation of wealth* is another thing we connect with a high state of civilization.

Then you have the *fine arts*. You have one man spoken of as the originator of the harp and organ: and those things were very plentiful in those "days before the flood."

Then you have *mechanical and commercial enterprise*. Who shall say how much is contained in these few verses in the 4th of Genesis? There you have all the indications of a high state of civilization before the flood. And are these not the very things that are before our eyes to-day? We are living in a high state of civilization—it does not prove at all that the world is really, in the judgment of heaven, any better. Now I know my ground and my audience and my dear countrymen; and I know that these ideas are not popular in Scotland. I had much to unlearn myself.

(2) I want you to notice the next point. It was an age of *social pleasure*: and so is this. How is it described? (you say there is nothing wrong about it—there is nothing evil). Eating and drinking, etc. There was nothing wrong in these things in themselves. But God was not in them! What is that thing we call "Society" to-day; is God in it? I challenge your better judgment, is the Lord God in that thing that we call "Society"? The "society" of the antediluvian was a society of *pleasure*: so is the society of to-day. *You* call it Society, the Bible calls it "the world." And by its independence of God you have in that second parallel I think the manifest comparison between that age and our own.

(3) And thirdly it was an age along with that of *moral corruption* of a most solemn and deep kind. There was Bigamy—you have that in Gen. iv. 23—then Polygamy and the rest of the horrible corruption that comes in its train. That is the kind of thing that went on with all this wonderful civilization and with all this wonderful Society, and building and planting and marrying and giving in marriage. So there was this moral corruption.

I intended to read out of the book of Genesis; I have not time, you must read it for yourselves. "God looked down"—it is very solemn to read that. "God," it says, "looked down." What did He see? Why, He saw that man with all his civilization, with his wonderful powers, had "corrupted his way upon the earth." "And God saw that the imagination of man's heart was only evil, and that continually." With all his beautiful "Society" his heart was rotten—his ways were corrupted, and God said, "The end of all flesh is come up before Me, I am going to destroy the people that I have made—the end of all flesh is come before Me:" that is what man is. If you want to learn what man is, you can find it out before you read through the first six chapters in the Bible. You will never get man any better than that, except by the grace of God; so there you have the parallel. What do we see to-day? We have a fine civilization, fine society; but the society and civilization of to day consists of a seething mass of corruption. Men with fine phrases on their lips, men posing as leaders of the people, yet come in their last moments to lie down in adulterers' graves—that is true, and it can be multiplied a thousand times. Christ Jesus is responsible for the parallel between the dispensations.

(4) Then, fourthly. It was an age of *earnest testimony*. Now we come to something better. Here we have some good thing in the midst of all that corruption, and social advance. What is it? There were two men who testified in the midst of it all. Noah was "a preacher of righteousness." What does that mean? The Greek word means that he was a "Herald" of righteousness. He heralded that righteousness was coming, that judgment was at the door.

Then, what was more, you have "Enoch the seventh from Adam;" he too was a preacher. What did he preach about? What was his subject? The same subject that we have before us at this Conference. The subject of the Coming of the Lord. This little fragment that is given us in the Epistle of Jude. "Enoch the seventh from Adam prophesied . . . . saying, Behold, the Lord cometh with ten thousands of His saints." There was the testimony of Enoch alongside of the testimony of Noah. The difference between that dispensation and ours is this, that while they testified without results and without fruits, thank God the testimony of the gospel is not to be without results and without fruits.

Now the popular view is quite opposite to these words of the Lord Jesus. People believe that the world is going to advance and advance until the whole world is brought under the sway of the gospel, and the millennium shall gradually be brought in. If this be true then the parallel is all to pieces, entirely broken. But, dear friends, remember that when the Lord Jesus Christ comes in the glory that is spoken about here He asks, "Shall He find faith on the earth?" Were He to come to-night would He find a great deal of faith on the earth? Would He find a great deal of faith in this hall? Would he find a great deal of faith in Edinburgh, in Scotland? He would. But that is not what He is speaking of in Matthew. It is after the Church is taken away that this mass of corruption is going to reveal itself, and be headed up by the anti-Christ, that awful incarnate fiend, who is going to head all that seething mass of corruption; then when Christ is revealed in His glory shall He find faith on the earth? Exceedingly little. But when He comes for His Church He will, thank God, find a great deal of faith on the earth.

Thus you have these parallels. Enoch was translated; then came the flood. Lot was taken out of Sodom; then came the fire. Judgment came very speedily after these men were taken out of the condemned place

(5) Lastly, it was an age that was followed by a new earth—a world cleansed by judgment. Then the offering of Noah ascended to God as a sweet savour. So it will be when the Son of man comes and pours out His judgment on the beast and his armies, then the Lord Jesus shall reign. Now *grace* is reigning through righteousness. In the coming millennium *righteousness* will reign, and in the glorious hereafter, in the new heavens and the new earth, righteousness will *dwell*.

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PITCHING "TOWARD THE SUNRISING."

By Mr. ALEXANDER STEWART, of Glasgow.

(At the Edinburgh Conference, June, 1894.)

I ASK you to read a passage in Numbers xxi. 9-11: "And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. And the Children of Israel set forward and pitched in Oboth. And they journeyed from Oboth and pitched at Ije-Abarim, in the wilderness, which is before Moab, toward the sunrising." First, they looked on the serpent of brass, and then they pitched toward the sunrising. I do not say that the sequence is designedly typical, but, at any rate, it is *illustrative* of the point I wish to make, that the first thing is to be clear about the first Coming of the Lord Jesus, to look upon Him as the Lamb of God, and be saved by the blood of His cross; and the next is to pitch toward the sunrising, to turn your eyes to the place from which the light is about to spring, to look for His glorious appearing. There is beautiful scenery on the firth near this city, but when a man is drowning in the firth, he is not in a state of mind to enjoy it. The first thing for him is to be saved. After he has been saved he will be in a condition to appreciate the prospect. The first thing is to be firmly planted on the finished work of the Son of God. The next thing is to look for the same Lord Jesus coming back. As long as a man is uncertain as to to his foothold, he is always looking down, but he who can say, "On Christ the solid rock I stand," can lift up his eyes and look out for the Lord's appearing.

Now, while the Coming of the Lord is light, it is darkness also, for the judgment of God is coming on the ungodly, and for them the outlook is black indeed. If you should ask one of the speakers at this Conference, "Are you a pessimist or an optimist?" he might answer, "I am both a pessimist and an optimist." If you ask us concerning this present age, and what is to be the end of it, we are pessimists in the blackest sense of the word, taking the worst possible view of things. But if you ask us about the age that is to follow, we are optimists to the full height of that superlative.

There are difficulties in the minds of one's brethren, which one would like to meet. People say, Is not the world a great deal better than it was, and are not Christians more numerous than they used to be?" As to the number of Christians, the roll is kept in heaven, but if it were the case that they are more numerous, I would remind you of the passage, Act vii. 17, "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." The people were never so numerous, but the doom of Egypt was never so near. An Israelite might have said, "How many we are. I believe there will be a rising, and the throne of Pharaoh will topple, and he will go down, and we shall have the land to ourselves," but that would have been a false conclusion. It was not God's way.

Judgment is ahead. The book of Revelation, about which a good deal has been said, is a book of judgment throughout. If I were to venture to give a division of it, I should say that it divides into three parts. It treats first of the judgment of the churches, the Lord Jesus walking among them with His eyes as a flame of fire. Then it shows the judgments of God poured out upon the wicked living on the earth; and then at the end of a thousand years, the dead are seen standing for judgment before the great white throne.

Judgment must begin at the House of God, and therefore He begins with the churches. Their judgment is not future. Further, you have heard of the doctrine of purgatory; well, purgatory as a doctrine is right, only the people who hold it put it a stage too far on. Purgatory is going on now; if we are children of God we are in it, and the furnace is sometimes very hot. Thank God it is the only purgatory we are ever to know. There is no penal judgment for the child of God. He can sing:

> "Death and judgment are behind me,
> Grace and glory are before,
> All the billows rolled o'er Jesus,
> There exhausted all their power."

What then are you doing? We are looking to the place whence the light is going to spring—for the appearing of the glory of the great God and our Saviour Jesus Christ.

The gospel of Luke begins in the first chapter, with the earthly priest in the earthly temple; it ends in the last chapter with the heavenly priest ascending to the heavenly temple. Zacharias was well employed within, burning incense in the temple of the Lord, and the people were well employed outside. We read that they were "praying," that they "waited" for Zacharias and "marvelled" that he tarried so long in the temple, as if they were saying now and then, "He has been a long time inside, when do you think he will come out?"

In the end of the gospel our Lord Jesus is seen ascending. He lifted up His hands and blessed His disciples; and while He blessed them He was parted from them, and carried up into heaven. The last look they got of Him was with those benedicting hands held up; and they are not like the hands of Moses that needed to be stayed up by Aaron and Hur. From that hour to this they have never hung down, and therefore it is that the blessing of God is sure to the Church of God.

There are many cares in this city to-night, many burdened men laying down their heads, and sighing to think of what may be on the morrow, but no man is anxious lest the sun should not rise to-morrow; that is one good gift of God he is certain of. And no Christian need be concerned about the blessing of God coming down upon him to-morrow. The uplifted hands of the Great High Priest make blessing and victory sure. He had said, "I will come again." He went in and He is hidden from view, but

"Though a while He be
  Hid from the eyes of men,
His people look to see
  Their great High Priest again.
In brightest glory He will come
And take His waiting people home."

They wait for His appearing.

What about the time now present? In 2 Corinthians v. we are instructed as to the only three possible states in which a Christian can be, and they are these, burdened, unclothed, and clothed upon. The saints now living on earth are rightly described as burdened—"we that are in this tabernacle do groan, being burdened." Why does a believer groan? Because he is a dual man. As to his spirit he is joined to the Lord. "He that is joined to the Lord is one Spirit," but as to his body he is joined to a groaning creation, and while still in the body he is "burdened," though not always to be so, for there is to be a redemption of the body. But in what state is the writer of this epistle at present, one of whom it has been said that it is a wonder that ever he should have been able to describe himself as "Paul the aged," considering what he went through. He is "unclothed," therefore burdened no more. The body that had been scourged, buffeted, and tossed, was at last laid down. Where is he now, and what is his condition? Listen to what he says in Philippians, "With Christ which is far better." But though he is in a better condition, he is not yet in the best condition. Paul is still looking with us for that moment when he will be "clothed upon" with his house which is from heaven, when our Lord Jesus Christ shall come back, and when He will change our body of humiliation that it may be fashioned like to the body of His glory. You have heard of full salvation; that is it. Nobody has got it yet, and nobody will get it before another. But we shall have it then.

Towards the end of his course Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them that love His appearing." He has not got his crown yet. The crowning day is coming, but it has not yet come, not even for Paul and the blessed dead who rest with the Lord Jesus. It will not come for any of the saints till it comes for all the saints—those who are here and those who have gone hence. As he said to the Corinthians, "Ye have reigned as kings without us, and I would to God ye did reign that we also might reign with you."

In that day, for which the Lord Jesus and all His saints are waiting, mortality shall be swallowed up of life, and death shall be swallowed up of victory. It is the day of resurrection, the day therefore of the triumph of Christ over death. Those who are alive and remain are mortal, that is subject to death; upon those who are asleep death has passed, but in a moment mortality and death shall alike be overcome, and the saints shall be perfectly like their Lord, and they shall be with Him for ever.

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Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

By the Rev. Dr. Bullinger.

(*Fourth Paper. Continued from page* 153.)

The Latter Prophets

are prophetico-predictive; viz., Isaiah, Jeremiah, Ezekiel; and after them, united in one book, the twelve so-called "minor [or lesser] prophets." These follow the four prophetic books of history, and refer more particularly to the future. They are "the words of Jehovah" who was, and is, and is to come, the self-existent God. Therefore prophecy has a reference to the past, present, and future; and a præterist, presentist, and futurist interpretation. No one of these three by itself can exhaust the fulness of Jehovah's word.

Isaiah,

THE SALVATION OF JEHOVAH.

In the Sept. Version the book is called "Esaias"; and in the Vulgate, "Prophetiæ Isaiae."

Isaiah lived midway between Moses and Christ, and prophesied concerning Judah and Jerusalem, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, four kings intimately associated with the ruin and hope of the nation.

Uzziah apostatised, and was "cut off from the house of the Lord." (2 Chron. xxvi. 21.) Jotham "entered not into the temple of the Lord." (xxvii. 2.) Ahaz "shut up the doors of the house of the Lord." (xxviii. 24.) Hezekiah "opened the doors of the house of the Lord." (xxix. 3.)

Isaiah's prophecy opens with a description of the religious degradation of the people—a degradation seen in the fact that the people were never more religious or zealous in ritual observances, and never a greater abomination in the sight of God. (Isaiah i. 10–15.)

Thus the way is prepared for the revelation of "the salvation of Jehovah," as the name of Isaiah means, In no other book of the Old Testament (except the Psalms) is the word "salvation" so frequently found. It will prove a fruitful study to read the book with this word in the mind, and to interpret it in the light of the meaning of the name Isaiah. The book prophecies the coming of Him who should be Jehovah's salvation to the end of the earth. (xlix. 6.)

He is called forth "in the year that king Uzziah died." (vi. 1.) He sees the king of Judah driven forth from among men—smitten with leprosy and cut off from the house of the Lord; and he beholds another king—"the Lord sitting upon a throne, high and lifted up, and his train filled the temple!"

Thus side by side with the death of the earthly king is presented the King of heaven, whose own arm was to bring Salvation. (lix. 16.)

It is the book where several important things are mentioned for the first time. "The day of the Lord" (chap. ii.), a definite "Messiah." The Bride. The new heavens and the new earth, &c., &c.

It is worth remembering that all the earlier editions of our English Bible had the opening words of this prophecy printed on the title page, and most significant and suitable they were in such a connection:

> "Hear O heavens
> And give ear O earth:
> For the Lord hath spoken."

Jeremiah—

WHOM JEHOVAH LAUNCHES FORTH.

Or raised up and appointed by Jehovah (see i. 5, 7) to be his witness against man. (i. 17–19.) That this is the leading thought of the book may be seen from i. 2, 3; vii. 2; xi. 6; xix. 1–3; xx. 3; xxii. 1; xxv. 1, 2, 17, 26; xxvi. 1, 2; xxvii. 2, 3; xxviii. 15; xxix. 1; xxxvi. 2; xlii. 8; xliv. 1; xlvi. 41.

The more faithful God's witness is, the more he will be hated by man. (2 Tim. iii. 12.) Jeremiah was persecuted not only by the kings (Jehoiakim and Zedekiah xxxvi. 26; xxxii. 2, 3; xxxiii. 3; xxxvii., &c.) against whom he witnessed, but by his fellow-townsmen (xi. 18–21), and by his own family. (xii. 6; see also xii. 5, 6; xv. 10; xviii. 18, &c.) The chief priest put him in the stocks. (Ch. xx.) In xxvi. 7, &c., he is falsely accused by the priests and acquitted. According to tradition he was stoned in Egypt by his own countrymen, and later on his grave was shown in Cairo.

Our own day is remarkably like that of Jeremiah. Religious corruption is proceeding apace, open apostasy is approaching. The word of God is being cut up, not with pen-knives by its enemies, but with pens, by those who profess to be its friends. And the few faithful witnesses whom Jehovah raises up and sends forth to testify against the evil have to suffer as Jeremiah suffered.

We are at no pains to defend the book of Jeremiah from its many critics, because we need those very prophecies and Jeremiah's example to stimulate us as good soldiers of Jesus Christ to meet and withstand them, and if need be to suffer for His sake.

The leading thought of the book lies in the meaning of the prophet's name—*the witness sent by Jehovah.* This is why in so many points he is a type of Him—"the prophet"—"the faithful witness." Those who desire to study this point may profitably compare—

xxix. 27	with	John viii. 53; Matt. xxi. 11.
,, 26	,,	John ii. 20; x. 20, 39.
xx. 10	,,	Luke xi. 54; Psalm lv. 12, 13.
xxvi. 15, 16	,,	John x. 21; Luke xxiii. 13, 14, 15.
,, 11	,,	Matt. xxvi. 65, 66.
,, 15	,,	Matt. xxvii. 4–25.
xviii. 23	,,	John xi. 53. (Contrast Luke xxiii. 34.)
xiii. 17	,,	Matt. xxvi. 38; Luke xxii. 41.
xi. 18	,,	Isa. xi. 2; John ii. 25.
,, 19	,,	Isa. liii. 7, 8. (Contrast Isa. liii. 10.)
,, 20		Contrast Isa. liii. 11.
Lam. iii. 14	,,	Psalm lxix. 12.
,, 48	,,	Luke xix. 41.
,, i. 12	,,	John i. 29; Isa. liii. 10.
,, iii. 8	,,	Matt. xxvii. 46.

Ezekiel—

WHOM GOD STRENGTHENS.

The compound is with *El*, God (not *Jah*, Lord) like Daniel and Joel. *El* is the mighty God, and His strength is seen not only in the name, but in the references to it, i. 3; iii. 8, 9, 14.

In Hebrew it is *Jechedseq-el;* in the Sept. it is *Jezeki-el*, while in the Vulgate it is *Ezechi-el.* Luther spelt it *Hesekiel.*

The meaning of the name is in conformity with the special message of the prophet, and the character of the time; for the names of the prophets are divinely given.

God, the strong one, strengthens His messenger against the face of his enemies, and uses him to strengthen the souls of the faithful, who would see in his name and his mission and his message the blessed hope that the strength of God would bring future and final redemption for His people.

Thus the three "greater" prophets foretell the coming of "the servant of Jehovah." In Isaiah He is presented as coming as the salvation of Jehovah; in Jeremiah as the suffering witness; while in Ezekiel we see Him as the mighty God subduing all enemies under His feet, reigning in glorious peace as "Jehovah Shammah"—the Lord is there—which are the closing words of Ezekiel.

THE MINOR PROPHETS.

The twelve books which are known by this name are so called, not on account of any lack of importance or authority, but only on account of their brevity: *i.e.*, the lesser prophets.

According to the MSS., and all the printed texts, these twelve books have always been grouped together, regarded and enumerated as one book; probably, as Kimchi observes, lest one should be lost on account of its small size.

The *Sedarim* or ancient divisions of the Text for public reading are twenty-one, and they are numbered continuously through all the twelve books. Dr. Ginsburg * quotes the St. Petersburg Codex, which states that this book contains 1050 verses.

These twelve prophets are arranged chronologically, and appear to be put into three groups:

The Assyrian period, 7 books, from Hosea to Nahum;
The Chaldean period, 2 books, Habakkuk and Zephaniah;
The Post-exile period, 3 books, Haggai, Zechariah, and Malachi.

As with the greater prophets, so with these smaller; the *name* of the prophet is in harmony with, if not the key to, the prophecy; and the *order* of the books is determined by the subject-matter as well as by the chronology, each prophet being linked on unmistakably to the one preceding.

Hosea ends with penitent Israel consoled with the promise of abundant fruitfulness; while Joel begins with a call to repentance at a time of dearth.

Joel (iii. 16) ends with Jehovah roaring out of Zion, and uttering His voice from Jerusalem; while Amos opens his prophecy with the same striking words. (i. 2.)

Amos (ix. 11, 12) foretells that the tabernacle of David shall be built again, "that they may possess the remnant of Edom"; while Obadiah (*v.* 19) repeats the words and unfolds them in his prophecy.

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* *Introduction to Hebrew Bible*, p. 95.

Obadiah begins, "We have heard a rumour, and an ambassador is sent among the heathen," while in Jonah we see an ambassador thus sent. (Compare Jonah i. 2 with Obadiah 1.)

Jonah iv. 2 declares the attributes of Jehovah as given in Exodus xxxiv. 6, 7; while Micah vii. 18 and Nahum i. 2 take up the theme.

Nahum is a "burden," depicting the judgment of Nineveh; while Habakkuk is another "burden" concerning the Chaldeans who executed that judgment.

Habakkuk (ii. 20) calls for silence on account of the presence of the Lord, while Zephaniah (i. 7) repeats the striking words.

The three post-exile prophets fall naturally together, connected by the same great subject.

Hosea,

SALVATION OR DELIVERANCE.

The name of the prophet accords with the great subject of his prophecy, which announces the ruin and destruction, and points to the final deliverance. See i. 7; xiii. 4, 9, 10, 14; xiv. 3, 4.

This "beginning of the word of the Lord by Hosea" (i. 1) is most significant in connection with the *first* of these Lesser Prophets.

Joel,

WHOSE GOD IS JEHOVAH,

or Jehovah is God, describes the terrors of "the day of the Lord," and points out the promises which flow from the fact that there is deliverance and blessing for those whose God is Jehovah. (ii. 18, 19.)

Amos,

BEARER OR BURDEN.

Amos bears onward the burden of what is threatened and promised in Joel. Compare Amos i. 2 with Joel iii. 16; and Amos ix. 13 with Joel iii. 18.

Obadiah,

THE SERVANT OF JEHOVAH.

In Obadiah we have the expansion of Amos ix. 11, 12.

Jonah,

A DOVE OR PIGEON,

fleeing from all unpleasantness, and the harbinger of peace and blessing.

Jonah is God's ambassador sent to preach repentance to the Gentiles. So was Israel. He objects to Gentiles being thus blessed, and flees from the unpleasant task. He is visited by a divinely-sent storm, and is thrown into the sea. So Israel now is cast into the sea of the nations; but, like Jonah, is not lost, for presently Israel will be cast up on the earth, and become the ambassadors of Jehovah and the conveyers of blessing to the Gentiles.

Micah,

WHO IS LIKE JEHOVAH?

Micah declares the word of Jehovah against Samaria and Jerusalem, *i.e.* all Israel. He takes up the attributes of Jehovah as given at the close of Jonah (iv. 2), and bases his solemn words upon them, repeating them in chapter vii. 18, introducing them by the phrase which answers to the meaning of his name. "Who is a God like unto Thee?" (Compare i. 2–4; iv. 1–7; vii. 18–20.) His prophecy consists of three parts, (1) i. and ii.; (2) iii.–v.; (3) vi. and vii. Each beginning with the same word "Hear," being a call to hear the words of Jehovah. (i. 2; iii. 1; and vi. 1.) He thus takes up the word of his namesake, 1 Kings xxii. 28, "Hearken, O people," continuing in Judah the call which had been first given in Israel.

Nahum,

CONSOLATION OR COMFORTER.

Nahum opens with a like reference to Jonah iv. 2, and though his "burden" is against the enemy of Israel, it is a consolation for his own people (i. 7–13), based on the fact that to the enemy "God is jealous" (i. 2), while to His own "Jehovah is good." (i. 7.)

Habakkuk,

AN EMBRACED ONE.

Habakkuk is from the root which means *to embrace*, hence one who is embraced, a favourite or a friend. Two-thirds of the prophecy (chap. i. and ii.) is a conversation between God and the prophet. Nowhere else do we find such a discourse carried to such an extent. Habakkuk writes as the friend of God, and hence we have here the great statement as to justification on faith-principle (ii. 4), which was alike the possession of Abraham and all his spiritual seed. "The just shall live by faith" is quoted three times in the New Testament, Rom. i. 17; Gal. iii. 11; and Heb. x. 38.

Zephaniah,

JEHOVAH PROTECTS.

Zephaniah takes up Habakkuk's (ii. 20) call for silence at the presence of the Lord, and repeats it (i. 7) while he goes on first to describe the coming judgment of God, and then to show (iii. 8–20) how His people should be hidden and protected and saved. Jehovah is revealed three times as "in the midst" of His people, iii. 5 as just; iii. 15 as king; and iii. 17 as mighty. They are hidden in Him, and He amidst them. Hence they will be protected. Thus the subject of the book corresponds with the name of the prophet.*

Haggai,

MY FEAST.

We now come to the three post-exile prophets. Between Zephaniah and Haggai there lay the seventy years' captivity, and the prophecies of Jeremiah, Ezekiel, and Daniel.

The time had come for the temple to be rebuilt, and the feasts of Jehovah restored. Hence his mission and prophecy corresponds with the meaning of his name.

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* Zeph. iii. 8 is emphasised by the fact that it contains every letter of the Hebrew alphabet, including the five finals. The Massorah calls attention to the fact.

Zechariah,

JEHOVAH REMEMBERS.

The study of the prophet Zechariah will show that the prophecies of coming glory for Israel are all based on Jehovah's remembrance of His covenant. Again and again He promises to return, and will yet comfort Zion, and will yet choose Jerusalem. (i. 3, 16, 17; ii. 5, 8, 10, 11; vi. 12, 13; viii. 3; ix. 9, 10, 16; xii. 10; xiii. 9; xiv. 3, 4, 9.)

Malachi,

THE MESSENGER OF JEHOVAH.

It is this prophecy which foretells the sending of the "messenger of Jehovah." (iii. 1; iv. 5, 6). Malachi is the last of the prophets of the Old Testament, and the New Testament opens with John the Baptist echoing his voice and crying out, "I am the voice of one crying in the wilderness, as it is written in the prophet, Behold I send My messenger before thy face, which shall prepare thy way before Me." Thus the two covenants are linked together.

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THEOSOPHY A REVIVAL OF GNOSTICISM.

By D. M. PANTON, Jamaica.

THEOSOPHY is not an isolated production, the sport of modern magicians, or a freak of demons. Its doctrines, as well as its claim, link it on, not only to the huge growths of religion in other ages, but to that especially virulent form of Satanic daring, Gnosticism. Gnosticism was a bold union of Oriental heathenism with the Christian faith, arising in a day in which—as the apostle John, its special opponent, informs us—men evilly inspired abounded. (1 John iv. 1.) This conjunction of Satanic and Christian worship culminated, perhaps, in the rites of a Gnostic sect, the Ophites, who were in the habit, according to tradition, of enticing from its chest their tame snake, that it might coil around the sacramental bread, and then be worshipped as the great king from heaven who in the beginning gave to the man and the woman knowledge of the mysteries.[*] It is identity, at the root, with this pernicious system, which is claimed, and I believe rightly, for Theosophy. For, it is said, Theosophical doctrine "has proved to be that which constituted the basic and secret doctrine of all the great religions of antiquity, including Christianity—the doctrine commonly called the *Gnosis*, and variously entitled Hermetic and Kabbalistic."[†] The Gnosis is called "the divine science": the earliest troublers of our Lord's truth become "that great school which, apparently because it approached too near the truth to be safely tolerated by a materialising sacerdotalism, was denounced as the most dangerously heretical—the school of the Gnostics."[‡] The belief which is the pith and marrow of Theosophy—that all sacred books contain one secret doctrine, and that all religions are but forms of this hidden mystery—was the soul of Gnosticism; and to one who sees in every religion, but the Christian, systems of differing evil, but all of demonic inspiration (1 Cor. x. 20), the doctrine contains a profound truth. Theosophist and Gnostic alike see in the Scriptures doctrines "based upon earlier teachings, known as the Mysteries or Gnosis."[*] Thus each finds himself in practical sympathy with all that can be known of Orphic, Eleusinian, Hermetic, and Kabbalistic Mysteries, for it is the acme of daring in each to claim for himself the Word of God by right of "illumination"—an illumination, it appears, never possessed by the Church of Christ. "We do not deny or destroy Christian doctrine," says Mr Kingsland; "we affirm and re-establish it."[†] Of like wolves, clad as sheep, the early (Ephesian) disciples were warned (Acts xx. 29); similar doctrines, not necessarily unscriptural in phraseology, and claiming to be purer, stricter, more self-denying, are foretold as heralds of the final Apostasy. (Matt. vii. 15, 2 Tim. iii. 5, 1 Tim. iv. 3.)

The parallelism is close, and at points identity can be made out, between these two pseudo-Christian schools. (1). Gnosticism attempted a solution of the origin of evil, and that solution was found in the inherent evil of matter, which thus became the kingdom of darkness. This radical tenet, immediately destructive of Christianity, Theosophy endorses. "But as man has fallen, so he must also rise; and his first triumph over evil, or Satan, or matter—*for the three are synonymous*—is foreshadowed in the type of the Messiah."[‡] (2). The next step was logically necessary, and was taken by all the Gnostics. If matter be evil, the Creator of this world was blameworthy for the creation of it. Jehovah, therefore, the Archon, creating Aeon, Demiurge, the Jehovah-angel who sheltered the Jews, was censured even by the Judaic Gnostics as "a compound of shining qualities and insupportable arrogance."[§] Theosophy advances with equal step. The God of the Old Testament is charged with "all the attributes of arrogance, jealousy, hatred, and revenge which exist in the unregenerate and sinful human heart."[‖] (3). Out of the Pleroma, or regions round about Deity, Gnostic thought made numberless Emanations, or Aeons, to descend. These were the attributes of the supreme, inaccessible God, made persons. Though Theosophy, leaning to Buddhism, hesitates, unlike Gnosticism, over the personality of the Supreme, advanced Theosophists admit these Emanations. "God's Ideas, like God, are real things, Divine personages, that is Gods."[¶] These are as varied and even unlimited in number[**] as the Aeons, and are, as in branches of Gnosticism, "the active agents of creation."[††] (4). The Syrian Gnostics, borrowing the sharp Dualism of the East, saw in the Demiurge not only an ignorant and faulty Creator, but actually Ahriman, or the

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[*] *Primitive Culture*, v. ii. p. 242.

[†] *The Perfect Way*, p. 1.

[‡] *Ibid.* p. 22.

[*] *Esoteric Basis of Christianity*, p. 37.

[†] *Ibid.* p. 34.

[‡] *Es. Basis*, p. 21, my italics; so *Perf. Way*, pp. 40, 49, *Esoteric Buddhism*, p. 97.

[§] Mosheim's *Ecclesiastical History*, p. 26.

[‖] *The Higher Science*, p. 10.

[¶] *Perf. Way*, p. 211.

[**] Paul therefore forbids Christians "to give heed to fables and *endless genealogies*." (1 Tim. i. 4, also Titus iii. 9, 1 Tim. iv. 7.)

[††] *Perf. Way*, pp. 84, 126.

Person of Evil—the Satan of Christian thought. Theosophy is in the neighbourhood of this awful doctrine, for "the legions of Satan," say the authors of the *Perfect Way*, "are the Creative Emanations."[*] (5). It was the life-work of Gnosticism to sever where God has united. It severed Jehovah and God; the Old Testament and the New; Jesus and the Christ.[†] Jesus was a mere man, indwelt and energised by the Aeon, Christ. Theosophy, on rather different lines, severs the two which in God's Word are one. "Understand this matter well—*Jesus* is the personal historical character, *Christ* is the *type*, which has been grafted upon and associated with that character."[‡] (6). The Christ was supposed to have been more or less of an apparition by the Gnostic school; it was impossible, they held, that a holy Aeon should become incarnate in evil matter. Theosophy revives the idea. An adept, after long training, becomes phantasmal, that is, in terms of Theosophy, a Christ; he is "free of matter, and will never again have a phenomenal body."[§] Our Lord is claimed as a perfected adept; and therefore must have been, as the Gnostics supposed, a deception of the senses. (7). A select circle of initiates, the πνευματικοι (*pneumatikoi*), Gnosticism regarded as the sole recipients of the Gnosis; the only souls capable—made so by "illumination"—to receive and understand the "higher truths from the world of Aeons." They were the men of γνωσις (*gnōsis*), of direct knowledge of the Supreme; all others were men of πιστις (*pistis*), blind believers.[‖] (8). The Emanations, as we have seen, were attributes of God, persons, and named according to the attribute; as the Mind, the Word, the Life, the Truth. Theosophy is full of like terms; a thousand Paths, Words, Christs, but not the One.[¶] (9). "Every one," Basilides taught, "suffers either for actual sins or for that evil in his nature which he brought with him from an earlier state of existence, and which may not as yet have come into actual operation."[**] This is the Karma, involving reincarnation,[††] of Theosophy. By the law of Karma, conduct in one incarnation not only draws down full recompense at that date, but affects the kind and place of succeeding incarnations.[‡‡]

THE COMING REIGN.

"BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." (Isaiah xxxii. 1, 2.)

"Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when He shall have abolished all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He put all things in subjection under His feet. But when He saith all things are put in subjection, it is evident that he is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all." (1 Cor. xv. 24.)

"They lived, and reigned with Christ a thousand years." (Rev. xx. 4.)

"When the Son of Man shall sit on the throne of His glory."

He who loved to call Himself by this title in His lowliness and rejection, will some day come again and begin His reign of righteousness. Alas! we know that the great crisis and the righteous dealings in judgment and vengeance with apostate Christendom and with Israelites and Gentiles have to come first. Yes, when the great mystery of godliness which has been manifested in flesh, justified in spirit, seen of angels, preached amongst the Gentiles, believed on in the world, and received up into glory—when the mystical body of Christ has been translated then will come the times of the *Pseudos* [see the articles on the *Pseudos* and Babylon in the July to September numbers], the false "Peace and Safety," the restoration of Israel in unbelief, the rule of the deadly wounded one, the Prince of Israel, the false Messiah, the great tribulation, "the day of the Lord," and "the wrath of the Lamb."

But then, ah then! a King shall reign in righteousness and princes shall rule in judgment. He shall be as the light of the morning when the sun ariseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain. What joy and blessedness to be in His train, and to see the day of His rejoicing! Yea, blessed to be with those in that first resurrection, who also will share in the glories of that bright millennial dawn. They will die no more, they will be equal to the angels, and will reign with Him who has redeemed them, for a thousand years—they belong to the beloved city and the new creation, and will be in the blessed home of God and the Lamb, when, after the thousand years are over, a new heaven and a new earth will have been created. To Him, the glorious Lord and king, every knee shall bow, of things in heaven, and things on earth, and things under the earth. His authority will be supreme, and all will be subjected to Him, except our God and Father, who will have subjected all to Him, Who once humbled Himself and became obedient unto death, even the death of the cross. He will put down all enemies, and death last of all.

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[*] *Ibid*, p. 362.

[†] Surely Paul, in Tim. vi. 20, alludes to Gnosticism; and we may translate, with Govett—"O Timothy, guard the deposit, turning away from the profane babblings and antitheses of the (system) falsely named Gnosis." Certain divisions, especially that between the Law and the Gospel, are very right; but the Gnostics pushed the contrast into subversion of all truth, and instituted other antitheses in no way recognised by God's Word.

[‡] *Es. Basis*, p. 35.

[§] *Perf. Way*, p. 221.

[‖] Cf. *Es. Basis*, pp. 35, 36.

[¶] Our Lord gathers all these titles into Himself, in whom dwelt the fulness, the πληρωμα, of the Godhead, bodily. (Col. ii. 9.) "I am *the way*, and *the truth*, and *the life*: no one cometh unto the Father, but by Me." (John xiv. 6.)

[**] Neander's *Church History*, p. 64.

[††] Is not the spread of this doctrine, among Theosophists and the French Spiritists, preparatory for the re-incarnation of the Antichrist. (Rev. xiii. 3). See *Apocalypse Expounded by Scripture*, by "Matheetees" (R. Govett), v. iii. One secret of its popularity lies, probably, in its offer of further probation after death.

[‡‡] *Esoteric Buddhism*, p. 79.

Then will He deliver up the kingdom to Him Who loves Him, and Whom He loves with a love passing all finite understanding. The Apocalypse gives but a brief statement as to the eternal state, and nothing is said of any period between the millennial reign and eternity.

Can finite minds, stained with sin and infirmity, comprehend the infinite glories of eternity? No. Our most gracious God and Father, and our blessed Comforter and Guide, have given us in the Scripturess of Truth all that we need now to know, during our painful, sorrowful, yet rejoicing pilgrimage. Let us not listen then to speculations and imaginings, or attempt to be wise above that which is written, lest perhaps, just at the end of our journey, some gleam of doubtful light thrown across our narrow way be used to take our eyes off the more brightly shining goal.

"Blessed is he that keepeth the words of the prophecy of this book."

Yea, let us keep them, and be very watchful against any attempt to add unto them. Let us hold fast till He comes.

For the Father's Children.

"LITTLE CHILDREN."

1 John ii. 28.

THE Apostle is an old man now. Fifty years or more have passed since the night when he leaned on Jesus' breast, but every incident of that night is still fresh in his memory. After the Master and Lord had taken the place of a bond-servant, and washed their feet, there came over Him a wave of sorrow, an anticipation of Gethsemane, as that was an anticipation of Calvary.

Then the traitor was revealed to himself and to John by Christ, and he, with the fresh proof of the Lord's divinity, went forth to betray Him into the hands of men.

Must not John have heard a heart-sigh of relief as Jesus turned to the eleven, and once more forewarned them of His quickly coming departure; and with a love, a yearning love, greater than a mother's, He gave them a new commandment to be kept by them during His absence.

Almost the whole teaching of this epistle general of John is an echo of Christ's own teaching, and especially of the discourse in the supper-room. Not, however, a mere lifeless echo, but the lovely and fervent Amen of a loving and obedient heart.

The word that Christ had used, "little children," comes again and again to the Apostle's lips as he dictates, and now (2–28) he uses it again as he passes on the message, which he had himself heard (John xiii. 33, 34) "Little children, abide in Him." But why does not he reiterate the new commandment, "Love one another?" Does he not do so? How shall we love one another except we abide in Him? Nor can we abide in Him without, at the same time, loving one another.

When the command was first given, it was in anticipation of the approaching departure of Christ out of this world, but "now" John's thoughts are turned to the Second Advent, and he urges the abiding in Him during His absence, that we may be ready to welcome Him when He appears. Just as a mother would tell her little children, when she was going from them, to love one another during her absence, and then after she had gone, one of the elder ones would remind the others: "Little children, remember mother's word, so that when she comes back we may tell her all, and not be ashamed before her when she is present." Just so simple are the words of the disciple whom Jesus loved.

However much besides, "abiding in Christ" may mean, certainly it includes obedience, for it involves walking as He walked. He walked in love. So if we are looking for Him, it will influence and fashion our lives after His pattern life, and the expectation of seeing Him will, in itself, tend to conform us to His image, as the Apostle goes on to teach us. The face that is lifted up without spot when He comes, will be one resembling His face.

In John's case we see, without doubt, that the love for his absent Lord led to longing for His return, and the longing, he tells us, calls for living in such fashion as to be ready to welcome Him with gladness. May the loving and the longing and the living be reproduced in us! And especially does it behove all those who love His appearing, also to love one another for His sake, and to heed His own warning about the servant who, in the long absence of his lord, began to smite his fellow-servants.

X.

Notes for Bible Study.

ONE of the most profitable methods of Bible study is to read any particular book through with a special object. The same book may be gone through again and again—each time with a different object.

In this way points will be noticed which would not otherwise be seen.

For example, the Acts of the Apostles might be studied to note all the different *subjects of preaching*. The Epistle to the Hebrews might be read through just to find all the "*better*" things, and again to find and note all the *titles* given to Christ. Other books might be read with the view of finding the quotations in it from the Old Testament. Others to find testimonies to the truth of the Old Testament.

These might become valuable in the way of evidences. For example, one of the theories of the so-called "higher critics" is that the laws of Moses, for the most part, originated at a much later date, and that the book of Deuteronomy was written (not to say forged) at a date posterior to the Minor Prophets.

For example, the prophet HOSEA might be studied for the purpose of noting the references to Deuteronomy, and *ten* at least will be found in Hosea's fourteen chapters.

The following is the result of a study of

THE BOOK OF AMOS

BY THE REV. DR. ELDER CUMMING, OF GLASGOW:*

I. *The History of Israel* is implied by Amos.

1. *Their Religious History*—
    - They had a law from God Himself, consisting of separate commandments. (ii. 4.)
    - Which they did not keep, but despised. (ii. 4.)
    - Their fathers did also so. (ii. 4.)
    - They were greedy and oppressive. (ii. 6.)
    - They were impure (ii. 7), idolatrous (ii. 8).
    - They had earlier prophets. (ii. 11; vii. 14; viii. 11.)
    - God had spoken by these. (viii. 11.)
    - They were the only race that knew God. (iii. 2.)
    - Bethel and Gilgal had been places of transgression. (iii. 14.)
2. *Their Internal History*—
    - The people had once been one. (iii. 1.)
    - Now, Zion was not grieved for the trouble of Joseph. (vi. 6.)
    - High places of Isaac were known—Moriah and Beersheba, etc. (vii. 9.)
    - David's instruments of music. (vi. 5.)
    - Bethel was the king's chapel. (vii. 13.)
3. *External History*—
    - Brought out of Egypt. (ii. 10; iii. 1; ix. 7; v. 25.)
    - In the wilderness forty years. (ii. 10; v. 25.)
    - Amorites destroyed before them. (ii. 9, 10.)
    - Idolatry in the wilderness. (v. 25, 26.)
    - Covenant with Tyre. (i. 9.)
    - Gilead destroyed. (i. 13.)
    - Sodom. (iv. 11.)
    - Much of David's dominions lost. (ix. 11.)

II. *Sacrifices of Mosaic Law referred to*—

- Burnt-offerings. (iv. 4; v. 22.)
- Meat-offerings. (v. 22.)
- Peace-offerings, v. 22 (only the fat to be burnt).
- Thank-offerings. (iv. 5.)
- Freewill offerings. (iv. 5.)
- Feast days and solemn assemblies. (v. 21.)
- New moon service. (viii. 5.)
- Sabbath law. (viii. 5.)
- Law as to debt. (viii. 6.)
- Law as to Nazarite, ii. 11, 12 (touching wine).
- Law as to baldness for dead. (viii. 10.)
- The altar of burnt-offering. (ix. 1.)

These give thirty-four references, more or less precise, to earlier history, as contained in the Pentateuch.

Is it needful to add that for a system so detailed and so exact, both in requirement and in prohibition, there must have been a formal institution and a law of observance? Custom alone can explain neither its beginning nor its continuance. Custom might account for one or two leading ceremonies; but not for the minute and difficult details of such a system as that of Moses. And if a law and code be therefore implied in Amos, why must we reject the one which we possess in order to substitute a conjectural one, which is only now suggested? Amos himself gives strong testimony to the historical truth both of the system of Leviticus and of the code that regulated it.

Correspondence.

To the Editor "Things to Come."

DEAR SIR,—It is with much pleasure I read in the *Things to Come* that the importance of Paul's writings is strongly shown. And this is quite in accord with *Things to Come*, or the literal rendering of those words, which is, "and the things that are about to be He will reveal"; *i.e.*, Jesus speaking of the Holy Spirit after His own departure would so do, and He has done so by His servant Paul, in what He calls "My gospel."

Having therefore got Paul's epistles on the canvas, so to speak, let us focus those things which make it more manifest (as peculiar to the apostle of the Gentiles). THERE ARE THREE which stand marked out, being introduced in the text by the words (firstly), "FOR THIS WE SAY UNTO YOU BY THE WORD OF THE LORD, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv. 15–17.)

Secondly. Again, denoting special revelation, "FOR I have RECEIVED OF THE LORD that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake, and said, This is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new covenant in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till He come*." (1 Cor. xi. 23–26.)

Thirdly. Again another special revelation to Paul. "If ye heard of the dispensation of the grace of God which is GIVEN ME TO YOU-WARD: how that by revelation He made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. UNTO ME, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship (or dispensation) of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God." (Eph. iii. 2–10.)

Thus we have in Paul's ministry—

(1) The coming of the Lord.
(2) The Lord's Supper.
(3) The mystery (or secret) of the body or Church.

THREE "*things*" made known, but during Jesus' ministry yet "*to come*."

I am, dear sir,
Yours very faithfully in the Gospel,
G. F. WINDHAM.

BEMBRIDGE, ISLE-OF-WIGHT, *December 8th*, 1894.

DEAR SIR,—I see by Dr. Brown's letter in the December number of *Things to Come*, that he still holds to a post-millennial coming of the Lord. Forty years ago his book on the second advent was my text book, until one day reading the second chapter of Acts my views underwent an entire change. On coming to verse 29, Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. (*v.* 30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the *resurrection* of Christ, that His soul was not left in hades, neither His flesh did see corruption." Manifestly connecting Christ's sitting on His throne in the flesh as a thing to take place subsequently to His resurrection; and not only so, but Christ, as David's seed according to the *flesh*, is to do so, and it is emphatically said that to fulfil this promise God raised up Christ from the dead. Now He never has sat on this throne, and at the end of the thousand years He takes the Great White Throne to judge the wicked dead who are then to be raised, and this is to be followed by the conflagration of the earth spoken of in the Second Epistle of Peter, chapter iii. Now I should like to ask Dr. Brown *when* the Lord is to reign as David's son and David's heir, which the promise of God and the oath of God alike declare He will.

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* *Expository Times* for January, 1895.

Yours in His love,
R. DILL.

BRIGHTON.

Questions and Answers.

QUESTION NO. 27.

The following has reference to a very thoughtful letter we have received from Cork, on a very important subject new to many of our readers:

Acts xv. 14.

Is there any allusion to the body of Christ, the members of which are now being taken out of Jew and Gentile, in the words of the apostle James in Acts xv. 14, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name"?

We believe none whatever. The apostle James, speaking in the power of the Holy Ghost, quotes the Old Testament prophets synthetically, but with a specific reference to the words of Amos ix. 8–12. The statement of the same Spirit working in the apostle Paul forbids such a conclusion, for it was a mystery that had been kept in silence from times eternal, and was only made known by special revelation to the same apostle. Consequently it was a theme entirely outside of the scope of the sayings of Amos and the rest of the prophets. Not so the Gospel. The Jews were to believe on their Messiah, and there would be a remnant of the Gentiles who would be for their possession and rejoice in Him with them.

The sphere of teaching of the Book of Acts is entirely distinct from that of Paul's Epistles, though in point of *time* the two overlap one another.

The Book of Acts, like Romans ix. to xi., explains to us the transfer of the assembly of God from the Jew to the Gentile, based on the failure of the Jews to act up to the divine injunctions given in the closing portion of the book of Deuteronomy—twice quoted in Romans x.

We can best explain this by giving a rough outline of all these three books, for without a right *division* of the "Word of truth" there is no test of controversy.

Deuteronomy

Has the following natural subdivisions:

A | i. to vi. Statutes to be obeyed *before* entry into the land—and thenceforward.
  B | vii. to xi. Injunctions to be followed *on* entry into the land.
    C | xii. to xxvi. Statutes to be obeyed *during* Israel's stay *in* the land.
  B | xxvii. to xxix. Injunctions to be followed *on* entry into the land.
A | xxx. to xxxiv. The form of obedience required *after* ejection from the land.

From a study of the fifth of these portions, xxx. to xxxiv., it is evident that the form of obedience therein required was a return to the *principle of faith* from which they had departed.

Romans.

The Epistle to the Romans has four great broad subdivisions:

Chaps. i. to v. 11. Justification from *sins;* the *blood* of Christ; the Gospel.

Chaps. v. 12 to viii. 39. Justification from *sin;* the *cross* of Christ; death and resurrection with Christ; the foundation of the Mystery.

Chaps. ix. to xi. Transfer of the assembly from Jews to Gentiles.

Chaps. xii. to xvi. Practical exhortations as to Christian walk.

The Acts.

The Acts of the Apostles has also four very marked natural sub-divisions. The fulfilment of the remarkable Song of Deuteronomy xxxii., which is the great chart of Israelitish history, past, present, and future, had reached verse 19 at the time the period of the Acts commenced, and it remained to be seen whether they would return to the *principle of faith*, or whether, as "a very froward generation, children in whom is no *faith*," the word should be fulfilled in them,

> "They have moved Me to jealousy with that which is not God;
> "They have provoked Me to anger with their vanities:
> "And I will move them to jealousy with those that are not a people;
> "I will provoke them to anger with a foolish nation."

Those words are the key to the Acts, and the rest of the Song is occupied with the Day of Vengeance (the Apocalyptic judgments) and the establishment of the Millennial Kingdom, when the Gentiles will rejoice with the restored people of Israel.

Thus we find the Acts has the following construction:

Chaps. i. to ix. Eye-witnesses of the transactions in Judæa, from the days of John the Baptist to the Resurrection, carry the Gospel message to the twelve tribes scattered throughout the earth, beginning at Jerusalem, whither "devout men" from the dispersion went up to keep the Feasts of Jehovah.

Chaps x. to xii. Admission of the Gentiles. Attack on the Apostolic Syndicate by the murder of its president and intended murder of its leader. Blasphemy of Herod.

Chaps. xiii. to xv. Consequent fulfilment of Deuteronomy xxxii. 20 to 21—"the Jews filled with jealousy"; excision of the nation under the mission of Paul and Barnabas (see specially xiii. 41 to 47); and confirmation of the reception of the Gentiles by the apostolic syndicate. (xv.)

Chaps. xvi. to xxviii. Establishment of the assembly among the Gentiles; confirmed provocation of the Jews to jealousy xvii. 5, etc.); period of Paul's Epistles; Barnabas replaced by Silvanus, Timothy, Trophimus, Tychicus, and others, as Paul's companions.

The Pauline "Mystery" was not preached until the Assembly had been transferred to the Gentiles. (Romans xvi. 26, 27, and Colossians i. 27). As it is not till Acts xvi. that we come upon the establishment of Gentile churches, it follows that the events to which James alluded, beginning with the conversion of Cornelius, had reference not to the Body of Christ, but to the *rejoicing of the Gentiles with the Jewish people* to be restored (on faith-principle) in the Day of the Lord, of which Pentecost was the precursor. (Acts ii. 16–21.)

All that was interrupted, and a great hiatus in the progress of Deuteronomy xxxii. intervened, which will not close before the number of the members of the Body of Christ be complete. The Jewish synagogues being spread throughout Christendom, where God, Christ, and the Bible are now owned in place of Jupiter, and where the Gospel is preached, God's mercy to the Gentiles has kept faith alive, ready for a national restoration to come, through Messiah being again preached in the synagogues; but the Pauline mystery is beside the question altogether. The "Body" is not once mentioned in the Acts; the "synagogue" not once in Paul's Epistles. Yet when, in the *epanodos* of all this, the Lord has come into the air, according to 1 Thessalonians iv. and v., and the members of the Body are gone, the Gospel still among the Gentiles, the Jewish spokesmen in the synagogues can quote the words of Peter and James in Acts xv. to support fellowship with Gentile believers in reference to national restoration.

QUESTION No. 28.

Is the converted Jew taught that circumcision is not essential in order that he may receive spiritual blessings, but is absolutely essential to qualify him to receive material benefits, Jewish national privileges?

To the first part of this question the answer is an affirmative, of course; but as regards the "national Jewish privileges," of which circumcision is a token, they are neither open to a converted Jew nor required by him.

It is unfortunate that in some quarters the Gospel is being preached to the Jews with reference to the *Jewish* hope—the grant of the land to Abraham and his seed after the flesh, extending from the Nile to the Euphrates—and not with reference to the *Christian* hope based on *death and resurrection with Christ*, and the coming of the Lord into the air for the Church which is His Body, in which is "neither Greek nor Jew, circumcision nor uncircumcision, bond nor free" (Col. iii. 11); for Christ is "our peace," having broken down the middle wall of partition between Jew and Gentile, circumcision and uncircumcision, "having abolished in the flesh the enmity, even the law of commandments contained in the ordinances; for to create in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. ii. 11–16.)

Now the very beginning of doctrine, which ought to be taught to every believer on conversion (alas! it is not taught to one in a hundred!), is the truth set forth in Romans v. 12 to viii. 39. The Christian is there told by the Spirit that he is dead, crucified with Christ, on account of sin—not sins [plural] but sin [singular], *i.e.*, a sinful nature. God forgives sins, *i.e.*, acts of sin, but a sinful nature, never; for "the wages of sin is *death*," and from this penalty there is no escape. We are therefore told, "Reckon yourselves dead." Can a dead man expect or desire "national privileges"?

In Romans we are taught, *i.e.*, in the doctrinal part of the Epistle (v. 12 to viii. 39), to regard ourselves as crucified with Christ, but alive to God in Him. It is part of the faith obedience to reckon ourselves dead; there must not only be justification from *sins* by the *blood* of Christ, but justification from *sin* unto life by the *cross* of Christ (Romans v 18, vi. 7), believing God and counting ourselves dead with Him.

Colossians takes us a step further than Romans. We are there seen as raised with Christ from the dead: "Ye are complete in Him, Who is the Head of all principality and power; in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism" (*cf.* Rom. vj. 1–7), "wherein also ye were raised with Him through the faith of the operation of God who hath raised Him from the dead." (Col. ii. 10–12.)

Here, then, is circumcision *à fortiori;* the *whole* "old man" is cut off. And the greater includes the lesser.

These are the primary truths which the Holy Spirit revealed to the Apostle Paul to proclaim among converts out of Jew and Gentile. The true "spiritual life" of the believer *begins* with the spiritual apprehension of them.

But, alas! when the meaning of Romans v. 12 to viii. 39 (which contains the foundation of them) is not perverted, the ex-Gentile is too often taught that he can "deepen" his spiritual life without them, and the ex-Jew is taught that he must meet his brethren in separate assemblies from Gentiles, in view o national privileges to come!

After the Lord has come for His Church, according to 1 Thess. iv. and v., God will again have dealings with the Jew nationally; but it will be *first* in controversy, to purge out the silver from the dross by an unprecedented tribulation, and *then* there will be national repentance, and Jehovah wil remember His covenant with Abraham to perform it.

Are those, then, who hold up the national hope to converted Jews aware that they have no authority for it? And what has the converted Jew done that he may not take his place with us as seated together in heavenly places in Christ (Eph. i. and ii.)—which completes the chain of doctrine begun in Romans and continued in Colossians, and displays to us the riches of God's grace as the result of death and resurrection with Christ, which implies the absolute surrender of all earthly hopes whatsoever?

QUESTION NO. 29.

Tempting and Temptation.

The answer to question No. 5 in our August number has incited one of our friends to make further enquiries, and as the whole subject is one of great interest we subjoin a few additional notes.

We have to observe first that a Lexcion of *classical* Greek is not the safest guide when it is a question of *Biblical* Greek. The only way to ascertain the true meaning of a word is to examine and see *how the Holy Spirit has used it*, and how it was commonly used at the time, especially by the Hebrews.

Now the words πειράζειν (peirazein), rendered "to tempt," and πειρασμός (peirasmos), rendered "temptation," are used sometimes of the trial of God by men (Exodus xvii. 2, 7; Numbers xiv. 22), and sometimes of the trial of men by God.

The verb we shall find means simply *to try*, and the noun *a trial*; and these words are used in the same wide sense in the Greek as they are in the English. Indeed, our very English word *tempt* means *to stretch out*, so as *to try* the strength of anything, and is derived from the Latin *tendo*, to stretch. In our word *attempt* we see it again, as meaning *to try*.

But how does God *try* men? By sending or allowing some affliction, disaster, or trouble to come upon them. Thus the very word *trial* came at length to mean *trouble*.

Hence we find in Deut. vii. 19 the plagues of Egypt are so called, because they were the grievous afflictions or trials which God sent. (See also iv. 34 and xxix. 3.)

When we come to the apocryphal books (which are perfectly good and sound as to the *usage of words*) we find that this idea of punishment or affliction had become the common meaning of the word, rather than our modern use of the word *tempt*.

Wisdom iii. 5: "And having been a little chastised, they shall be greatly benefited: for God *proved* them," &c. Here the word is used as parallel with chastisement.

Wisdom xi. 10: "for when they were *tried*, albeit they were but in mercy chastised."

Sirach ii. 1: "My son, if thou wilt come near to serve the Lord God, prepare thy soul for *trial* (*i.e.* trouble or chastisement).

Judith viii. 24–27: "Let us give thanks to the Lord our God, who *trieth* us as He did also our fathers." The special trouble here referred to consisted in an army being sent to afflict them, as is explained in what follows: "for He hath not *tried* us in the fire as He did them for the examination of their hearts, neither hath He taken vengeance on us: but the Lord doth scourge them that come near unto Him to admonish them."

When we come to the New Testament we find the same *usage* of the words.

In Luke viii. 13 "time of temptation" is interpreted by the Lord (Matt. xiii. 21) to mean "when tribulation or persecution ariseth." So in Mark iv. 17.

In Acts xx. 19 Paul uses the word of "*perils* by mine own countrymen"; and we see from 2 Cor. xi. 26 that those perils were physical.

Heb. ii. 18. It is used of sufferings from which persons can be succoured. "For in that He Himself suffered having been *trial*, He is able to succour them that are being *tried*."

1 Peter i. 6: "though now for a little while, if need be, ye have been put to grief by manifold *trials*." Here the whole context shows that physical persecutions are referred to. So in Rev. iii. 10, where the tribulations referred to are recorded later in the book.

We may apply the same meaning to other passages, and thus throw great light upon them; *e.g.*—

Matt. vi. 13 and Luke xi. 4: "bring us not into trial," *i.e.* into tribulation or persecution, but rather deliver us from it.

In 2 Peter ii. 9 the *trial* of the godly is contrasted with the punishment of the unrighteous.

Matt. iv. 1, Mark i. 13, Luke iv. 2: "to be tried by the devil," *i.e.* to be assaulted, afflicted, and persecuted by the devil, and referring to the physical sufferings as well as to the spiritual trials of the Saviour in the wilderness. This is referred to in Heb. iv. 15: *tried*, *i.e.* afflicted "in all points like as we are, yet without sin," the point being that *our* afflictions are in consequence of our sins, but His were borne, although He "had no sin," "did no sin," and "knew no sin."

Thus the uniform usage of the word forbids us to speculate on the "secret things," and to reason about the nature of the Lord Jesus, as to how far, and in what way, the more *modern* usage of the words "tempt" and "temptation" may be applied to Him.

QUESTION NO. 30.

Mrs. W., Maida Hill.—Will you kindly explain Eccles. xii. 11? "The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd."

Eccles. xii. 11.

The confusion apparent in this translation arises (1) from the fact that the *structure* of the verse is not seen, and that (2) consequently the *ellipses* (*i.e.* the words in italics) are not accurately supplied.

The structure consists of four lines, arranged as an *introversion*, in which the *first* line answers to the *fourth*, and the *second* to the *third*.

In the first and fourth lines we have "*words*," while in the second and third we have a *comparison* to which they are respectively likened. In the former case this comparison *follows* the subject, while in the latter it *precedes* it.

The structure shows us how we are correctly to supply the *ellipsis*:

a | The words of the wise
b | *are* as goads,
b | and as tent-pegs well fixed
a | are *the words* of the masters of assemblies.

In the former case we have "the words of the wise," which, like "goads," incite men to worthy deeds and noble actions; while in the latter we have the stablished principles and settled truths of those who are leaders in the assemblies of men, which, like tent-pegs well fixed, are firm and stable.

But "*both* are from the same shepherd." As the shepherd gives to one servant a "goad" for him to use, or to another servant a nail, *i.e.* "tent-peg," to drive into the ground, so we have now "diversities of gifts, but the same Spirit." "For to one is given by the Spirit the word of wisdom (the goad); to another the word of knowledge (the nail) by the same Spirit. . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." (1 Cor. xii. 4–11.)

This, in New Testament language, is the explanation of Eccles. xii. 11.

The Signs of the Times.

"*THE FORMER AND THE LATTER RAIN.*"

Deut. xi. 14.

AMONG the many Signs of the Times is the marked increase of the rainfall in Palestine, especially in what is known as the "Latter Rains." For many centuries the prophecy of Isaiah v. 6 has been fulfilled, and there has been a terrible scarcity of rain. The want of water has been an effectual bar to colonization and agriculture. A friend has sent us tabular summaries of the rainfall at Jerusalem for the past thirty-four years, from which we extract the following:

For the period.	Former rain. Average inches.	Latter rain. Average inches.	Total. Average for 10 yrs.
1860–1870.	16.553	4.372	20.925.
1870–1820.	17.402	6.077	23.479.
1880–1890.	21.230	6.620	27.850.
	4 yrs.	4 yrs.	4 yrs.
1890–1894.	25.225	7.754	32.979.

The Dead Sea, which receives all the water from the Jordan, and consequently the rainfall of Palestine, and retains it, as there is no outlet but evaporation, has, during the past twenty-five years, become considerably wider in its area, and an island which was visible twenty years ago is now submerged. These facts are certainly remarkable, and show a regular and steady increase, preparing the way for the fulfilment of Deuteronomy xi. 14; Joel ii. 23.

* * * *

THE JEWISH NATIONAL MOVEMENTS.

From the Jewish newspapers we learn the following facts:

RAILWAYS IN SYRIA.

"The construction of the network of railways in Palestine and Syria is making steady progress, and in a very few years it is probable that the entire territory will be in direct communication with the east and the west. The Beyrout-Damascus line will soon be opened, and a branch railway from Damascus to the Hauran is nearly finished. A French company has secured a concession for the extension of these lines from Damascus to Biredjeh on the Euphrates viâ Hoems and Aleppo. Biredjeh is to be the junction of the Asia Minor railways and the projected Tigris line. The Acre-Damascus line will be opened this year as far as the Jordan. When a short branch from this railway is made to Jerusalem European travellers will be able to get to the Holy City with no other sea journey but the crossing of the Bosphorus."

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A JEWISH UNIVERSITY IN JERUSALEM.

"A subject which has occupied the attention of the best hearts in Israel for some generations has been the desire to found a Jewish University. The Jerusalem School can gradually be advanced to such a lofty position. It would be enthusiastically supported by Jews in all parts of the globe. We put this to the consideration of the Anglo-Jewish Association, and if favourably viewed by them we would soon start a Jewish University Fund. We shall, however, await some expressions of opinion on it before we proceed."

A NEW COLONY.

"Another colony has just been formed of the farm labourers in Palestine, aided by the United Chovevi Zion Associations, and a very important colony will soon be established under the auspices of the British, American, and Russian Chovevi Zion, in the Bashan Province. Add to this some private companies in the States of America, in Paris, or in Dublin, and in Bulgaria and Roumania, as Dr. Grunwald informs us. With industrial and commercial interests in Palestine, fostered by the 'Lemaan Zion' of Germany, we may reasonably hope and expect the 'National Movement' to become a reality. The Hebrew language is becoming vernacular in Palestine. The 'Sapha Berurah' of Paris, and the B'nei Zion in London, are making Hebrew a conversational language. The revival of Hebrew poetry, and the rise of a Hebrew literature on *all subjects* in Russia and America, is owing to the influence and to the impression the 'National Movement' has made on young Israel."

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THE DAUGHTERS OF ZION

Are joining in what is now called "The National Movement." The Jewish papers record the formation of a society called the *B'nōth Sion*, "The Daughters of Zion," and quote the Scripture, "Lift up thine eyes round about, and see all, they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side, therefore let Mount Zion rejoice, let the daughters of Judah be glad."

"The times may recur when we shall have a second Deborah in our midst. The girls are here solving the web of complicated theories concerning the duties and aspirations of women. They are forming, under the Association, a class for the study of Hebrew. The leader of this new movement is Miss Goldstein, and we heartily congratulate them, and wish them every success."—*Jewish World.*

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THE ADVANCING APOSTASY.

THE "FORWARD MOVEMENT" IN RELIGIOUS THOUGHT.

In the *Echo* of Feb. 12th we were enlightened as to the tendency of the "New Thought of to-day from a Unitarian point of view":

"On Sunday evening, in twenty churches of London, the first of a series of five sermons was simultaneously preached, all bearing on the 'Forward Movement' in Religious Thought, as interpreted by Unitarians. The series has been specially planned, after much careful forethought, with the object of reaching those who may have gradually drifted away from all direct religious influences because of their inability any longer to accept the creeds of the orthodox Churches.

"The subject selected for the first discourse was 'The Old and the New Thought of the Bible.' A very large congregation assembled in Rosslyn Chapel, Hampstead, to hear the sermon, or lecture, from Dr. Brooke-Herford, based on 2 Cor. iv. 5. The 'new orthodoxy' and the 'old heterodoxy' are no longer poles apart, and the 'heavenly treasure in earthly vessel' definition, which was practically the Doctor's definition, was probably heard perhaps in less explicit terms preached in many a pulpit of the Metropolis at the very same hour. If not always uttered from the pulpit, as the preacher went on to show, it was openly discussed by those in the pew, and orthodox ministers were ready to tolerate such ideas from those of their flock who sought their personal advice. The 'New Thought' of to-day, which a large and increasing proportion of worshippers within the Orthodox pale believe, is simply what the Unitarians have ever held. In short, their alleged 'infidelity' of a century ago has become recognised as a more truly spiritual, withal reasonable, view of God and the Universe."

Let us see what this "more truly spiritual" and "withal reasonable" (rationalistic) "view of God and the Universe" is:

"The main difference between the two parties to-day is that the one reluctantly concedes to what it terms 'new' or down-grade thought, while the other boldly expresses its grounds of belief. Rejecting the idea of plenary inspiration, that which is true, divine, and direct from God Himself is seen as a golden cord stretching through the centuries, or as a light growing brighter each day, and burning forth with peculiar effulgence in Jesus Christ, the greatest manifestation of the Divine who has ever walked this earth. The Bible is not a book, but a library of books, some history, war documents, poetry, proverbs, and some containing the highest spiritual truth revealed to any age or to any people.

> "'When God makes the prophets He does not unmake the men,' says Emerson. Joshua destroying the city of Jericho, and putting every man, woman, and child, and every animal, to death at the edge of the sword, was not obeying God's voice; but that same man, stricken in years, the brave old captain, taking no credit to himself, but giving all honour to God, and crying 'Choose you this day whom you will serve; as for me and my house, we will serve the Lord,' had, indeed, received direct inspiration from heaven.
>
> "Passing to the New Testament, Dr. Herford showed how the Divine shone out more clearly and brightly here, and more especially in the Gospels. There is more of the Divine, said he, in the Sermon on the Mount than there is in the Epistle to the Romans; more in the simple words of Christ the Master than in the interpretations put on them by the writers of epistles at a later period. He regarded this Forward Movement as a sign of the spirit of the age, which was distinctly Christward *The old Pauline theology was gradually giving place to a Christo-centric theology*, which has been made possible because a whole generation has studied Christ, as they never did before, in his simple *human* life. It is in Him, the Master, that are found the way, the truth, and the life. The next discourse of this highly interesting, and in twenty churches simultaneous, series, will be given next Sunday, the 17th, on 'The Old and the New Faith in God.'"

We read in Revelation xiii. that the "second beast" will have "two horns like a lamb." It is truly significant that the "old Pauline theology" finds no place in the "new forward movement." The "new faith" is very lamb-like in appearance, but nevertheless it seems to speak as a dragon.

Probably before long this "new forward movement" will advance still more rapidly, when the "re-union of all the churches" is an accomplished fact.

A "civic church" must be the handmaid of international progress, and there must be a close alliance between the Harlot and the Beast.

* * * *

THEOSOPHY AND THE BROTHERHOOD OF MAN.

As many of our readers are aware, the English Theosophical Society is in the throes of a great quarrel which threatens a disruption of the confraternity. A long letter in the current issue of *Light*, from the pen of a leading Theosophist, indicates a sad departure from Theosophical morality. Alluding to the controversy in which Mr. Judge is concerned, the letter concludes:

> "A more disgraceful scene than this mean, venomous, and protracted assault on the most devoted, sincere, and hard-working member of our Society by the Judases, Brutuses, and Piggotts of that same Society I never expected to see; and earnestly do I look forward to the day when these poor dupes (to put it generously) shall have finally succeeded in kicking themselves out of the Society, leaving their still firm and steadfast brethren to render to Mr. Judge that meed of trust and honour which he so well deserves after their contemptible and squalid abuse."

That Theosophists should be engaged in abusing and slandering one another is doubtless very sad; but we have already referred to that which gives us infinitely more pain than this dishonouring of themselves amongst themselves, namely, the awful blasphemies contained in their writings against the truth of God and the name of the Lord Jesus Christ.

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CHRISTIAN SCIENCE.

Under this title there comes to us news of another of the many phases of the advancing apostacy—an issue of a Canadian paper of February 5th, 1895 (*The Kingston News*).

This new movement has just dedicated a new temple in Boston which has cost about 240,000 dollars. It is described as a magnificent structure of granite, iron, terra-cotta, and mosaic work—wood being used only for the doors and a few unimportant parts of the building.

> "The congregation was organized by Mrs. Eddy, on April 19th, 1879, about thirteen years after she had reached what she believed to be a scientific certainty that all causation was mind, and every effect mental phenomena, and had made her discovery of the 'science of divine metaphysical healing,' to which she afterward gave the name of Christian science.
>
> "Four years prior to the organization of this church she issued the first edition of *Science of Health*. She has since, from time to time, revised the book, and the ninety-first edition is now about to be issued.
>
> "The theology of the denomination is set forth in its text book—*Science and Health*. This, together with Mrs. Eddy's other writings and the Bible, are its only authorized sources of self-instruction in Christian science and metaphysical healing. The first church has a brief confession of faith, prepared by Mrs. Eddy, which all applicants for membership are required to sign.
>
> "It declares the Scriptures to be the guide to eternal life; it acknowledges one supreme God, and also His Son and the Holy Ghost, and man as the divine image and likeness; it recognizes God's forgiveness of sin in its *destruction*, and declares that sin and suffering are not eternal; the atonement is declared to be the efficacy and evidence of divine love and of *man's unity* with God, and in conclusion acknowledges the way of salvation demonstrated by Jesus to be *the power of truth over all error, sin, sickness, and death*, and the resurrection of human faith to seize the great *possibilities and living energies* of divine life.
>
> "The denomination does not administer baptism, but celebrates the Lord's Supper, without the bread and wine, in what it terms a *spiritual* communion.
>
> "There are now between 100,000 and 200,000 members. There are one or more congregations in New York, Chicago, Cleveland, Cincinnati, Buffalo, Philadelphia, Detroit, Toledo, Milwaukee, Madison, Scranton, Peoria, Toronto, Atlanta, and nearly every other important centre of population.
>
> "In addition to the regular membership, the denomination claims that it has numerous adherents among the members of the older churches and among the non-church-going population.
>
> "With simple ceremonies, four times repeated in the presence of four different congregations, aggregating nearly 6000 persons, the church was dedicated as a home for the first church of Christian Scientists, and a testimonial to the discoverer and founder of the Christian Science, Rev. Mary Baker Eddy."

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THE WORLD'S "RELIGION."

The ways of the world in extracting money are being surpassed by the Church! In a local paper is the following: "The Rev. F. Hall, a member of the Committee, returned thanks for the use of the grounds of————, on July 28th, 1894, for what was called an unique gathering for collecting funds for the school." This was effected by a public rubber of whist with living characters. There is a great deal said about the interesting sight—"of trumps, of spades, aces, tricks, and knaves." Perhaps it will be as well to close the account with these last words.

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SOCIAL SERVICES.

In the *Young Man* for August, 1894, an account is given of two religious services specially for cyclists. One, at the Baptist Church in Willimausett, Mass., the Rev. E. S. Ufford preached from the text, "Thou causest me to ride upon the wind." (Job xxx. 22.) The pulpit was decorated with two bicycles, and so many cyclists attended that an overflow meeting was necessary.

> "The Rev. J. L. Scudder, of the Tabernacle, Jersey City, took for his subject 'The Bicycle and the Church.' He said, 'The bicycle is a thoroughly Christian machine . . . makes a man look on the bright side of things . . . puts vivacity into his religion. When I feel stupid, or cross, or blue, I get on my twenty-five pounder and take a lively spin.

I begin to feel like an angel. I feel as if I had wings, and I act more like an angel, my wife tells me, next day. I know from experience that a minister can preach better on Sunday if he rides a bicycle on Saturday.'"

These two preachers are called "up to date ministers." What things will come to if the "date" has to be much longer extended is difficult to foresee. A preacher will require as part of his equipment a box of conjuring tricks to make his message acceptable.

Had the former of these two ministers included the next verse (23rd) in his text, he might have obtained some stronger points for his sermon. "For I know that Thou wilt bring me to death, and to the house appointed for all living."

Editor's Table.

REVIEWS.

John: the Baptist, Forerunner, and Martyr. (London: Marshall Bros., Paternoster Row.)

This is an elegant little book by Dr. Elder Cumming, of Glasgow. (Price 1s.) It is a helpful Bible study, combining all the Scripture references which speak of John, and elucidating all in eleven interesting chapters. The Gospel record contains 194 verses concerning John. Yet in 18 or 20 verses we trace over 50 references to Old Testament statements, 40 of which are from the three prophets—Isaiah, Malachi, and Jeremiah. Thus delightfully does the learned author lead us through the green pastures of the Word.

After the Thousand Years. By GEO. F. TRENCH, B.A. (London: Morgan and Scott.)

This book is an attempt to show from Holy Scripture, that besides the Reign of Christ with His Saints for a thousand years, there is to be a post-millennial period "magnificently prolonged," during which Christ will reign as Man before He delivers up the kingdom to God, and therefore before Eternity.

Mr. Trench argues from the insurrection of Gog and Magog, foretold in Rev. xx. 7-10, *after* the Millennial Reign is *concluded*, that "the Millennium will be, humanly speaking, a tremendous failure" (p. 47); and that if, after the "suppression of all enemies," our "Lord were immediately to abdicate the throne, His royal glory would be a very insignificant, almost despicable, affair." (p. 101.)

True, he says that "as regards Israel every term and language is exhausted to convey the depth and sweetness and perfectness of the national benediction," but he argues that the millennial state will be, outside Israel, a state mainly of unbelief, of inward rebellion against the sovereignty of Christ; and that while, as far as appearances go, there will be obedience and peace—in reality that obedience will be feigned, and that peace, the result of strong repression, even *suppression*, and righteous rule with the sceptre of iron." (pp. 43, 44.)

We cannot accept these conclusions, nor can we reconcile them with passages which speak otherwise of Christ's millennial reign; *e.g.*—

Isaiah xi. 9: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Habakkuk ii. 14: "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Isaiah xix. 24, 25: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth: for that the Lord of hosts hath blessed them, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

Isaiah xxxii. 1: "Behold, a king shall reign in righteousness."

Isaiah xi. 10: "And it shall come to pass in that day that the root of Jesse, which standeth for an ensign of the peoples, unto Him shall the nations seek: and His resting-place shall be glorious."

These and many other passages, such as, "Rejoice, ye Gentiles, with His people," and, "His reign shall be glorious," will doubtless at once come to the hearts and minds of those who read the expressions Mr. Trench has used concerning the time when "the Son of Man shall sit on the throne of His glory."

Mr. Trench says (p. 13) that if the Millennium be "the KINGDOM of the Son of man in its final form, if it exhaust the prophecies and promises of His human glory as Redeemer-King, there is no more to be said. Then, indeed, when its failure has been shown by its terrible end, He will sadly deliver up the wreck and ruin of it to His Father, and God will be all in all. But is this true?"

Mr. Trench proceeds to answer the question, and to show, from (1) the locality, (2) the moral character, and from (3) the end of the Millennium being war, that the Millennium is not that which is spoken of as the kingdom: that the former *is a failure*, while the latter will be very different in its character and results.

These and other similar expressions will grate upon the ears of many who will not consent to ascribe "failure" to that which God declares to be "glorious." *Man* will be a failure. He will fail under the glory of the millennial dispensation as he has failed under the gospel and every other dispensation. *Glory* will do no more for the old nature then than *grace* will do now. But the gospel dispensation is not a failure in itself. The gospel will accomplish all that God has purposed to accomplish by it. It will be a perfect *success* as to all that God has designed for it. So will the millennial reign of Christ accomplish all that God has purposed for it, and will perfectly succeed in fulfilling all His counsels. It is one thing to speak of *man* as a failure, but it is another thing to speak of Christ's reign as a failure!

To put down enemies, to destroy death and cast Satan into the bottomlesss pit—to put down all authority and power will without question be part of the Lord's prerogative; but is not righteousness against sin, and judgment against wickedness, an integral part of His Millennial administration?

It is true that Mr. Trench says (p. 13), "for this enquiry we are (let it be firmly settled) shut in to the pages of God's Book. No theory of men, no effort of imagination . . . will avail us." We regret, therefore, that he should afterwards conclude from the theories of men that Christ's reign extends to "the million worlds above our heads"! and that he should rely at all on the "imagination" as to "those innumerable spheres"!

CONFERENCE FUND.

	£	s.	d.
Anon. (Catford)	0	2	0

FREE DISTRIBUTION FUND.

Miss Ruth Wood	0	10	0

THINGS TO COME

Vol. I] April, 1895 [No. 10

Notes and Notices.

THE Lord's work committed to our hands goes forward with manifest tokens of His presence and blessing.

We are preparing for our London Conference just as we are going to press, and are full of prayerful hope that our God may own our effort to testify to the world that "the King's Son shall reign, as the Lord hath said of the sons of David." (2 Chron. xxiii. 3.)

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GLASGOW.

The Rev. John Sloan kindly sends the following account of the recent conference held in that city:

"A Conference on the return of the Lord has been held in Glasgow on 13th, 14th, and 15th March in the large hall of the Christian Institute. The meetings were held in the afternoons and evenings. There was a good attendance, increasing towards the end.

"Of the speakers there were only two who were not local men, Rev. Dr. Bullinger and Rev. John Wilkinson, neither of whom are strangers in Glasgow. It was hoped that Mr. Brandreth would have been one of the number, but he was prevented from coming just at the last. The others who took part were Revs. Dr. Elder Cumming, Sholto D. C. Douglas, John Riddell, and John Sloan.

"The chair was taken by four laymen, each of whom belonged to a different section of the Church, so that the Churches were all represented. This was not an object kept in view in arranging for the occupation of the chair, but a happy result discovered when the arrangements were completed.

"It is well that the friends should know how deeply they are indebted to the kindness of Mr. Brandreth, who generously sent large bills advertising the Conference, and had them posted at his expense; and to a party of ladies who, on hearing that there was to be such a gathering, printed handbills and neat cards containing all information about it, and sent the former to various centres of Christian work and the latter to ministers, asking them to read the intimation from their pulpits.

"The addresses were as varied as the speakers. Some were elementary, others more advanced and scholarly—all were spiritual and to the point. Some of them are to be printed; may all of them be imprinted on the hearts of those who heard, that they may become living epistles."

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FUTURE CONFERENCES.

TUNBRIDGE WELLS . . .	April 1, 2.
PORTSMOUTH . . .	April 3–5.
ABERDEEN . . .	April 21–25.
EDINBURGH . . .	April 29; May 3.
KESWICK . . .	July 15–19.
DUNOON . . .	July 30; Aug. 1.
LIVERPOOL	Nov. 19–22.

Others are in negotiation, and will be announced as soon as the dates are fixed.

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OUR PREMIUM OFFERS OF BOOKS

for subscribers to *Things to Come* still holds good. No new list of books is issued this month. That given last month, as an inset, is correct, except that we are obliged to withdraw our offer of *Strong's Exhaustive Concordance*, which we offered for twenty new subscribers.

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QUESTIONS AND ANSWERS.

Under the heading, "Questions and Answers" for this month, we give some important queries by Dr. W. J. Erdman in the American monthly magazine, *The Truth* (for March, p. 180).

We consider these queries so very important that we have given them in full, together with our replies, which we trust will commend themselves to our readers as being in accordance with the Scriptures of Truth.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE INSPIRATION OF THE SCRIPTURES.

By Dr. T. NEATBY.

(At the Edinburgh Conference, June, 1894.)

IT is appropriate and important that this subject, The Inspiration of the Scriptures, should take precedence over all others, because it underlies them. If the various "Scriptures," which we call the Bible, be not the Word of God, we have nothing to stand upon in regard to any doctrine; nor have we anything to rest upon for eternity. There is no doctrine, however important, upon which you can rest your soul if the word of God is not indeed, in every letter of it, the very word of God. Of course, in saying "every letter of it," I speak of the scriptures as they came out of the hands of God. We are English-speaking people. The scriptures were not written in English, but God has taken great care even about the translation of His word; and I suppose we have one of the most perfect translations extant. There is no better proof of this than the fact that so little has been gained by the Revised Version. The good old English Bible is, as nearly as possible, the reproduction in English of the word of God as it came from His pen.

I have been led to ask myself this question, "Why is the Bible the object of so many attacks from the enemy, especially in this day?" Not that these attacks are confined to this day. They have been going on ever since there was a Bible. They are seen in a refined and subtle form in these days, as well as in the grosser way. The Bible is the chief object of Satan's attack. I was struck with the reason of this one Lord's Day morning quite recently. In ministering the word, I was reading Psalm xl. 7, "Then said I, lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Here, thought I, is the secret of all these attacks on the Bible. It is because *Christ* is written of in the volume of the book. This is the reason the enemy is so active against the scriptures. This is why he attacks them so openly when he dares to do it. This is why he attacks them in such subtle way. It is because, in the volume of the book it is written of Christ, of whom he is the adversary, "I delight to do Thy will, O My God." The accomplishment of that will was, above all, on the Cross. There the will of God was done. Oh my brethren! let us hold fast by that Cross. Let us hold fast by the blessed One who hung there. The will of God as to the awful question of sin *is done*; and Christ has done it. It was God that was before the heart of the Lord. God's glory was the first thing in Christ's heart. True, He died to redeem us, blessed be God! Each one of us who believe can say, "The Son of God Who loved me, and gave Himself for me." How passing precious is that word! Think of Christ Jesus looking down through the ages and seeing me—a poor lost sinner! Marvel of grace, He loved me! I can say *me*, and I beg each of you to say *me*. Make it personal, as the Lord has done in that precious verse—Gal. ii. 20.

But this was not the chief purpose in the death of Christ. God has been dishonoured in His own creation, disobeyed by His own creature, defied before the universe, by the man set over the works of His hand. Christ even when "made sin" honoured God to the uttermost. He obeyed even when obedience cost the hiding of God's face, and the death of the Cross. Man's rebellion was the occasion of "I delight to do Thy will." "Now is the Son of Man glorified, and God is glorified in Him." "Therefore doth My Father love Me, because I lay down My life, that I might take it again." He magnified God in everything: in His majesty, in His truth, in His righteousness, in the righteousness of His government, and in the holiness of His nature; all was perfectly vindicated and glorified in that Cross. Therefore it is that the enemy seeks to attack this, the central point—the person of Christ and His wondrous Cross. These are the great subjects of "the volume of the book."

In this book the word of God is called "the Scriptures." Perhaps it would be better if we called them by the same name. We call it "the Book," or the Bible. It is very well: but perhaps it would be better to call it by the name which our Lord constantly used—"the Scriptures." Just refer to one of the instances in which the Lord uses this expression. In the last chapter of the gospel of Luke, verse 27, we read, "And beginning at Moses and all the prophets He expounded unto them in all the scriptures the things concerning Himself." The Lord Jesus puts His stamp upon "the Scriptures." He was surrounded by those who were acquainted with the Scriptures as they were written then. They had the book of Moses, the Prophets, the Psalms—the three divisions of the Old Testament which are perfectly familiar to us. He puts His divine sanction upon all these Scriptures as they were then possessed by the Jews, and known to His apostles, who surrounded Him when He spake these words. He showed that in all the Scriptures the testimony was to Himself. He was the Messiah, rejected and slain, to Whom Jehovah had nevertheless said, "Sit Thou at My right hand."

It is thus that Psalm xl. receives its accomplishment. Nor it thus alone; the blessed Lord shows that in the volume of the book, the whole of it—in the Pentateuch, in the poetic parts, and in the books of the prophets, from Samuel on, HE was spoken of. The Lord puts His stamp upon the Pentateuch in a special way in His dealings with Satan. We only read of the Lord being tempted of the devil on two occasions. The first was immediately after His baptism. The Lord Jesus went into the water associating Himself with those who were confessing their sins; and God took blessed care that there should be no thought of *His* having any sins to confess. The Father proclaimed from heaven, "This is My beloved Son, in whom I am well pleased." He was immediately led by the Spirit—not by any desires of His heart, as we are so often led into temptation—into the wilderness to be tempted by the devil. The devil comes to Him in a most specious way. He suggests, in effect, "If you are the Son of God, take the matter into your own hands. It is evident your Father does not care for you, seeing he has left you here forty days without food. If you are the Son of God, make these stones into loaves." This is the temptation. But He immediately answers as an obedient man—as the One who has taken the place of obedience. He had been accustomed to command; all heaven had found its delight in obeying Him. But He has taken the lowly place of obedience, is found in fashion as as a man, and He at once refers the devil to the law of His God in Deuteronomy. In quoting He says, "It is written." Let me beg you to notice this with special care. The Lord Jesus appeals to *Scripture*, "It is written," as a thing *which decides everything*. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." All through the temptations He makes the same appeal to Scripture, and to that part of Scripture which to-day is the special subject of attack.

In the portion to which I have referred already, the last chapter of St. Luke, it is exceedingly attractive to notice how the Lord treats the Scriptures (xxiv. 44), "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the psalms, concerning Me." The disciples had been greatly troubled. They had received Him as the promised Messiah of Israel. But He had been crucified. Some of them had said, "We trusted that it had been He which should have redeemed Israel." They had read in a multitude of Scriptures of the *reigning* Messiah. But Messiah is "cut off, and has nothing," according to Daniel. Yes, He was the Messiah, and for that very reason was "cut off and had nothing." The Lord Jesus now opens their understanding to understand the Scriptures and what was said there concerning Him. "Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day." It was written not only that He should reign, but also that He should suffer. They had entirely overlooked the one class of testimony; they had taken up the other willingly and simply. Christ will yet fulfil every promise of God in His Person as the true Messiah, and Israel shall yet be blessed beneath their King; for the gifts and calling of God are without repentance. But the Lord pointed out to them that it was clear to anyone who had read the Scriptures intelligently that the Messiah was to be a suffering One. There are not so many Scriptures by far for His suffering as there are referring to the exercise of His power, but they are as clear as they can be. Look at "the law of Moses" and see how God "provides Himself a Lamb," and how He unfolds His sufferings as well as His manifold glory. The Psalms, too, abundantly tell the same tale. Take for example Psalm xxii. Do you not see the suffering Messiah there? "My God, My God, why hast Thou forsaken Me?" Isaiah's testimony also is perfectly clear on this point. The "root out of a dry ground," the lowly despised Jesus, is "wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

Such was the Lord's instruction to His beloved disciples in that critical moment when they thought that all was lost. "All things must be fulfilled which were written." That is the *foundation* of blessing, and of every sort of blessing. Without this Israel could not be restored and placed in their own land, nor could any child of Adam be saved. There could not have been a kingdom upon earth without the cross of our Lord Jesus Christ. "It is written," is the Lord's blessed sanction of the whole word of God in these most critical times, and on these most solemn subjects.

But it is not confined to this. The Lord quotes passages with regard to the Flood as having the full authority of Scripture. (St. Matt. xxii. 38.) That is from "the law of Moses," or, as we call it, the Pentateuch. "As it was in the days of Noah so shall it be in the coming of the Lord." Noah was then a real person, and the Flood a known event for the Lord Jesus. He owns it as the literal word of the living God, as part of the history that God has given to the world. It was so with Lot and the destruction of Sodom. For Christ it is true history, a divine one, even to Lot's wife and her awful fate. Christ puts His sanction upon every detail. Learned people will not believe that Lot's wife was turned into a pillar of salt. The Lord Jesus taught it. Let it be seen as pure infidelity, and then the soul has to choose between it and the word of God. The Lord Jesus Christ makes Himself responsible for the whole story of the destruction of Sodom and Gomorrah. So also as to the history of David. He stands between His disciples who were charged with breaking the Sabbath and their accusers; and shows that David and his men ate of the shew bread although it was not lawful. He thus put His sanction upon the historical books of the Bible. The same remark applies to the history of Solomon and the queen of Sheba. Very clearly to the point is the history of Jonah. "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." People tell us that the story of Jonah is nothing but a myth. Much wiser than these learned critics was the simple Christian woman who said, when told a whale could not possibly swallow a man, she would have believed the Bible even if it had said that Jonah swallowed the whale. This is true intelligence. God's power is measured by His will. It is an integral part of the word of God, vouched for as such by the Son of God An illustration, moreover, of the truth we saw that "in the volume of the book" it is written of Christ. No one can read the second chapter without feeling that a greater than Jonah was there. There is no place in Scripture more touching, when it is understood that it is the Lord Jesus Christ who is speaking. It was Jonah no doubt who spoke, just as it was David who spoke in Psalm xxii., but it was the spirit of Christ that was speaking both in the twenty-second psalm and Jonah.

The Lord has made His own, so to speak, all these facts and teachings, and the scriptures of the Old Testament are all put beyond the shadow of doubt by the Lord Jesus Christ. "All scripture is given by the inspiration of God." It is God-breathed. God breathed through men the very language of scripture. Is it possible that He only gave the great facts and ideas and left men of like passions with you and me to their own devices as to the way in which they were to express the most solemn truths which have reference to yourself, to myself, to Himself; which have reference to how we are to stand with God, and how we are to meet eternity? Is it possible? Would you believe that of God? Is it credible that He who watches the fall of a sparrow, who numbers the hairs of our heads, has not provided better than that in regard to our spiritual and eternal well-being? No, our God, wonderful in counsel and excellent in working, has well provided in His blessed word, "That the man of God may be perfect, *throughly* furnished unto all good works." (2 Tim. iii. 17.)

In conclusion I would say to any one who has doubts about this blessed book being fully inspired, take any chapter, such as St. John xiv., or Romans viii.; study it thoroughly verse by verse, comparing it with every other part of scripture connected with it either by its phraseology or by its deep meaning, and you will find that the word of God is its own proof and its explanation. If you do this with humble dependence upon God to guide by His Spirit, you will rise a reverent worshipper of Him "for Whom are all things, and by Whom are all things," Who has deigned to reveal Himself in the very words of scripture.

The Bible needs no evidence outside itself; it is its own proof. The Word of God needs no defence. "It is quick and powerful, and sharper than any two-edged sword, . . . and is a discerner (*kritikos*) of the thoughts and intents of the hearts." It only needs careful, profound, reverent study. It only requires to be *searched* from Genesis to Revelation to find that it is one Divine *whole*. It will be found that one part proves, illustrates, and explains another. What is said of prophecy in 2 Peter i. 20 applies to the whole of Scripture, "it is not of any private interpretation," or it does not interpret itself apart from the rest of Scripture.

The Bible is the revelation of God Himself, and His purposes of love to man. It is the revelation of God, culminating and concentrating itself in the person of the Lord Jesus Christ. *He* is the living Word, *this* the written Word—both Divine, eternally inseparable. *He* is "the image of the invisible God"; *it* bears the stamp of God's own heart and hand. They stand together. May you and I know this blessed book better! May we bind it to our hearts! May its truths possess and form our hearts, and be *lived out* in our daily lives!

WILL THE CHURCH, OR ANY PART OF IT, GO THROUGH THE GREAT TRIBULATION?

By Pastor F. E. MARSH.

(*Address given at the Liverpool Convention, November*, 1894.)

MY subject is, "Will the Church, or any part of it, go through the great tribulation?" Before I touch directly on the subject there are three things which it will be well to recognise. First, as to the Church. We must be perfectly clear as to terms. When I use the word Church I refer to those who have been called by God out of the world and separated to Himself, and who constitute the mystical body of Christ. The Church is not Christendom, although the Church is in Christendom, but Christendom is not included in the Church. In the second place, I want you to recognise the fact of the great tribulation. It is spoken of as "the time of Jacob's trouble" in the thirtieth chapter of Jeremiah; it is "the time of trouble" that Daniel's people are to pass through, as referred to in the twelfth chapter of Daniel. It is brought before us by picture and by symbol in the book of the Revelation; and it is described by the Lord Jesus in the twenty-fourth chapter of the gospel according to Matthew. Third, the time of the great tribulation. It takes place in the last half of Daniel's seventieth week, that which is described under the fifth, sixth, and seventh seals of the book of Revelation.

There are three classes of teachers, each of which would give a different answer to the above question. The first would say, "The whole Church will go through the fiery ordeal of the hour of trial that is coming to try those that dwell upon the earth." The crushing argument to this theory is, that it makes us expect certain events to take place before the Lord comes for us; the consequence is we are looking for them and not for Him:—such events as the formation of the ten kingdoms on the territory of the old Roman Empire, and the manifestation of the personal anti-Christ. These must precede the great tribulation, and the great tribulation must be passed through before the Lord comes. If the Church is to go through this terrible time of trouble, then our eyes are turned from Christ to coming events. Nowhere is the believer told to look for anything to take place before the Lord comes for His saints. While, on the other hand, the New Testament abounds with illustration and exhortation to wait for Christ from heaven. Let us take six of the epistles of Paul, and see what he says in relation to our attitude in waiting for Christ.

"*Waiting* for the adoption, to wit, the redemption of our body" (Rom. viii. 23).

"*Waiting* for the coming of our Lord Jesus Christ" (1 Cor. i. 7).

"We *wait* for the Hope of Righteousness, by faith" (Gal. v. 5).

"We *wait* (R.V.) for a Saviour, the Lord Jesus Christ" (Phil. iii. 20).

"He shall appear a second time to them that *wait* (R.V.) for Him" (Heb. ix. 28).

"To *wait* for His Son from heaven" (1 Thess. i. 10).

In the first five of the above scriptures, the meaning of the word "wait" is to "expect," as when one is expecting a certain event to take place; as when a mother is ardently waiting the return home of her sailor boy. The other word in 1 Thess. i. 10, has the same thought. As the night-watcher waits for the day-break, so the early Christians were longing for the return of Christ. As when the high priest on the great day of atonement was looked for by the children of Israel to come out from the tabernacle, after he had gone into the holiest of all with the blood of the bullock and the goat, so we look for the Lord Jesus to appear the second time, and at any time, seeing He has gone into the presence of God for us. Israel was not looking for something to take place after Aaron had gone into the holiest of all. Israel waited the coming of the man who had gone into God's presence on their behalf; even so the true attitude of the Church is to be waiting for God's Son from heaven, and *not* to be looking for something to take place, for if we do, we not only allow some other object to come in between us and Christ, but we also put the coming of Christ in the far distance, instead of it being a living, near, present reality. Over and above what the Holy Spirit says through the apostle Paul, we have the direction and commendation of the Lord when he says, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that *wait* for their Lord. . . . Blessed are those servants," etc. (Luke xii. 35-37). And as we are thus waiting for Him, do we not have special and peculiar fellowship with Him? For is He not waiting patiently till His Church is complete, and then He will hasten to be with us? Is not that the meaning of Paul's word, when he says, "The Lord direct your hearts into the love of God, and into the patient waiting of Christ"? (Margin 2 Thess. iii. 5). Oh! may we ever delight His heart by a present expectation of Him.

Another class of teachers tell us that only those who are waiting for Christ will be taken when He comes, that is, only those who are morally fit, and that the rest, the unwatchful, will have to pass through the great tribulation to make them fit for the Lord's presence. This makes our being in the glory depend partly upon us and partly upon Christ. I quite apprehend that our *position* in the glory depends upon our faithfulness to our Lord, but our *being in the glory finds its cause in His favour*, and not in our fidelity. As I intend to refer to this theory in detail I pass on.

The scriptural teaching upon this subject, as it presents itself to me, is as follows. Seeing that the coming of Christ is presented as the hope of the believer generally, and not to a specific few, and that the hope is based upon Christ's work for us, and His promise to us, when He returns He takes all His own to Himself, for we are told in 1 Corinthians xv., "They that are Christ's at His coming," then it must be a question of grace. When Christ said to His disciples, "I will come again and receive you to Myself," He did not give the promise to some of the disciples, but to all. If that promise was not of His grace, then He might have said, "Because you will deny Me, Peter, and be guilty of a sectarian spirit after Pentecost, and because you, Thomas, will doubt the truth of My resurrection after I am risen from the dead, I will, therefore, allow you first to go through the great tribulation, and then afterwards, and after the rest have been received, I will receive you to Myself." But the Lord Jesus made no distinction, but gives the promise equally and alike to all. This promise, I need hardly remind you, was not given to Judas, for He had already gone out of the upper room upon his hellish task of betraying his Master, as we read in John xiii. 30. I want now to give several reasons why I believe no part of the Church will go through the great tribulation.

I. *No part of the Church will go through the great tribulation, because the Lord's coming for His saints to take them to Himself in His glory is a matter of grace, and not of attainment.* Many are the passages of scripture that indicate that Christ's coming for His saints is a matter of grace absolutely and entirely. I take two.

"They that are Christ's at His coming" (1 Cor. xv. 23). How does any one become Christ's? This has a two-fold answer. *Godward.* The believer becomes Christ's by the purchase price which He has paid. *Selfward*, we become Christ's by faith. If I am Christ's, He claims me at His coming, and if I am not I am left behind. What did Christ ask in that high priestly prayer of His with respect to His own? "Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me" (John xvii. 24). The Father in His grace has given us to Christ, and Christ in His love wills that we should behold His glory. This again is a question of grace from first to last. Again, listen to the wondrously woven words of love, which present in such a concise and clear manner the action of God's grace, "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He glorified." (Rom. viii. 30.) What a leap from justification to glorification! What is said of the multitude who are saved out of the great tribulation (this multitude does not represent the Church, nor any part of it, but the Gentiles, who will turn to the Lord after the Church is taken away) may be said of all the redeemed, they are in the glory, "Because they have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14), "Therefore are they before the throne of God and the Lamb." From all these scriptures the one thought is, that grace and glory are linked together, and that the former is the cause of the other. No grace, no glory, but having grace, grace is glory in the bud, and glory is grace in the flower.

The other scripture is Col. iii. 4, "When Christ, who is our Life, shall be manifested, then shall we also be manifested in glory." It may be said that this verse refers to the manifestation of Christ, and therefore points on to the time when Christ shall come with His people, and not when He comes for them, for some would make the coming of Christ for His people to be identified with the word "*parousia*"; and Christ's coming for His people identified with the word *phaneros* rendered "Appearing." But there are two scriptures which upset this theory—if not more. First, 2 Cor. v. 10, R.V., "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." Second, 1 John iii. 2, R.V., "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him even as He is."

There are three things that I would have you notice in Col. iii. 4:

1. Glory with Christ depends upon life from Christ.

2. There is no distinction made between the pronouns "our" and the "we."

3. The time of His manifestation to us is the time of our manifestation with Him in glory. Mark the "*When*" and the "Then."

That our being with Christ in glory is an act of grace is abunadntly proved from other scriptures. Let me give a few: Romans v. 2, "By Whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God." Here grace and glory are connected like two links in a chain. The one being dependent upon the other, and the latter being the outcome of the former.

"Christ in you, the Hope of Glory" (Col. i. 27). The connection of these words is that God has been pleased to make known the mystery of His purpose in this dispensation in forming the Church, which is Christ's mystical body; and the "riches of His glory" is, that Christ is in those that believe, as an Earnest, that they shall share His glory; and by virtue of what Christ had for them, and what He was to them, the Holy Spirit through the apostle urges them by His teaching to be living up to the glory that "Every man may be perfect in Christ Jesus."

"For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory," etc. (Heb. ii. 10). The one thought in the verse is, that Christ passed through the vale of suffering to make Him efficient to bring us into the glory.

"The God of all grace, who hath called into His eternal glory by Christ Jesus" (1 Peter v. 10). Here again grace and glory are seen yoked together.

One who believes that a *part* of the Church will go through the great tribulation says, "There is no lack of proof that the Church will be gathered to the Lord in two translations, one taking place before and the other after the great tribulation and the persecutions of the Anti-Christ." Well, that is assertion. Where is the proof? I want no other against such a statement than Col. iii. 4.

II. *No part of the Church will go through the great tribulation, for those who are truly the Lord's, answer to all that is said of those who escape from it.*

There are three scriptures that the advocates of the first-fruits theory bring forth—one in the Gospels, one in the Epistles, and one in the Revelation. Let us examine them.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death, if by any means I may attain unto the resurrection from the dead" (Phil. iii. 10, 11, R.V.).

It is said that the apostle was seeking to attain to the first resurrection, that is, the resurrection which will take place when Christ comes for His people, hence he refers to the resurrection of the body, that resurrection which is unto life. But my difficulty in accepting this is twofold. (1) It makes the resurrection from the dead a matter of attainment, whereas we are told "Christ the first-fruits, afterward they are Christ's at His coming." Resurrection by Christ depends upon association with Christ, and not upon a practical apprehension of Christ. (2) Paul attaining to the resurrection from the dead, presupposes that he knew he would die, whereas the evidence is all the other way; the one thing that actuated the life of the apostle and filled his spiritual horizon was the return of Christ, as he says in verse 20 of the same chapter, "We look for the Saviour." To what does he refer then? To the same resurrection that he speaks of in verse 10, Eph. i. 19, and Col. iii. 1; namely, the power of a risen living Christ to lift him out of a worldly, selfish life.

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10). Surely to keep the word of Christ is a mark of being Christ's, for the one thing that marks the good-ground hearer is that he keep the Word of God and bring forth fruit with patience (Luke viii. 15)?

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." What are "These things" to which Christ makes reference? Christ is speaking to His disciples about what shall take place just before His coming in judgment with His saints. He is also speaking to those who represent the Jewish nation, as can easily be gathered from the words—"this generation" (verse 33), "great distress in the land" (verse 23), "Jerusalem trodden down" (verse 24), "your redemption" (verse 28), "Kingdom of God is nigh at hand" (verse 31). There is no mention of the Church here at all; Christ is speaking to His disciples as the representatives of the Jewish nation. Besides, where is Christ spoken of in His coming again in relation to the Church as the Son of Man? Again, believers do not stand *before* Him: they sit on thrones with Him. Mr. Pember says on this scripture: "These words . . . certainly intimate that a Christian, though sure of eternal life, is not sure of being removed from earth before the troubles of the last week. This favour will be granted to those who have progressed in holiness, only to those who have been so strengthened with might in the inner man that they can watch and pray." How can they be believers if they do not watch and pray? Are not these signs of Spiritual life? Therefore when they are not manifest, life is wanting. "Such a growth in grace *may*, indeed, be attained by all believers: the *power* of watching and prayer is given to every man at his conversion; but if he be able to bring it into action, he must be willing to deny himself, to take up his cross, and follow his Master," which implies a man may professedly believe in Christ, and yet not follow Him, which is a contradiction in terms. What is to believe in Christ, but obey Christ? and to obey Christ is to follow Him, and not to follow Him is not to believe in Him. Mr. Pember further says: "The Lord has no thought of translating worldly-minded believers from the toils of life into the joy of His presence, admitting them to honour and immortality by the gate of glory instead of by the dark valley of death." "A worldly-minded believer!" Such a person is a thorny-ground hearer in the word of God, as illustrated in Demas, who loved this present evil world. The love of the Father is not found in those who love the world, as we are told in 1 John ii. 16; yea, those who love the world are the enemies of God, as we are unmistakeably informed in James iv. 4. I cannot accept the teaching that only a part of the Church will be taken away when Christ comes, for it implies that a believer may be in the world, when we are distinctly told that he is taken out of it—such doctrine, therefore, lowers the standard of the Grace of God in its practical issues. I would like to ask two questions. What kind of community is the Church of God? What kind of persons are those who are born again?

What kind of community is the Church of God? I give three scriptural answers: (1) The Church of God is a company of believers who are purchased by the blood of Christ.

Paul, in speaking to the elders of Ephesus, spoke of the Church of God, which God had "purchased with His own blood" (Acts xx. 28). If I am the purchased property of the Lord Jesus Christ, what does it imply? That I am not my own. That I do not belong to myself, but belong to Him who bought me, and if it is true of one it is true of the whole, that the Church of God is composed of those who have been purchased, and who recognise the ownership of the Lord Jesus. (2) The Church of God is a sanctified company; they are "sanctified in Christ Jesus," as we are told in 1 Cor. i. 2. (3) The Church is a dominated company. We are told in Eph. v. 23 that Christ is the Head of the body, which is the Church. What does this mean, Christ being the Head of the body? Does my hand do as it likes? No. It is under the power of my will. If Christ is the Head of the body, which is the Church, it means that those who are in the Church of God are not only purchased by the blood of Christ and separated in Christ, but dominated by Christ.

What kind of persons are those who are born again? We have only to turn to the first epistle of John for the answer. Please mark the words "born again," or "born of God," which we have again and again in the first epistle of John. We get seven characteristics of those who are begotten of God: (1) The people who are born of God are *righteous.* "Every one that doeth righteousness is born of Him" (ii. 29). If I am not doing righteously, what evidence have I that I am born of Him? (2) Those born of God are an *unsinning people.* "Whosoever is born of God doth not commit sin" (iii. 9). Sin is not the habit of life of the one who has been born again. The trend of his life is not in the old paths of sin. (3) Those who are born of God are an *abiding people.* "His seed abideth in him, and he cannot sin, because he is born of God" (iii. 9). (4) Those who are born of God are a *loving people.* "Every one that loveth is born of God" (iv. 7). (5) They are a *believing people.* "He that believeth that Jesus is the Christ is born of God" (v. 1). It is not merely that they say that Christ is Christ, but they know Him experimentally as the Christ in power. (6) Those who are born of God are an *overcoming people.* "Whatsoever is born of God overcometh the world" (v. 4). The evidence, therefore, of being born of God is victory over the world. (7) Those born of God are a *preserved people.* "Whosoever is born of God sinneth not, but He that was begotten of God keepeth him" (v. 18, R.V.) Those who have been born of God are kept by the power of God. These are the people who constitute the Church of God, and I say they answer to everything that is said of those who are found faithful, and who escape the things that are coming in the future.

III. *God always protects His people before judgment comes. This is another reason why He will not allow the Church to go through the Tribulation.* Before the judgment of the flood came God took Enoch away: "He was not found for God took him." Lot must be safely out of Sodom before the avenging fire can fall from heaven. Noah and his family must be safe in the ark before the waters of judgment begin their work of vengeance. The firstborn of Egypt must be sheltered by the blood of the paschal lamb before the Lord passes through the midst of Egypt, meting out to the Egyptians the punishment they deserve. The spies must be out of Jericho, and Rahab's safety assured, before the blast of the ram's horn proclaims the doom of Jericho. Surely, when God says "There is *no* condemnation to them who are in Christ Jesus," He means no *kind* of condemnation, and it would be a condemnation if a child of God was to come under the condemnation of the Great Tribulation in any way. Besides noting God's action in grace in the past in preserving His saints from judgment, as illustrated in His dealings with them, we have God's own illustration in Revelation xii. in the man-child being caught up to God and His throne. The man-child refers undoubtedly to the *historical Christ*, and His ascension to the right hand of God; but He also symbolises the *mystical Christ*,* which shall be "caught up" as well, as we read in 1 Thess. iv. 17. One thing is said of Christ *personally* and Christ *mystically*, and that is, they shall rule the nations with a rod of iron (Rev. xii. 5; ii. 26). The thing to which I call special attention is, that it is *after*, not before, the man-child has been caught away that Satan begins to persecute the woman, which woman represents Israel, which to me plainly proves that the Tribulation begins after the Church is removed.

IV. *That all believers will be taken away when the Lord comes is implied, in that there may be those who will be ashamed before Him at His coming, therefore they cannot have passed through the Great Tribulation.* "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John ii. 28). Of one thing we are perfectly assured, and that is that eternal life is the gift of God; but on the other hand we must not lose sight of the fact that it is possible to "suffer loss" in not obtaining a reward for work done, as we read in 1 Cor. iii. 15; that we may be disapproved as servants in not receiving the "well done" from our Lord, for that is the sense of the apostle's utterance in speaking of being "a castaway"—that is disapproved as a servant (1 Cor. ix. 27),—is evident; and that we may be ashamed, or, as Westcott puts it, "shrink with shame from Him," is plainly indicated; but the one thing that I would have noticed is, that even those who are ashamed must be in the presence of the Lord when He comes for His saints, for them to shrink with shame from Him. Undoubtedly it will mean a loss of reward for those saints, but not the loss of being in the presence of the Lord when He comes, for the time of their shame is at His coming.

V. *If only the watching ones are to be taken away when Christ comes, or are to have precedence over the rest, then those who have fallen asleep, who were watching, will not have any advantage, for all those who have fallen asleep are among the whole who are caught up.* I would most reverently say, that it would be unfair on the part of our loving Father to take away at Christ's coming only the watching ones who are alive. I fully recognize God as a sovereign, and that He has absolute power to do as He wills, and that if He wills to take away *only the living watching ones* it is not for me to question His action; but I am sure that He would not, nor could not, do anything that was not consistent with His action to all alike. That the sleeping saints, who were watching when they fell asleep, will have no advantage in the sense of being taken before the unwatching who fell asleep, is perfectly clear from 1 Thess. iv. 14, for there we are told, "Them that are fallen asleep in Jesus will God bring with Him." It does not say some of them, but it simply says the sleeping ones as a whole. Besides, it seems to me equally clear, from 1 Thess. iv. 15, that the living ones have no advantage over those who have fallen asleep, for it says "that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep" (R.V.). Does not the word "together" in 1 Thess. iv. 17 settle the matter? If the living ones and sleeping are to be caught up together, where is there any intimation that any one section of believers have any advantage over another section?

VI. *The teaching of the New Testament is clear, explicit, and emphatic, that all believers will be taken away when the Lord comes.* Surely if only the watching ones were to be taken away, the Holy Spirit would not omit to mention the fact to every church to whom He wrote? A matter of such pressing importance could not and should not be left out. Let me give sixteen scriptures out of fourteen different epistles as showing that the coming of Christ for His people is a blessing for all believers, or that all will be taken when He comes. And I would call special attention to the *plural* pronouns in verses, which pronouns I put in italics.

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* Christ as the Head, and the members of His mystical body, are said to be "Christ" in 1 Cor. xii. 12.

"Now is *our* salvation nearer than when *we* believed" (Romans xiii. 11)

"So that *ye* come behind in no gift, waiting for the coming of *our* Lord Jesus Christ; who shall confirm *you* unto the end, that *ye* may be blameless in the day of Jesus Christ" (1 Cor i. 7, 8).

"Behold, I shew *you* a mystery; *We* shall not all sleep, but *we* shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. xv. 51, 52).

"*We* must all be made manifest at the judgment seat of Christ, that every one may receive the things done in the body" (2 Cor. v. 10, R.V.).

"*We* through the Spirit wait for the Hope of Righteousness by faith" (Gal. v. 5).

"That He might present it to Himself a glorious Church," (the whole, not a part) "not having spot or wrinkle" (Eph. v 27).

"*We* wait for the Saviour, the Lord Jesus Christ, who shall fashion anew the body of *our* humiliation" (Phil. iii. 20, R.V.).

"When Christ, who is *our* Life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4).

"*We* who are alive and remain shall be caught up together" (1 Thess. iv. 16, 17).

"Keep the charge. . . . until the appearing of *our* Lord Jesus Christ" (1 Tim. vi. 14).

"Looking . . . for the glorious appearing of the great God and *our* Saviour." (Titus ii. 13.)

"Hold fast the confession of *our* Hope" (Hebrews x. 23, R.V.).

"Be patient therefore, brethren, unto the coming of the Lord" (James v. 7).

"The trial of *your* faith . . . may be found unto praise, honour, and glory at the appearing of Jesus Christ" (1 Peter i. 7).

"It is not made manifest what *we* shall be, but when He is manifest *we* shall be like Him, for *we* shall see Him as He is" (1 John iii. 2).

"Present *you* faultless before the presence of His glory" (Jude 24).

The one main thought in all these verses of Scripture is, that there is one event that is momentous to *all*, for *all* are concerned, which shall happen at one given time, namely, at the coming of Christ for His redeemed ones, which coming is said to take place at the "last trump," when the gathering shout is heard by *all*, and when *all* together shall meet the Lord in the air.

VII. *That the Great Tribulation begins after the church is taken away is evident, for it occurs during the last half of Daniel's seventieth week, and this cannot begin till the manifestation of the antichrist, and the antichrist cannot be manifested till the Holy Spirit removes the Church, for He is the hindering power in the Church that keeps him back."*

We read, in 2 Thess. ii. 7, 8, "The mystery of lawlessness doth already work: only there is One that restraineth now, until He be taken out of the way. And then shall be revealed the lawless one," &c. (R.V.). Whatever view we may take of the restraining power that keeps back the manifestation of the antichrist, of this we are certain, that there is a power that keeps him back at present. What is that power? I believe it is the presence of the Holy Spirit in the Church. But when once the Holy Spirit lifts the whole mass of believers to meet Christ in the air, then the way will be open for Satan's masterpiece of iniquity to appear upon the scene, and for him to have his own will and way unopposed, but this could not be as long as the Church was present.

VIII. *That all believers will be removed from the earth when Christ returns, whether they be drowsy or watching is plainly stated in 1 Thess.* v. 9, 10, "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we *watch* (margin) or *sleep*, we should live together with Him" (R.V.). The word that is rendered "wake" in the Authorised Version, and "watch" in the margin of the Revised Version, is in every other place translated "watch," excepting 1 Peter v. 8, where it is given "vigilant"; and the word translated "sleep" in 1 Thess. iv. 13, 14, 17, and 1 Cor. xv. 51, is a different word from what we have in 1 Thess. v. 6, 7, 10. The former refers to the sleep of the body in death; and the latter is used to express natural sleep and a spiritual state of drowsiness. The words therefore in 1 Thess. v. 10 might be rendered, "Whether drowsy or watching we shall live together with Him." As when the needles come within the radius of the power of the magnet, they will fly to it, although some of them be rusty; even so when Christ comes, the great attractive force, all believers will fly to Him, being drawn by the magnetic influence of His grace. The passage in 1 Thess. v. 10, seems to me to be conclusive, and to shut the door against the thought, that only watchful believers will be taken when the Lord comes.

Some time since I was talking with our beloved and esteemed brother Dr. Neatby about the subject before us, and I asked him, "Doctor, do you expect to be saved from the great tribulation on the ground of your personal holiness, moral fitness, or watchfulness?" He replied in his characteristic way, "I am quite sure that if I am saved from the great tribulation by virtue of any personal fitness, *I shall go through it.*" Yes, and so says every one who knows anything of his own unworthiness, and his own unfitness as seen in the light of the holiness of God. Grace, grace, grace, and grace alone must be the basis of being in the glory with Christ.

I shall have something to say upon the 144,000 mentioned in Revelation xiv. in relation to this subject in the next issue of *Things to Come.*

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THE EXODUS AND THE RESTORATION.

A PARALLEL.

By Mr. W. G. CARR.

(*At the Edinburgh Conference, June*, 1894.)

WHEN we remember that one-half of the Bible tells us of Israel, and that one quarter of the Bible is prophetic, we shall all agree that we ought to give more attention to this very important subject. Prophecy always refers to Israel and the nations. "The body of Christ" has no part in Old Testament prophecy, being a "mystery" or secret "hid in God" from all ages. If you want to find in the word of God the future of the twelve tribes of Israel read Genesis xlix., and if you want to read the past, the present, and the future of Israel read Deuteronomy xxxii. Israel's history was divided into four parts. The first period is from the call of Abraham to the Exodus; the second is from the Exodus to the completion of Solomon's temple; the third is from the completion of Solomon's temple to the Babylonish captivity; and the fourth is from the Babylonish captivity to the cutting off of the Messiah; and there prophecy stops, and the Church comes in as a parenthesis.

Seven stages may be said to complete the history of Israel.

(1) They were the seed of Abraham; (2) they were of the family of Jacob; (3) they became a nation under Moses; (4) they became a kingdom under David and Solomon; (5) they were dispersed under Nebuchadnezzar; (6) they were partially restored under Ezra and Nehemiah; (7) they will be fully restored as we read in Ezekiel.

We profess to be pre-millennial. We believe the Jew will be restored to his own land before the Lord comes with His saints. We see it everywhere in the Scriptures. Dispensationally we see a few scriptures which may be regarded as *illustrations*. Enoch, who may be taken as *illustrating* the Church, was taken away before Noah, who, representing the Jew, went through the tribulation of the flood. You will also see in the 24th chapter of Genesis that Rebecca, illustrating the bride of Isaac, was taken away before Abraham married his second wife, Keturah; and he had more children with the second wife than he had with the first. Sarah was put away, as Israel was, and then Rebecca was called out. It is marvellous to look at the connection between these things. Isaac is put upon the altar, and you never see him again until he comes out in the 24th chapter of Genesis to receive his bride, who had been brought home by Eliezer the servant. Immediately after this Abraham marries a second wife, as Israel will be restored a second time. Joseph too, who is a perfect type of the Lord Jesus, was enthroned in glory before his brothers, representing the Jews, came to his feet, and bowed down before him in the time of famine. In that wonderful scene recorded in the 17th chapter of Matthew you see a perfect illustration of millennial conditions, when above the clouds is Moses, representing the law, those who die: and Elias, representing prophecy and those who are translated: and our Lord, representing the Church; and below the glory-cloud are Peter and James and John, representing Israel and the nations upon the earth. It is apparent to any careful and diligent reader of the Scriptures that Israel in every place was untrue, whether in Egypt or in the wilderness or land, whether as pilgrims, as captives, as a nation, or a kingdom. Princes, priests, prophets, people, all alike failed. What is their condition to-day? Detested by the Greeks, loathed by the Turks, abhorred by Christians, yet loved and watched over by God for their father's sake. Now there are about twelve millions of them. There are five millions in Russia. They are leaders in finance, literature, politics. Many are socialists, anarchists, and nearly all of them infidels, thus proving a remarkable fact that Jesus spoke of in the 5th chapter of John: "I am come in My Father's name, and ye received Me not: another will come in his own name, and him ye will receive." They are getting ready for the Antichrist. You will rarely find a Jew who has any interest in the books of Moses. They control the treasuries of the world; they control the newspapers, the merchandise, the seminaries. In New York city there are 300,000 of them, and within fifty miles of New York there are 500,000 of them. The veil is still upon their heart; their house is left desolate, as Jesus said, "Your house is left unto you desolate, and ye shall not see Me again until ye say, Blessed is He that cometh in the name of the Lord." They will say that some day when the spirit of supplication is given them, and they look upon Him whom they pierced. The shekinah glory is gone. Hosea tells us that they shall abide many days without a king. How true that is. They are not owned, and royal power is given to the Gentiles.

When this present dispensation closes with the taking away of the Church, Israel will be restored to their own land, and the many unfulfilled prophecies that we read in the Word of God will come to pass in quick succession. It is to this especially that I want to call your attention this evening. If you will kindly look in your Bibles I will read a few passages. The first is in the 11th chapter of Isaiah, where we read that a second time they will be restored to their own land. This is a most remarkable chapter. At the 11th verse we read, "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah and Judah shall not vex Ephraim." In this reference to gathering of the outcasts of Israel you get the ten tribes. In the 15th verse we read again, "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with a mighty wind shall he shake His hand over the river, and shall smite it in seven streams and make men go over dryshod, and there shall be an highway for the remnant of the people which shall be left from Assyria; like as it was to Israel in the day that He came up out of the land of Egypt." I do not know whether you believe this or not, but it is quite certain that you cannot spiritualise that, and I can give you a hundred such passages that must be literally fulfilled. Take Isaiah xxvii. verses 12 and 13, "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel; and it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Jerusalem there is local. You can't spiritualise that. Then, again, Jeremiah xvi., verses 14 and 15, "Therefore, behold the days come, saith the Lord, that it shall no more be said the Lord liveth that brought the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring thee again into their land that I gave unto their fathers." Go on to the next verse, the 16th, "Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill and from out of the holes of the rocks; for mine eyes are upon all their ways; they are not hid from My face; neither is their iniquity hid from Mine eyes." No man knows where the Jews are to-day, but God knows. He says they are hidden, and when God hides a thing He means it to be hidden until the time for it to be revealed. "I will recompense their iniquity." That is what they are getting to-day. What for? "Because they have defiled My land." "O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth." Pretty soon we will see how the Gentiles will come—always through the Jew. We have the Jew right away from the beginning. "In thee and in thy seed shall all the nations of the earth be blessed." The nations are to be blessed by the teaching and the preaching of the Jews. God is going to plead with them in judgment. See Isaiah lxvi., from the 14th to the 19th verse. Notice particularly the 18th verse, "For I know their works and their thoughts; it shall come that I will gather all nations and tongues; and they shall come and see My glory." That is the time of the 25th of Matthew—the judgment of Matthew.

In the last chapter of Isaiah, 19th verse, we read: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." This is the great missionary society that is coming. If I was told that the gospel was preached in all lands I should deny it. It never will be preached in all lands until the Jews preach it. They will "declare My glory among the Gentiles." That is why God is going to plead with them in judgment. They will submit themselves to the righteousness of God. Read the 12th chapter of Zechariah, verses 8 and 9: "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." That is in perfect harmony with the other passages we have just read. Then come to the following chapter, 8th verse: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and I will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is My God." Can you spiritualise away these things? Immediately in connection with this go back to the chapter which precedes this, verse 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Do you follow me? He will plead with them by judgment, refine them by fire, and pour out His Spirit upon them. Then they are ready to become preachers. The Jews are going to be the teachers of the nations. Go a little further. How will they have power to testify? Turn to the 11th chapter of the book of the Revelation. Let me say here, in a parenthesis, that the book of the Revelation is just as open to those who will seek to know God's meaning as any other book in the Bible. In the third verse of this chapter we see the secret of this power. "And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Who are these two witnesses? Scripture does not say. But it says they "have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." The two witnesses are thus similar in their acts to Moses (representing the law) and Elijah (representing the prophets); the same two men who appeared on the Mount of Transfiguration. Whoever they may be they will have power to testify. Now go to the 14th chapter of the book of the Revelation. Read the first verse: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads." Can you spiritualise that? People attempt to do it to-day. I am foolish enough to read the Bible literally, and I take these twelve literal tribes as the remnant of Israel, and we get the hundred forty and four thousand who are the sealed remnant. They are sealed in their foreheads, but we are sealed in our hearts. Think of the Jew who stands pre-eminent in the world, think of him and the Spirit of God poured out upon him, and see how he will preach as no man ever did preach. I have heard a Jew preach in New York. I knew little of prophecy, but as I saw the thousands hanging upon his words I knew enough to see that the great work of God was going to be done by a Jew. When his intellect is quickened by the grace of God you can understand what a preacher the Jew will be.

The seventh chapter and the fourteenth chapter of the Revelation should be read together. John said, "I saw a great company, who were arrayed in white robes." These are they (converted Gentiles) that came out of the great tribulation. I know what you are thinking, "I thought I was to be one of that great company." It is the Gentiles who are to believe the message that the Jew shall carry to the ends of the earth; therefore, they are before the throne. It cannot be us, because we sit on the throne. "They serve Him day and night." We shall not serve Him, because we belong to the King, and are not servants. I believe that He that sitteth upon the throne shall spread His glory-cloud as He did in the days of the wilderness. These are the ones who shall receive His word. Go to the twenty-fifth chapter of Matthew, and see the Son of man sitting upon the throne of His glory, the thirty-first verse, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." There you have the judgment of the nations. We have been taught that all the world will stand in a general judgment, but there are four judgments, not a general judgment. The Jew is not to be reckoned amongst the nations. Those are the people of Tarshish and the isles afar off to whom the Jew goes, and as they receive the testimony of the Jew so will they be treated. "Before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." "Then shall the King say to them on the right hand," etc. He is always King to the Jew and to the nations, but never King to the Church. "Then shall the King say to those on the right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." For the Jew and the nations it is always "from the foundation of the world," for the Church it is always "before the foundation of the world," for before Jewish history began we were chosen in Him from before the foundation of the world. "And these shall go away into everlasting punishment." What shall be the occasion of their judgment? "I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink." Then the Judge will turn to the Jewish brethren, and say, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." If everlasting punishment does not mean everlasting punishment, then everlasting reward does not mean everlasting reward, and we stand or fall upon one or the other.

After all this, after this judgment of the nations, turn to Zechariah again and see the coming of the Lord with His saints. If the Lord should come to-night we should be taken up into the air to meet Him. No one would say, "We are going to the Lord." The Lord is coming to us. If the Lord came to-night people would get up to-morrow morning and say, "Where's So-and-So?" They would have gone away. It would be a ten days' wonder. The Lord does not appear when He takes His Saints with Him; but, after this, we are told, "every eye shall see Him." "Every knee shall bow and every tongue confess." In Zechariah xiv., verses 4 and 5 we read, "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south," "And ye shall flee to the valley of the mountains; for the valley of the mountain shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee." That is the coming of the Lord with his saints who have been with him for years in the glory. Then he comes to set up his kingdom on the earth. Then comes to pass the fulfilment of that prayer, "Thy Kingdom come, thy will be done on earth as in heaven." Turn again to Zechariah ii., verses 10 and 11, "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord; and many nations shall be joined to the Lord in that day, and shall be My people, and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent Me unto thee." That is the millennial condition, "Sing and rejoice," just as they did after the deliverance through the Red Sea. The most fascinating story in the whole of this precious book is the story of prophecy, and I hope enough has been said to interest those who are younger to study for themselves, and if you do this you will thank us some day for having outlined these things for you. I beg of you study the Book, and you will find what we have found, the most blessed story of the age.

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

By the Rev. Dr. BULLINGER.

(*Fifth Paper. Continued from page 171.*)

III. Kethuveem; or, "The Psalms,"

i.e. THE OTHER WRITINGS.

We come now to the third and last division of the Old Testament, called *Kethuveem; or The Writings, i.e., the other writings;* and by the Greeks *the Hagiographa* or sacred writings. The Lord's name for this division was *The Psalms,* using the figure of *Synecdoche* by putting a part for the whole; *i.e.*, calling the whole division by the name of one (its first) book, *The Psalms.* (Luke xxiv. 44)

The Book of Psalms—"T'hilleem."

PRAISES.

Our word Psalms is the Greek word *ψαλμοί* (*psalmoi*). This is the name given to the book in the Greek version. (The Septuagint.) This word occurs seven times in the New Testament. (Luke xx. 42; xxiv. 44; Acts i. 20; xiii. 33; 1 Cor. xiv. 26; Eph. v. 19; Col. iii. 16.) Our word *Psalter* is another Greek word, *ψαλτήριον* (*psalteerion*), *a stringed instrument.*

There is no proper correspondence between either of these titles and the Hebrew title which is *T'hilleem,* which is invariably translated *praises.* It is a verbal noun derived from the word *Hal* or *Hallel,* which we have as the first part of the word Hallelujah (*praise ye Jah*). The root meaning of the verb is first *to jump* or *dance about as light does,* then *to throw light upon anything so as to illuminate it* or *glorify* it. Hence, the transition is easy, *to praise,* for Praising is *setting anything in the light.*

T'hillim then may mean *glorious-doings* or *irradiations,* which show forth God's glory and call forth *praises.* Exodus xv. 11, "Fearful *in praises,*" *i.e.*, to be feared for glorious actions.

Isaiah lxi. 3, "the garment *of praise,*" *i.e.*, a clothing of light (See Ps. civ. 2). Habakkuk iii. 3, "His glory covered the heavens, and the earth was filled with *His praise,*" *i.e.*, with the glorious shining forth of His works which showed forth His praise.

The Psalms are called *T'hilleem* because they set God's purposes in the light, and illustrate them by causing them to shine forth to His praise. They cover the entire field of Old Testament revelation. God's purposes are set forth in history and prophecy, as they relate to Man, to Israel, or to the Earth; and light is thrown upon them.

Manuscript and Massoretic authorities, The Talmud,* as well as the Ancient Versions (such as the Septuagint), divide the Psalms into

Five Books.

Book I. Psalms i.–xl., ending with a Blessing and double Amen.
Book II. Psalms xlii.–lxxii. Ditto.
Book III. Psalms lxxiii.–lxxxix. Ditto.
Book IV. Psalms xc.–cvi., ending with a Blessing and "Amen. Hallelujah."
Book V. Psalms cvii.–cl., ending with Hallelujah.

There are in all *seven* Amens, and *twenty-four* Hallelujahs.

Ancient Jewish Authorities assert that these five books correspond to the five books of the Law.† Hence we may call

Book I. the GENESIS Book,
Book II. the EXODUS Book,
Book III. the LEVITICUS Book,
Book IV. the NUMBERS Book,
Book V. the DEUTERONOMY Book.

If we compare what is said above (pp. 9–16) as to the significance of the Divine names of these books we learn that—

I. Genesis is the book of THE BEGINNING;
II. Exodus is the book of REDEMPTION;
III. Leviticus is the book of THE SANCTUARY;
IV. Numbers is the book of THE WILDERNESS;
V. Deuteronomy is the book of THE WORD.

These books *set forth in the Light* the purposes and counsels of God, past, present, and future, and each Psalm-Book views these counsels and purposes in their relation to the special character of the corresponding Pentateuch-Book; the first Psalm in each book being the key to, and the epitome of the whole. The very first word of the Psalms—"Blessed" (lit. *O the blessednesses*)—indicates the only way of blessing for Man, for Israel, and for the Earth, viz., delight in, and conformity to, the Word of God.

Book I.

All the figures and illustrations are taken from Genesis. A careful study will reveal this and yield a rich reward.

MAN is seen fallen from his position of blessing (i.–viii.); at enmity with God, and that enmity culminating in Antichrist (ix.–xv.); but finally blessed by the gracious and glorious work of "the man Christ Jesus." (xvi.–xli.)

Book II.

Here again the figures and illustrations are from Exodus, while ISRAEL is the subject of God's counsels. We see

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* *Kiddushin* 33a.

† See the *Midrash* on Psalm i. 1.

Israel's ***Ruin*** (xlii.–xlix.); Israel's *Redeemer* (l.–lx.); and Israel's *Redemption* (lxi.–lxxii.).

The Great Redemption title, "Jah," occurs in the Pentateuch first in Exodus (xv. 13), and in the Psalms first in the second, or Exodus Book. (Psalm lxviii. 4.) It opens with Israel's oppression (xlii.) and ends with Israel's glory. (lxxii.)

Book III.

Here the purposes of God are seen in relation to the SANCTUARY. In its relation to man (lxxiii.–lxxxiii.); and in its relation to Jehovah. (lxxxiv.–lxxxix.) We have in nearly every Psalm some reference to the Sanctuary, Congregation, &c.

It opens with absence from the Sanctuary (lxxiii.) and the enemy within it (lxxiv.); and ends with God dwelling in the assembly of His saints. (lxxxix.)

Book IV.

In this *fourth* book we have the same counsels of God in relation to the EARTH. All the imagery is from the wilderness (mountains, hills, floods, grass, pestilence, trees, &c., &c.) Blessing for the earth is needed and desired (xc.–xciv.). Blessing for the Earth is anticipated (xcv.–c.). Blessing for the Earth is enjoyed (ci.–cvi.).

Book V.

All the purposes and counsels of God are centred in His WORD. Departure from that Word brought in the ruin upon Man, upon Israel, and upon the Earth. Only therefore through the Word can blessing be restored, and the curse removed. The book opens with Psalm cvii. which gives the key, "He sent His WORD and healed them, and delivered them from their destructions." While Psalm cxix. is the great psalm of the whole book; at once its key and its illustration.*

The Proverbs of Solomon—"Mishlai"

THE RULES OF LIFE.

The Greek name is *Paroimiai*, which means any dark, clever, or sententious saying which shadows forth didactic truth. The Latin title in the Vulgate—*Proverbia*—gives us our English title, "Proverbs." But both of these are very poor representations of the Hebrew.

The Hebrew title, *Mishlai*, is from *Mashal, to rule, to have* or *exercise rule*. (See Genesis i. 18; iii. 16; Exodus xxi. 8.) Then He who rules *gives the form* or *pattern* which is to be followed. Hence as applied to words it means *words which are to govern or rule the life*. This is the design of the Book of Proverbs, so-called. It is the book of God's moral government of the Earth. It is not a collection of human wisdom, but of divine rules for life in the Earth. They may be applied with profit even by those who are dead and risen with Christ. Such have still to conduct themselves in a world into which sin has entered, but in which God is acting in a mysterious way in His providence, in a government which He exercises for the conservation of morality, and which manifests itself in the numerous perplexities of terrestrial life.

Man deceives himself by pride, but here God undeceives him as to his many seductive illusions. Man underrates the power of the *tongue*, the power of *fools*, and the power of *women*. God shows the power of each and warns of their dangers.

As to the latter of these three, God shows how in His providential dealings He can over-rule sin as a judgment on sin. Sin came through the woman; and God shows in the beginning of the book the power of "a strange woman" to bring to ruin; continues with the miseries which an odious, brawling, contentious woman can entail; and ends with the power of a virtuous woman to bring to honour, happiness, and prosperity.

Thus the proud reasonings of man are silenced by the wisdom of God.

It may be useful to add that the book is quoted in the New Testament as follows:

Job iii. 11, 12	in	Heb. xii. 5, 6; Rev. iii. 19.
„ iii. 34	„	James iv. 6.
„ xi. 31	„	1 Peter iv. 18.
„ xxv. 21, 22	„	Rom. xii. 20.
„ xxvi. 11	„	2 Peter ii. 22.

Job—"Ey-yov."

AN OPPRESSED ONE.

The meaning of the name of Job furnishes the key to the book. It is from the verb *Ah-yav, to be an enemy to*. Its first occurrence is Genesis xxii. 17, and its meaning is seen in Exodus xxiii. 22. The *fem.* noun *evāh* is the word "*enmity*" in Genesis iii. 15.

Job's name is a participle pass., and hence means *one on whom the enemy seeks to put forth his power*, an oppressed one.

We see the enmity recorded in the book seeking to bring Job to ruin, but at the close we see what the Holy Spirit by James calls attention to as "the end of the Lord." (James v. 11.) This is the great lesson.

When the enemy sought man's ruin in Paradise, "the end of the Lord" was announced in the promise of Him who should deliver and bless.

When he provoked David to number the people, "the end of the Lord" was to provide the site for the Altar and the Temple.

When he sifted the Apostles to get rid of the wheat, "the end of the Lord" overruled his efforts to the getting rid of the chaff.

When he wounded the heel of Christ on Calvary, the work was accomplished which ensures the destruction of his power.

Though he be the willing agent in "the destruction of the flesh" (2 Cor. v. 5), "the end of the Lord" uses it for the saving of the Spirit.

When he sends an angel to buffet God's saint (2 Cor. xii.), "the end of the Lord" is to use it as "a thorn for the flesh," and to overrule it for spiritual blessing.

Satan appears among "the sons of God," *i.e.*, the angels, as *the Adversary* (see i. 6, margin), but "the end of the

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* For the structure of the whole of these five books the reader is referred to *A Key to the Psalms*, by the Rev. Thomas Boys, M.A. Published by Eyre and Spottiswoode, Great New Street, London, E.C. Five shillings.

Lord" is to send "a mighty angel" to lay hold of him and cast him into the bottomless pit.

Whenever he comes forth against a feeble saint, he meets the mighty God.

This is "the end of the Lord," and this is the lesson of the book of Job. Satan was allowed to bring all his forces to bear upon Job to compass his ruin, but "the end of the Lord" was to bring Job out of all his troubles, and to give a blessing twice as great as he enjoyed before.

So it will be not only with the individual saint, but with Israel. "The Jew's enemy" has ever said, according to his first words, "I will pursue," etc. (Exod. xv. 9), and has done his utmost to destroy the nation; but when the day shall come for Israel to learn the lesson which Job learnt, and "repent in dust and ashes," Israel too will find out what "the end of the Lord" means, and find the "double" blessing, "as the seed which the LORD hath blessed." See the whole of Isaiah lxi.

Three, the number of Divine perfection, is stamped upon the book in a remarkable manner.

It consists of three parts: (i.) The Introduction; (ii.) The Discourses; (iii.) The Conclusion.

(i.) The *Introduction* comprises three parts: (1) Personal; (2) The Adversary; and (3) Personal.

(ii.) The *Discourses* are comprised in three divisions: (1) those of Job with his Friends; (2) with Elihu; and (3) with Jehovah.

> *Those with the three friends* likewise consist of three courses, and each course consists of three pairs of speeches.
>
> Those with *Elihu* and *Jehovah* also consist each of three parts, while

(iii.) The *Conclusion* relates Job's (1) Vindication; (2) his Restoration; and (3) his Double blessing.

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THE SPIRITUAL ASPECT OF THE SEVENTY WEEKS.

IN the ninth chapter of the Book of Daniel there is a prediction usually described as "The Prophecy of the Seventy Weeks." It is not, however, our intention at present to enter upon any chronological calculations, however interesting, or to touch upon that portion of the subject more than by a passing allusion. Our wish is to deal, under God's grace, with what is *primarily* set forth in the chapter, which is a far deeper subject than chronology; to note and to dwell upon the great central truth of the chapter by a comparison between the wonderful prayer of the prophet and the marvellous answer vouchsafed to him by the merciful God of Heaven; to note down the bearing this chapter has upon the general plan of the second portion of Daniel's Prophecy; to study the application of the same to the return of the Jews to the land now apparently re-commencing before our very eyes; and lastly, but not least, to draw a lesson for the benefit of our own souls from the peculiar position which Daniel occupied at the time, and from his conduct under the circumstances.

The Book of Daniel, like Isaiah and Zechariah, is divided into two clearly marked divisions, the first of which relates to the Gentile oppressors of Israel, the *external* enemies of the nation, and the second to the purging of the nation by the atoning sacrifice of Christ, the *internal* evil being eliminated by "a division among the people because of Him," and the final deliverance of the repentant nation, after passing through unprecedented sorrow and tribulation, by His return at the Second Advent.

In the first portion of the Book of Daniel there is no reference to the person of Messiah, as sin is not there in question. The second portion is divided into four parts, which bring out the work of Christ for the nation, and the nation's reception of it—thus:

(1) Chapter vii. Descent of the Son of Man in clouds.

(2) Chapter viii. Pollution of the sanctuary and resistance to the Prince of Princes.

(3) Chapter ix. The finished work of Christ in atoning for transgressions, sins, and sin in the nation.

(4) Chapters x. to xii. Consequent deliverance of the nation in the last days.

Thus, Nos. 1 to 3 refer to Messiah, and No. 4 to the people. And Nos. 1 to 3 are an epanodos—first predicted, last fulfilled. First the Atonement, then the pollution of the sanctuary, and then the descent of Messiah as Son of Man—an order inverse to the order of narration.

It will thus be seen that the ninth chapter in Daniel is strictly parallel to the fifty-third chapter in Isaiah.

The basis of both of them is Leviticus xvi., as expounded by the Holy Spirit in Hebrews ix. and x. *The Day of Atonement is in view.* It is in the scapegoat aspect that Messiah is said to be "cut off out of the land of the living," and the people's offences put out of God's sight, borne away to the land of forgetfulness, or to the depths of the watery abyss of Abaddon—at the conclusion of the third book of Psalms, which corresponds to the book of Leviticus,* say Psalms lxxxviii. and lxxxix.

The three Hebrew words severally rendered "transgressions," "sins," and "iniquity" in Daniel ix. and Isaiah liii. are the same as those used in Psalm xxxii. 1, 2; and severally translated in Romans iv. 1–7 † (R.V.) "transgressions," "sins," and "sin." The Gentile has "sins" and "sin"; to these the Jew added "transgression," or breach of the law. All three required to be put out of God's sight by the Atonement. Not that they were to be stopped altogether, but "not imputed."

"Blessed is the man whose transgressions are forgiven and whose sins are covered.

"Blessed is the man to whom the Lord imputeth not sin." Hence we are told, in Daniel ix. 24, "Seventy weeks are decreed upon thy people and upon thy holy city

A | to shut up the transgression,
  B | and to seal up sins,
    C | and to cover sin,
    C | and to bring in everlasting righteousness,
  A | and to seal up vision and prophet,
B | and to anoint a Holy of holies."

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* There are five books of Psalms which correspond in their general significance according to their number and order with the five books of Moses.

† See our articles on Romans in the August to November months.

The words "shut up," "seal up," and "cover," all relate to the putting of the offences out of God's sight, *i.e.*, to the scapegoat aspect of the Atonement.

The type is not completely carried out when Messiah is cut off; for, there is no people belonging to Him, and the desolations of Jerusalem which had so exercised Daniel are resumed once more, city and sanctuary again appearing at the time of the end, the idolatry that had caused the early desolations repeated ("the refuge of lies" of Isaiah xxviii. 14–22, "the wing" or protection "of abominations") by a covenant being made in contravention of the statute of Deuteronomy vii. with the idolatrous head of the Fourth Empire, "one who shall come in his own name," till at last the abomination that maketh desolate is set up, awaiting the punishment of the desolator himself. However, one thing is clear: both the Atonement and the deliverance were to take place *within* the scope of the seventy weeks.

What then had been wanting in the fulfilment of the type? The laying on of hands, to indicate the substitution, *i.e.*, the appropriation by the nation of the sacrifice.

That subject is reserved for the closing vision of the book, chapters x. to xii.: "I am come to make thee understand what shall befall thy people in the last days"; "at that time thy people shall be delivered, every one that shall be found written in the book."

Thus we are shown, towards the end of chapter xi., that instruction would be conveyed to the multitude, who will have signed the covenant, by a faithful Jewish remnant * after the setting up of the abomination of desolation, but that they must first pass through the great tribulation, when deliverance shall come (chapter xii.).

And now to read the lesson. Whereabouts are we now, in the great chart of Daniel ix. 24–27?

Messiah came, made atonement for the people, and during the period of the Acts He was, for the time, rejected. There was no inheritance for Him; *i.e.* no people, for the Lord's inheritance is His people. City and sanctuary were destroyed by the Roman soldiery under Titus. But the end of them both is not yet, and the desolations have continued throughout the centuries until about fifty years ago, since which there are signs of a return of Jews to Palestine.

THE RETURN OF THE JEWS TO PALESTINE.

This is a most serious matter. How ought we to view it, having regard to Daniel's prayer, and the remainder of the answer brought him by Gabriel?

Well, God had declared, in Ezekiel xiv. and xviii., that from Ezekiel's day forward individual obedience, faithfulness, and testimony would be recognized by Him when all corporate testimony had failed; and that though Noah, Daniel, and Job were in the land, they should but save their own souls by their righteousness, and not ward off God's four sore judgments from the land. They were three men, who each stood alone as righteous before God when corporate testimony and faithfulness were not in question. It was written of Daniel in Nebuchadnezzar's day, and applied to him to the end of his life, and consequently must be read into this passage referring to events that took place in the reign of Darius king of Persia.

Daniel was in the place of obedience required of the nation, according to the Book of Deuteronomy and the Books of the Former and the Latter Prophets.* He took the word of truth as his resource; he indeed studied prophecy, but not as many do, irrespective of the place of obedience needful to obtain the revelation. What he felt was that sin must be removed in order to obtain the blessing. Studying the fifth portion of the Book of Deuteronomy, beginning at chapter xxx.,† the first psalm of the Fifth Book of Psalms,‡ and 1 Kings viii., he noticed that all Israel had fallen under "the curse," being scattered among the heathen. He prayed, therefore, that their sin might be put away in order to their receiving "the blessing."

He noticed that Solomon had prayed to the God of heaven that He might dwell upon the earth; so Daniel, the glory having departed, also prayed to the God of heaven. He noticed that according to Solomon's prayer, he (Daniel), when he prayed, must set his face towards Jerusalem. He noticed that Solomon had recited Deuteronomy vii., in which God is represented as great and terrible to His enemies, merciful and faithful to His covenant people, and made his confession of sin in the very words prescribed in 1 Kings viii. 47. He noticed, according to Leviticus xxvi., that in order to restoration to the land, the punishment must be accepted, even in the words of the Psalmist, "that thou mayest be justified in thy sayings, and clear when thou art judged." In fine, Daniel alone does what the whole nation ought to have been doing—repents in sackcloth of his sin and theirs. And Daniel was "a man greatly beloved."

Well, they *went* back. And how was it done? Joshua and Zerubbabel, Ezra and Nehemiah, walked with God, and took possession according to the will of the Lord. They followed in the steps of Joshua, the son of Nun, who was instructed to meditate day and night on the Book of Deuteronomy. They made no covenant with their idolatrous neighbours. These were careful about Deuteronomy vii., which deals with the question of entry into the land.

A SOLEMN QUESTION.

We ask, then, this question: Is there the slightest thought in the minds of those now returning to Palestine of following in the steps of Daniel, of Joshua and Zerubbabel, of Ezra and Nehemiah? Are they reading 1 Kings viii. 47, Daniel ix. 5, Nehemiah i. 4–11, and Psalm cvi. 6? Do not the epanodos of the Acts, the Gospel of John, and the Apocalypse alike tell us that Christ must first be preached in the "*synagogues*," that the Lord may gather His elect from the four winds of heaven (Psalm cvii. 1–3, Matthew xxiv. 31), the place of obedience being *outside* the land, accepting the punishment? Nay, is not Daniel here told that they go back in wilfulness, and establish their autonomy by breach of the statute of Deuteronomy vii., instead of waiting for the true Joshua, Jehovah of Hosts Himself, to lead them to victory?

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* It will be remembered by those who read our March number, p. 175, and that this work begun in the time of the Acts of the Apostles and interrupted by the removal of assembly privileges to the Gentiles, will be resumed after the completion of the Body of Christ.

* See "The Names and Order of the Books of O.T." in our December to March numbers.

† See our division of the Book of Deuteronomy, March number, p. 175.

‡ The 107th is the one referred to, and the Fifth Book corresponds to Deuteronomy.

The end, then, of the second portion of Daniel's prophecy is the assurance given to him that his people shall be delivered through the fulfilment of what the Day of Atonement, in Leviticus xvi., testified, and that he himself shall arise* from the dead at that time, and see it all done. How wonderful is the Word of God!

A SOLEMN LESSON.

What a lesson that should be to us who study prophecy! Is it enough to say we are believers? Is there no path of obedience for the believer? Foreknown, predestinated, called, justified, glorified, the Christian is still the responsible man. We are taught that in Romans. The place of obedience is not "out of the seventh of Romans," but in it. Dead to sin, crucified with Christ, but alive to God in Him; growing in spirit, death written on the world, on self, on the world's religion, not in word but in deed, and with no special reservation, but according to a good conscience in the sight of a Holy God, who is not mocked. The whole life of those who are "in Christ" should be in accord with what we are taught in that portion of the Epistle to the Romans (v. 12 to viii. 39), rightly translated and consistently expounded, which it has been the endeavour of this journal (apparently the only one), under God's grace, to emphasize and to set before every Christian reader. Knowledge of God's purposes in the future, whether as regards the sublime "Mystery" taught in Romans, Ephesians, and Colossians, whether as regards the "Heavenly Calling" and the delights of the Holy City, the New Jerusalem, or whether in respect of the question of blessings to the earth through the glorious Millennial reign of Christ, the King of Israel, a Priest upon His throne, will never be spiritually enjoyed except by those who are in the place of obedience, a place of suffering and conflict, conflict with the flesh, conflict with wicked spirits in the heavenly places, a position not known by the world or by the world's religious people, or if known, one which is both despised and rejected.

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THE BRITISH-ISRAEL QUESTION.

DR. BULLINGER'S work, *Number in Scripture*, to which we referred fully in our February number, contains some remarks on the *dodekáphulon*, or "twelve-tribed people," as described in the Book of Acts, and refers to the fact that "all Israel" were addressed in the Gospel message proclaimed in those times.

Dr. Denis Hanan, writing in *The Banner of Israel* of 27th February, takes exception to the bearing of these facts.

From the first day of our issue, we have regarded the ardour of several of our countrymen to establish the theory that the Anglo-Saxon race is largely made up of the tribe of Dan, in a very serious light indeed. We have never taken up the view that it is a mere passing craze, and fully allow the contention of Dr. Hanan, in his first attack on this journal, that their arguments cannot be passed over in contempt, and that we all of us need to study more carefully the Books of Chronicles, the blessing of Jacob, and the prophecy of Hosea.

But it is precisely when we come to examine the historic facts, in the light of those very portions of Scripture, that we arrive at conclusions tending to awaken in us feelings of the very opposite nature to those which Dr. Hanan and his friends are arousing in so many Christians. We cannot share their exultation. God has shown great mercy to us, in that He has forgiven us our sins through faith, the Lord of Glory having been slain that we might be reconciled to God; but we are now asked to believe that to our sin and our sins have been added the trangressions and rebellion of our fathers, and centuries of contempt for the token of Abraham's covenant, for the Lord's inheritance and for the House of God, while we may expect that our children will lift up their heads in pride, judging an Israel going back, for "Dan shall judge his people" to the land unrepentant and in unbelief—a hindrance to the full blessing of the godly remnant who will be waiting for the Lord amongst the nations, and accepting their punishment till He gather His elect from the four winds of heaven.

Our dislike to the theory is a *spiritual* one.

We had thought, seeing we had elicited from their leading organ a statement of hostility to our teaching that Christians are to look for the coming of the Lord, enough had been done to show weak Brethren the unspiritual tendency of the movement. But the review before us goes further. *Number in Scripture* is not to be studied, it is urged, because the Kabbalists turned it to a wrong use. We are to abjure the acrostic, though the Psalms ix., cxix., &c., are acrostic Psalms, because the Kabbalists perverted the acrostic in Scripture; we are to discard Gematria, or the use of letters as numerals when found in passages of Scripture, though God uses it both as regards the number, 666, in Rev. xiii. 18, and the Antithetical 888, which is the Gematria of the Lord's own name of "Jesus"—hard as it is to us to understand what share the Kabbalist could have had in writing the books of the New Testament. Yes; the treasury of God's Word may go when Dan is in question. It is upon this, then, that a book reciting God's Words describing the post-captivity assembly at Jerusalem, as "all Israel," is to be discredited as if the "method of interpretation" was that of "Kabbalistic lore." Let us, then, leave the unearthing of sad historic records to those whose hope is in being Danites, and turn our attention to the issue between Dr. Hanan and Dr. Bullinger. That is, what does the phrase "all Israel" mean, as used in Chronicles, in Ezra, and in the passages quoted from the Acts?

It may readily be conceded that the breach between Ephraim and Judah has not been healed. But there was only one Temple; and though Israel was divided *politically*, it never was divided *ecclesiastically*. Hence, though the capital of Judah was Jerusalem, and the capital of Ephraim was

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* Keil reads "arise" for "stand" in Daniel xii. 13, having reference to the events of verse 2.

Samaria, Hezekiah, when it was a question of worship, could establish "a decree to make a proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem." (2 Chron. xxx. 5.)

Now the Books of Kings and Nehemiah treat of Israel *politically*, their link being the wall and the city, and the decree of 20th Artaxerxes; but the Books of Chronicles and Ezra treat of Israel *ecclesiastically*, and of the temple and the decree of Cyrus.

Hence in Ezra, those carried away by Nebuchadnezzar are called "the people of Israel," as in Chronicles (Ezra ii. 1–2, 59, and 70, and 1 Chronicles ix. 1–2).

Further, to be a temple-worshipper, it was necessary to prove by genealogy whether a man was "of Israel." (Ezra ii. 59.) Thus it is in Chronicles, a book compiled by Ezra himself, and not in Kings, that the genealogies are given of those who presented themselves at the return, under Joshua and Zerubbabel, as the temple-worshippers. Examining, then, those genealogies, what we notice is that *Naphtali* could not produce any genealogy extending to even the third generation, while *Zebulon* and *Dan* produced none at all.

It would appear, then, at first sight, that the Lord Who worked in Joshua and Zerubbabel, Ezra and Nehemiah, had cut off, tribally, all three of them. But other Scriptures lead us to see that there was mercy for Zebulon and Naphtali, and that only Dan was beyond remedy. The passage in 2 Chron. xxx. just quoted with reference to Hezekiah's proclamation, goes on to show us that his messengers got no further north than Zebulon, apparently finding it of no use to enter the territories of Naphtali and Dan; while Isaiah ix., referring to the way in which *Zebulon* and *Naphtali* shunned the light of Jehovah's presence in the temple, foretold their finding mercy in the Lord's gracious ministry round the Lake of Gennesareth, and again totally excludes *Dan* from the blessing. He did not visit the territory of Dan.

Those, then, who have read our articles on *Dan* and the *Pseudos* in our July issue, will perhaps see with us, that that tribe was, in Ezra's day or earlier, separated "unto evil" by "the Lord" Himself out of all the tribes of Israel, "on account of the idolatry of the tribe (Deut. xxix. 18, 21), and having, in wilfulness, at the outset, removed to the furthest distance from the sanctuary, it had no representation in the temple-worship referred to in the Book of Ezra and the Restoration Prophets, Haggai, Zechariah, and Malachi.

What were the Danites (who, like the rest of Israel, were divinely intended for an agricultural people) doing in *ships* in the days of Deborah, and can it be that their emigrations commenced *then*, and if so, where did they go? Where is the tribe of Dan *now?*

All such questions may reasonably be asked, seeing that if we are nearing the time of the end, unrepentant Israel in the land will soon be judged by Dan in apostasy "*as one of the tribes of Israel.*"

We cannot be blind at such a time as this, to the pressing nature of the inquiry with the prophecies of Jacob (Gen. xlix.) and Moses (Deut. xxxiii) before us, where DAN is compared to a serpent, and to a lion's whelp leaping from Bashan, hindering the deliverance of the suffering Zion, and when we read in the very Psalm, the Messianic 91st, which Satan misapplied at the temptation of our Blessed Lord, "Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under foot!"

The prophetic outline of the history of Israel, as given by the patriarch Jacob in Genesis xlix., indicates that the *next* phase of Israelitish apostasy will be when the tribe of DAN takes a leading part in their iniquities at the "time of the end," and when that nation will be fully energised by Satan.

We therefore earnestly warn Christians who have been delivered by God's mercy and grace "out of this evil age," and who are hoping for the "Blessed Hope" which Dr. Hanan has ridiculed, to have nothing to do with the restoration of Israel in unbelief—for God Himself will "finish that work and cut it short in righteousness."

Both Scripture and a very general belief in past and present times point to the "Man of Sin" being a Danite, and we may well suppose that a spurious restoration of Israel in unbelief is part of that great delusion, which will before long cover as with a pall, those regions of Christendom where "the love of the truth" has been rejected, and where the "Blessed Hope" has been revived again (in the mercy of God,) only to be ridiculed and set aside by such writers as Dr. Hanan.

Notes for Bible Study.

PASSAGES FROM THE OLD TESTAMENT QUOTED IN THE NEW TESTAMENT.

References should be carefully distinguished from Quotations. In the following notes quotations are specially under consideration.

A SPECIAL feature of St. John's writings is the paucity of quotations from the Old Testament :—

In Matthew	there are	48	quotations.
In Mark	,,	23	,,
In Luke	,,	23	,,
In John	,,	14	,,

In John's Epistles there is not one direct quotation, and perhaps only one strong reference, viz. :—

Proverbs xx. 9. "Who can say, I have made my heart clean, I am pure from my sin?"

In the Apocalypse there is not one direct quotation.

Why then this marked characteristic of John's writings?

Is not one reason this, that his principal subject is the Person of the Son of God manifested here on earth, transcending, therefore, as well as fulfilling to the letter, the living Word of God: inasmuch as He is Himself the spirit of the Old Testament, the very Logos Himself?

And why no *quotation* in the Apocalypse?

Because the "testimony of Jesus is the spirit of prophecy;" because the whole book is a reflex, a mosaic of the prophetic writings and visions of the Old Testament.

It repeats in another form and amplifies the mysterious predictions uttered by Isaiah, Ezekiel, Daniel, and Zechariah; "it portrays the philosophy of history, the recurrence of its cycles," and the supremacy over all of the person of Christ; while there is no direct quotation from the Old Testament in the Apocalypse, the references and allusions are more numerous by far than in any other book of the New Testament. 350 or more of these have been recognised.

There is no commentary on this book which is thoroughly reliable. The whole Word of God, Old and New Testaments, must be constantly and unceasingly studied in order to understand it, and nothing will make up for a neglect of a *personal* study of this precious book, sentence by sentence, and word by word, with the Holy Spirit as our guide.

DIRECT QUOTATIONS IN THE PAULINE EPISTLES.

ROMANS.

There are 56 direct quotations from the Old Testament in the Epistle to the Romans—the first being from Hab. ii. 4. More than half of these (29) occur in the important section chapters ix.–xi., which is the key to the question of Jew and Gentile, and to the present phase of God's dispensational dealings.

EPHESIANS.

In the *doctrinal* part of Ephesians, chaps. i.–iii., there is no direct quotation at all, nor any distinct reference.

Why so? Because this doctrine refers to the Mystery, and is therefore a special revelation, not in any way declared or even typified in the Old Testament.

The Mystery was a *complete* and *absolute* secret.

COLOSSIANS.

There is no single quotation or reference to the Old Testament in this Epistle for the same reason as above. The doctrine and the position and calling of the Mystery was entirely new and distinct from all that had gone before. (i. 26.)

PHILIPPIANS.

There is no quotation in this Epistle.

It is the Epistle of *Christian Experience*—an experience in several important details quite unlike the experience of Old Testament saints. For instance, the Christian has a purged conscience; he is not only a "stranger and pilgrim," but more than that, he is dead to the world, to the law, to sin, to the lust of the flesh, the lust of the eye, and the pride of life. He is (by Divine grace and calling alone) "in Christ," his citizenship is in heaven. He is dead to *self* and to *spiritual pride*. He no longer lives, but Christ lives in him. And he has been sealed by the Holy Spirit, and is indwelt by Him.

Such an experience as this was new, though it *includes* oftentimes the sufferings and temptations of Old Testament saints. The Christian is in conflict with principalities, powers, world-rulers of this darkness, and with the spiritual hosts of wickedness in the heavenly places.

And in other ways the Christian's experience differs from, though it includes, all that is said of the children of the Kingdom.

Not only is the "right hand cut off" and the "right eye plucked out," but the *whole body* of sin is judged, cut off as dead.

"The body is dead because of sin." Not only is our life "hated" for His sake, but it is utterly condemned and judged by the Word of God, as God bids us do in Romans.

This faith-obedience in no way weakens the so-called "hard sayings" of the Lord Jesus, but by an *a fortiori* process of spiritual reasoning, fulfils every word of His, so that not "one jot or tittle" of the law passes away.

Do we make void the law by faith principle? No. We (by His grace and calling, and in His strength) establish law principle, and carry it out as far as condemnation of evil is concerned, in its full force and application; while its just requirements are fulfilled in us who walk not after the flesh, but after the Spirit.

We have no life—(*through law* we are dead to law, *i.e.*, executed by it)—but the "spirit of life" in Christ Jesus. And this is life, joy, and peace in the power of the Holy Ghost, who dwells in us, and witnesses with our spirits.

Since the Son (what love and grace!) has made us free, we are "free indeed"!

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies in Christ.

"Even as He chose us in Him *before* the foundation of the world, that we should be holy and without blemish before Him in love.

"Having foreordained us unto sonship through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace which He freely bestowed on us in the Beloved: in whom we have our redemption through His blood, the forgiveness of our trespasses according to the riches of His grace which He made to abound towards us in all wisdom and prudence, having made known unto us the mystery of His will . . . to the praise of His glory."

(To be continued, D.V.)

Questions and Answers.

Question No. 31.

The following important questions relating to the Lord's Coming are asked by Dr. W. J. Erdman in the March number of *The Truth*, U.S.A. (edited by our esteemed brother in Christ, Dr. J. H. Brookes). As they will be very interesting to our readers, we reprint them with what we believe to be the true answers from the Word of God.

"Queries.—By W. J. Erdman, D.D.

"1. It is generally taught by pre-millennarians of the futurist school that to the 'Seventieth Week' of Daniel's vision belong at least four events: a partial restoration of Jews in unbelief, the acceptance of antichrist as their king, a rebuilt temple, and re-established sacrifices; and that these four events are virtually contemporaneous. Now, since not one of these four has taken place or can take place in the next twenty-four hours, how can it be taught that if the Rapture of the Church were to take place to-day the man of sin would begin to reign to-morrow?

"2. There are British and American books and papers in circulation which on one page teach the Rapture may be any moment, and on another page contain a diagram which locates the Rapture at the beginning of the 'Seven Years.' How can this be, seeing the seventieth week, with its contemporaneous Beast, Jewish Nation, Temple, Covenant, and all, cannot be any moment?

"3. It is also said if the Rapture occurred to-day the Scenes of Revel (chaps. iv.–xix.) would begin at once; but as it is also taught the 'last week' is the measure of these chapters, how can it be?

"4. It is also taught by a leading British writer on one page, the Lord may come any hour for the Church, and on another page that the Church will be removed at the beginning of the tribulation, and that the tribulation will be seven years long. How can this be, in view of the four events already mentioned?"

We do not answer these questions as if we were merely "Futurists," for we have already clearly stated that the true scope of prophecy includes a past and an historical, as well as a futurist application.

We believe that there will be a restoration both of Ephraim and Judah in unbelief, that they will "be gathered together, and appoint themselves one head" (Hosea i. 11); that this head will be subsequently "the deadly wounded wicked one, the prince of Israel, in the time of the iniquity of the end" (Ezekiel xxi. 25, R.V.); that the temple will be rebuilt, and that sacrifices will be re-established, which sacrifices the Beast and the Anti-Christ will cause to cease in order to set up the "abomination of desolation" in the holy place in the temple at Jerusalem. But we do not believe, nor have we taught, that these events will take place *immediately* after the fulfilment of 1 Thessalonians iv. 15–18.

On the contrary, in our first number, July, 1894, and in subsequent numbers, we have taught that an interval of a "false peace and safety" will, judging from Scripture, succeed the time of the translation of the Mystical Body of Christ. (2 Thess. ii.; 1 Thess. v. 2–5.) In this interval we believe that the evil foretold in Revelation xiii. will be developed, and the "Pseudos" or "the Lie" will prevail almost universally.

That the overcomers in this trying and seductive interval will be characterised by the fact that in their mouths is "no lie"; in fact, that these are the overcomers mentioned in Rev. xiv. 1–5. Not until the nature of the Great Lie is seen can this vision of the 144,000 be understood.

We most fully believe and constantly teach that nothing necessarily intervenes between us and the "Blessed Hope," that the Lord may indeed come any moment, as described in 1 Thess. iv. 15–18.

Dr. Erdman is, in our estimation, undoubtedly right in questioning the statements and diagrams of certain futurists who assert that the "seven years" will commence *immediately* after the fulfilment of 1 Thess. iv. 15–18. As we have pointed out in our article—"How to Study Prophecy"—in our February number, the mystery or secret concerning the body of Christ is found only in the writings of St. Paul, to whom God made it known by a special revelation." (Eph. iii.)

We do not think, nor do we teach that the scenes in Revelation iv. to xi. and xv. to xix. will commence *immediately* after the fulfilment of 1 Thess. iv. 15–18. We believe that the "cities of the nations" and "great Babylon" will be built, and that a most wicked and seductive time will follow, when God will send a "working of error" that they should believe "the lie," because they received not the love of the truth. We would add that in our estimation no existing book on the Revelation gives the true key to the *esoteric* portion of this wonderful prophecy. This *esoteric* portion commences at chapter xii.

If the Lord will, we hope to publish some original notes or this *esoteric* portion, with special reference to the "interval' after the departure of those referred to in 1 Thessalonians iv 15–18, and also to the spurious restoration of Judah and th lost ten tribes, *before* the great day of Jezreel. Man wil "sow" them, and they will arise as the "sand of the sea,' and there will be a Satanic national "re-incarnation" of Israe in unbelief; but the time of GOD's "sowing" will not com until after the great day of Jezreel, for though the children o Israel be as the sand of the sea, as in Hosea i. 11, it is only remnant, GOD's remnant, that will be saved. (Isaiah x. 22. We are glad that Dr. Erdman has so clearly pointed out th mistakes of certain Futurists.

We believe that Satan is already preparing the whole worl —civilly, politically, and religiously—for the Great Lie o *Pseudos*.* Internationalism, Anglo-Israelism, and the Re union of Christendom and the federation of the Churches are in our estimation all connected with his plans, as set fort in Revelation xiii. But *our* thoughts are fixed on the speed coming of the Lord, as in 1 Thess. iv. 15–18, which we hop and believe *may* occur at any moment; and so we say "Come, Lord Jesus."

QUESTION NO. 32.

J. W. N. "How are we to understand Matt. xxi. 43. What nation ha succeeded Israel?"

The word Nation is not to be unduly pressed. Se 1 Pet. ii. 9.

Was Isaiah's Vision (vi. 1–8) Millennial? We think not See article on "the Names and Orders, &c." in our las issue.

QUESTION NO. 33.

S. L. B-J., South Kensington.—Psalm cx. 1. "Sit Thou on My righ hand, until I make Thine enemies Thy footstool." Does this mean tha Christ will not rise from the Father's right hand to receive His peopl until after the Father, by the judgments of the Great Tribulation has subdued all his enemies?

By no means. The error you allude to arises from a mis understanding of the verb translated "made." Psalm cx. 1 i quoted six times in the New Testament—Matt. xxii. 44 Mark xii. 36, Luke xx. 43, Acts ii. 35, Heb. i. 13 and x. 13 It occurs therefore *seven* times in all. In each passage th verb means *to place, set*, or *appoint*; not in any sense *to make* The first occurrence of the Hebrew word *sheeth* is in Genesi iii. 15, "I will *put* enmity," &c., or in iv. 25 Eve said, "Go hath *appointed* me another seed instead of Abel, whom Cai slew." So with the Greek word τίθημι (*titheemi*) to put or place

The meaning is that now all are being dealt with in grace But the moment is coming when the day of grace will be over and the time will arrive when the enemies of Christ will b *placed as a footstool for His feet*. Then, when the appointe moment comes, Christ will rise up from the Father's righ hand, receive His people to Himself, tread His enemies unde His feet, and take unto Himself His great power and reign "For He must reign until HE HATH PUT all enemies under neath His feet" (1 Cor. xv. 25). Here the same verb i used, but it is Christ Himself who places His enemies, no "as a footstool for His feet," but "under (ὑπὸ, *hypo*) His feet.'

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* See our article on the "Pseudos" in our July number.

Correspondence.

"AFTER THE THOUSAND YEARS."

To the Editor "Things to Come."

DEAR SIR,—With your kind leave I will reply to the critique of this book in the March issue, by very briefly assuring you and all who may have with you resented my use of the word "failure" as applicable to the Millennium, that, however imperfectly expressed, my sole and only purpose was to convey that man as man in the flesh fails in that as in every previous age.

For confirmation of this I refer to the whole of the four pages, 44 to 47, which precede the statement that the millennium will be a tremendous failure.

Certainly I agree with all you have said as to the absolute success, from the divine standpoint, of the purposes of God in that age, and repeat your words "so will the millennial reign of Christ accomplish all that God has purposed for it, and will perfectly succeed in fulfilling all His counsels." Only let us remember that His purpose and counsel is to reveal, by a last overwhelming demonstration, that "every imagination of the thoughts of man's heart is only evil continually," and that, even after 1000 years of our blessed Lord's reign as King, the choice of this world is that Satan, not He, shall be its god.

As to Gentile blessing during that age, I have quoted scripture to show that it will be the blessing of true conversion in numerous cases, and it will be universal blessing so far as outward peace and order are concerned. But the Gentiles shall not *all* be converted in heart. The knowledge of Jehovah that will cover the earth is, in the main, head-knowledge, produced by judgments and displays of glory. (See Psalm lxxxiii. 16–18; Isa. xix. 16, 21, 22, 24.) If it were the knowledge that comes of true conversion, regeneration, it would be impossible that Satan should gather the hosts from the four corners of the earth in the great world at the end.

You do me an unintentional wrong when you attribute to an effort of "imagination" my interpretation (p. 17) of Isaiah xlv. 12, 18, without mentioning that that passage is the groundwork of the remarkable pamphlet to which I refer. God forbid that I should desecrate the holy ground of His word, by importing thereinto any "theory of men" whatever. But I suppose we are all liable to the temptation of so describing the interpretations of scripture with which we are disposed to differ; but I ask that the pamphlet in question be studied before it is so described.

Yours in the blessed Hope,

GEO. J. TRENCH.

[We are glad that Mr. Trench agrees with us as to "the absolute success, from the Divine stand-point, of the purposes of God" in the Millennium; and we fervently hope that if a future edition should be called for all such expressions to which we and so many others have taken exception will be changed. It was painful in the extreme to see, as we did recently, the "contents bill" of *The Christian* referring to Mr. Trench's book in one line of large type—"MILLENNIAL RUIN!" What we spoke of as the "theory of men" was the "million of worlds above us"! This is clearly pure "imagination," and not the "holy ground" of God's word.—ED.]

The Signs of the Times.

JEWISH SIGNS.

WE cull the following from the *Jewish Christian* for February:

"The Berlin Society for the Colonization of Palestine now has more than 50,000 acres of land under its control, and about 5000 Jewish colonists residing there. New colonies are being added constantly."

"The Dead Sea is now being navigated by two sailing vessels, it being the purpose of the owners to exploit the mineral wealth of salt, bitumen, and sulphur which abound along its shores. One of these vessels is for freight, and the other for passengers only."

"It is reported that the railroad between Jaffa and Jerusalem, which has proved a financial failure, is now in the hands of the Rothschilds, who held a large lien upon it. It may yet, however, become of great importance in the future development of the country."

From the *Jewish Herald* we note that

"M. Elie Scheid, of Paris, the Administrator-General of Baron Edmond de Rothschild's colonies in Palestine, during his recent stay in Constantinople obtained an important concession from the Porte, viz., to transport to Syria 1000 Jewish families for settlement on lands bought by Baron Edmond at Goulan (in Bashan) and in the neighbourhood of Damascus. M. Haïm Cohen has been appointed to take charge of these territories."

Jewish Christian, February, 1895:

"Many of the Jews here in Vienna have broken loose from the "hope of Israel," and are glorying in being liberal and unfettered by the old chains of bigotry, but their boasted progress is really nothing less than apostacy from the faith of their fathers. Rabbinism is bad enough, but I almost prefer, from a missionary point of view, the old orthodox Talmudical Jew to the modern Rationalist. In dealing with the former you have at least the advantage of being able to appeal authoritatively to the Old Testament; but many of these so-called 'Reformed' Jews care no more for Moses than they do for Christ, says David Baron."

The *Jewish World* of March 1st states that

"An organisation, under the lead of Mr. Charles Landau, is being formed in Leeds, with the object of settling some thirty families on the lands of Baron Edmond de Rothschild in Palestine. Many influential gentlemen of that city have already joined. They expect to exceed in transplanting these families within four years. They are already in communication with the Baron."

POLITICAL SIGNS.

THE ABOLITION OF WAR—"PEACE AND SAFETY."

In a recent number of *The Arena*, Professor Will enumerates the forces militating against warfare.

"(a) *The steady progress of the race towards humanity*, sympathy, and the consciousness of the interdependence of all the members of a given society, and of all the members of the family of nations.

"(b) *The greater value constantly attaching to human life*, shown in the increasing sentiment against murder on the one hand, and against the execution of the murderer on the other, and shown still further in the increasing efficiency of judicial systems. In time, however, people will see the absurdity in a State's hunting a single murderer round the globe while, at the same time, it is planning wholesale murder of its own citizens as well as of the citizens of some neighbouring State.

"(c) *The gradual rise of woman* to a consciousness of her place as a genuine social factor, and her consequent preparation to assert herself as such. Her influence in time must inevitably be against war.

"(d) *The dawning consciousness that war does not pay.*

"(e) *The growth of popular intelligence.* Demos is slowly opening his sleepy eyes. When once he has got them fully open the chances are that he will decline longer to play at the game of war for the amusement or enrichment of his masters.

"(f) *The vast improvements in killing machinery*, and the advantage, under the coming *regime*, of the invaded over the invader."

It is noteworthy that the Professor does not mention the name of GOD or of Christ. Before long they will say, "Go to," "Let us build the 'cities of the Nations,'" "Let us have universal peace, and let us unite in building a great international city and make to ourselves a name." And thus we learn how this great international city will be set up again on its own base. (See Zech. v. 5–11.)

CYPRUS AND ARMAGEDDON.

In the debate on the vote for the grant in aid of Cyprus in the House of Commons on March 8th, the following, among other sentiments, were expressed by the Chancellor of the Exchequer:

"He believed that at the time of the acquisition of the island the idea was that it was to be a sort of basis from which ultimately the battle of Armageddon was to be fought—(laughter)—but it was to be hoped that, having regard to our present relations with foreign countries, that battle would be for a long time postponed. (Renewed laughter.)"—*Daily Chronicle*, March 9th.

The Chancellor of the Exchequer has apparently been reading some of the "*bisarre*" vaticinations and advertisements of the "monthly prognosticators," to which we referred in a recent number.

"Present relations" with Foreign Powers will probably prepare the way for the fulfilment of Revelation xiii., and when the great leader of men, "greater than Agamemnon," appears on the scene, then will not "friendly relations" be compulsory? for who will be able to make war with him?

Armageddon may not be so near as some people imagine, but, nevertheless, in the place called in Hebrew Har-Magedon will the battle be fought in the Great Day of GOD.

RELIGIOUS AND SOCIAL SIGNS.

"*THE PRIESTESS OF ISIS.*"

A correspondent in *Light*, of March 9th, thus writes of Madame Blavatsky:

> "Theosophists, who have exalted her into a goddess, and her enemies, who look upon her as a mere charlatan, are both mistaken. While studying Occultism I have seen the rise and fall of many pretentious wonder-workers and their systems; but in these days, when the Theosophical Society is in deep waters, let us not be unjust either to the Society or to its founder. As an Occultist, I know that behind her there were great occult forces at work, but whether she understood fully their nature is doubtful. Madame Blavatsky once told me that, like Frankenstein, she had raised a monster in the Theosophical Society. It is because that Society has drifted from the purposes for which it was intended that certain influences have been brought to bear upon it. But if people suppose that behind the occult movement in the present day there are no other powers at work than the spirits who usually manifest at séances, they are making a huge mistake. Madame Blavatsky's work will stand when her faults, and the critics who magnified them, are forgotten. She was a messenger, and one of many in this age and in past ages who have been sent by the occult orders."

Our readers are now fully aware that "behind the occult movement in the present day" there are *evil spiritual* forces, concerning which Christians have been "EXPRESSLY" warned. (1 Tim. iv. 1.)

THE CHRISTIAN SOCIAL UNION.

The Daily Chronicle of March 6th gives the following abstract of a Lenten lecture at St. Mary-le-Strand:

> "THE DEVIL'S LICENSE.
>
> "The new series of Lenten lectures in connection with the Christian Social Union at St. Mary-le-Strand was continued yesterday by the Rev. W. H. Frere, M.A., who is associated with the Rev. Canon Gore, the Rev. J. Carter and others in the 'Community of the Resurrection.' Mr. Frere's subject was a somewhat startling one, 'The Devil's License to Buy and Sell.' He cited the text (Rev. xiii. 16, 17), 'And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save that he had the mark, or the name of the beast, or the number of his name.' That *strange book of Revelation*, he said, often struck us by the contrasts it presented between the worship and glory before the Throne of those, on the one side, 'hundred and forty-four thousand which were redeemed from the earth,' and the far greater multitude gathered from all nations, bond and free, on the other. It was like a picture of the world in two hemispheres. On which hemisphere were they, with the majority or minority? That was the question asked of them on every side of their life. A great part of the commercial life of to-day was stamped with the mark of corruption and deceit. Some men used their position to crush and damage an inferior. They had the power, and according to their notions they thought they were right. Even the small shopkeeper could keep his own hands clean, and delegate a subordinate to tell his lies for him. Or in what is called the 'free play of competition' the strong man sought to destroy the weak, and the rich to outbid the poor. . . . The possessor of the devil's license tried also to monopolise trade—he boycotts. He says, 'You shall not do business honestly.' And they knew that it was becoming more and more difficult to do business honestly. . . . The choice left to the commercial man was whether he would take the possible chance of being ruined temporarily by honest trading, or the certainty that he would be ruined eternally by dishonest trading."

Doubtless the Book of the Revelation is a "strange" book to such preachers as Mr. Frere; but it relates to GOD'S work, "His *strange* work," when He shall rise up as in Mount Perazim, and when He shall be wroth as in the valley of Gibeon, when He will bring to pass His act, His *strange* act.

Mr. Frere had far better preach the saving truths of the Gospel of GOD concerning His Son and His redeeming blood, than continue to make foolish comments on a book which is evidently "strange" to him and to Christian Socialists generally.

RELIGIOUS RE-UNION.

Doctor Briggs is BROAD enough, but not very DEEP. He is certainly a poor student of the word of God. He has been so long seeking for flaws in the Old Testament, that he has forgotten, if he ever knew, what is taught in the New Testament. Read the following from one of his recent addresses:

> "Nothing," said he, "is nearer my heart than Christian unity. Not only is the present Pope earnestly looking forward to the time when Christian unity may come, but we see in the utterances of Cardinals, Archbishops, and Bishops that the unity of Christendom is weighing on their hearts. There is nothing in the New Testament that prevents all of us from coming together. For some years I have agreed with the authorities of the Catholic Church to a certain extent in the interpretation that they place upon the words, 'Upon this Rock will I build my Church.' Peter was the first Christian to be put in place after Christ. Others follow after. Many of the terms in the Testament are really synonymous. They all teach Christian unity."

"Nothing in the New Testament that prevents all of US from coming together." When he says US we suppose he means all of the unbelieving, scoffing, Scripture-denying infidels in the Church. We know of nothing that should prevent that class from getting together, and the sooner they do so the better it will be for the Church. But these infidels will not leave the professing Church, and those who really believe the word of God will have to separate themselves from such ungodly fellowship. "Come ye out from among them" is a part of God's word that ought to be seriously considered in these days.

THE NEW GOSPEL.

The New Gospel is becoming the great subject of the day, and a most solemn and awful sign of advancing apostacy.

The following extracts from *The New Age* (March 7th, 1895) will show how the "Churches" are coming into line with the essence of Theosopy. The italics are our own.

> "Westbourne Park Chapel was crowded on Sunday night. Doubtless some expected to hear Dr. Clifford on the result of the L.C.C. Election, but as a communion service was to be held at the close of the service, the Doctor dealt with the spiritual life, and made no reference to the events of the preceding day. He spoke on the necessity for a right conception of God. (Romans viii. 32.) This was necessary to build up our manhood in a strong robust way, and to make us invincible in our warfare against everything that lifts itself up against human well-being. We want conviction that can be worked into conduct. Our idea of God is the idea through which we build ourselves, our homes, and societies. Man's idea of God is pre-eminently a great building idea. We want such a knowledge of God as will enable us to say, in full view of the sufferings of this present time, 'Over all these things we are more than conquerors through Him that hath loved us.' *The purpose of this comfort in God is to make each man a Christ.* Quoting Kant's phrase, 'No man should be treated as a means, but regarded as an end,' Dr. Clifford said, 'It is one of the greatest sayings of the century.' After repeating the phrase, Dr. Clifford stopped a few seconds, and then said, 'I am waiting for that to sink in. Is there a man here who has kept that law? No man a tool, an instrument, but every man an end, something in himself, *to be built up with God*, to be conformed to the image of His Son. *That was Paul's interpretation of the whole drift of human life—each man a Christ*, and all things above and below, things bright and things gloomy, life and death working together to the accomplishment of this end. . . . Paul took Jesus Christ as his measure for God,' continued Dr. Clifford. 'When we talk about God, we must take measures as a means by which we shall talk of Him. *You think of God as a magnified saint*, the holiest character, of perfect loveliness, of complete devotion to human well-being. Now the foremost *personage in the religious history of mankind is Jesus Christ.* He who *ministers to the religious life of the world* takes precedence of everyone else, for he ministers to that which is of the supremest importance to man. . . . There are two sides of Jesus Christ to which we may look. One side towards man, *in which He is the measure of man's possibility*, a revelation of what a man may be. The other side is towards God, for Jesus Christ was the tabernacle of God and man. In God's gift to us of His Son, Paul saw a proof of what God may be expected to do for us. The meaning of Calvary and Gethsemane is that God will go to any length of suffering in order to save us from sin, so great is His love for us. Read the handwriting of God in Palestine, so that you may understand it in London and England.'"

"On Sunday morning Dr. R. F. Horton preached to his own congregation at Hampstead a sermon of peculiar subtilty and interest on the teaching of Christ on the means of salvation. Perhaps nothing, said Dr. Horton, sheds so much light upon this subject as to recognise that there is a development in the thought of Jesus Himself as it is presented in the gospels. *Dr. Horton's contention was, that it was not immediately revealed to Christ how the pardon of sin was to be connected with His own person and His own suffering.* There is a narrative in the Old Testament, said Dr. Horton, which might have been given expressly as a type of this remarkable feature of the Christian redemption. We are told about Abraham and Isaac that as they ascended the mountain Isaac said to his father, 'Here is the wood and fire, but where is the lamb for the burnt-offering?' And it was not until the mountain-top was reached that it came to the boy from his father's own action that he himself was the appointed victim. This might have been a type of what is actually presented in the gospel, for there Jesus appears saying, 'Here is the wood and here the fire;' but He *does not recognise at once that the victim is Himself.* Dr. Horton then traced the various stages of the development of this great revelation in the mind of Christ.

Here we see that the new gospel is based on the absolute denial of Matt. xx. 28; John x. 15, 18; and Heb. ii. 9.

THE WORLD IN THE CHURCH.

"The Marionette Dramatic Club will give an entertainment in Wilmette this evening for the benefit of the Episcopal Mission. Under the charge of Mr. H. T. Young this mission has grown rapidly, and promises to be a flourishing church. The officers have already selected a building site, and the proceeds of to-night's entertainment are to go toward the erection of this new church. The title of the comedy is 'A Fool for Luck.' The persons taking part in the play are all of them prominent members of St. Peter's Episcopal Church. If this entertainment proves to be a success, as all previous ones have, it will not be long before another one will be given for the benefit of the same mission."—*The Chicago Tribune*, February 12th, 1895.

NOVELS SUPPLY THE PLACE OF TEXTS.

"The congregation of the Liberal Independent Church, No. 333, Hampden Court, listened Sunday morning to the first of a series of six lectures to be delivered to them on successive Sundays by Charles Zenblin, Instructor of Sociology at the University of Chicago. The first lecture was on 'The Factory System.' It was enjoyable, and could not fail to please all interested in social reform. In connection with each lecture some novel is used. With the first Dicken's *Hard Times* was the one chosen. Next Sunday's topic will be 'Radicalism,' George Eliot's *Felix Holt*, followed by 'Chartism,' Kingsley's *Alton Locke;* 'The Labour Movement,' Besant's *All Sorts and Conditions of Men;* 'Paternalism and Socialism,' Mrs. Ward's *Marcello;* and 'Social Christianity,' Mrs. Ward's *David Grieve.*"—*The Chicago Tribune*, Feb. 12th, 1895.

THE CHURCH ARMY.

In the *Church Army Gazette* we read:

"On Friday, August 10th, the Bishop of Rangoon, the Right Rev. G. M. Strachan, held a Confirmation in the chapel at headquarters. Sixteen candidates were presented, and received the gift of the Holy Spirit through the laying on of hands, as Christ appointed in the early Church."

On this *The English Churchman* well remarks:

"We should like to ask the founder of the Church Army by what authority, either from Scripture or from the Confirmation Service itself, can an assertion such as this be verified? Bishops are not apostles, as in Acts viii. 18, and all that the Service bids them claim is contained in the words of the prayer, 'Upon whom'—the candidates—'(after the example of Thy holy apostles) we have now laid our hands, to certify them (by this sign) of Thy favour and gracious goodness towards them.'"

BRITISH-ISRAEL.

ARE THE JAPANESE THE LOST TEN TRIBES?

The Covenant People for December contains the following:

"The Japanese are gravely identified as of possible 'Jewish' origin by a writer in the *Glasgow Herald*, whose communication was further noticed in the *Daily Graphic*. From the newspaper reports of the various engagements in that 'portentous and bitter war' he suspects a 'similarity of the Japanese language to that of the Hebrews.' For instance (!) Hiroshima has a very strong resemblance to Jeru-salem, To-kio to Tekoa, and Dai to David. These names, 'if not quite the same,' are 'nearly' so. 'Is it possible,' this writer asks, 'that the Japanese may be the descendants of the ten lost tribes of Jacob?' Might he not look for these nearer home? He proceeds to remind us that the fleets of Solomon, in their journeys to Tarshish and Ophir, reached almost the furthest limits of the Indian Ocean. 'It is, therefore, very conceivable' that they 'may have penetrated into, and taken possession of, the land of the Rising Sun.' Japan, it may be remarked, is just twice as far from Akaba, the Red Sea port of Solomon and Jehoshaphat, as Joppa, the Mediterranean outlet of Israel, is from Britain. It is, therefore, surely still more conceivable that the lost tribes penetrated *here*. But truly it is remarkable how systematically people look for something that has been lost in any place but the right one."

The "Forty-nine Identifications" of Mr. Hine have evidently not yet settled this vexed question. If the Americans are also descendants of the Ten Tribes, possibly the Irish-Americans of the Tammany-Ring and the negro-lynchers are descendants of the ferocious and lawless Danites of Judges xviii.!

Editor's Table.

How to Read your Bible. By **William G. Carr**, of Rochester, New York, U.S.A. Published by the Northern Publishing Office, 44, Ann Street, Belfast; Pickering and Inglis, Glasgow; *Things to Come* Publishing Co., 29, Paternoster Row. Price 6d.; post free, 7d.

This is a book of spiritual and suggestive outlines of nearly every chapter in the Bible—most suitable for Bible readings. Mr. Carr well says that "Not they that eat most, but they that digest most, are the most nourished. Not they that get most, but they that keep most, are the richest. So not they that hear most, or read most, but they that meditate most, are the most edified and nourished and enriched unto everlasting life."

Those who meditate on the things which Mr. Carr has brought out from the Word of God cannot fail to be thus edified, nourished, and enriched.

Christian Baptism; or, "How readest thou?" By **Frank H. White.** (Partridge & Co.)

In this little book our good brother presents the case of "believers' baptism." He relies more on the power of the Word than on mere controversy. It is likely therefore to succeed where others in the same field have failed.

Pastoral Counsels for Perilous Times. By the same author and publisher. Price 1d.

Surely the times are perilous indeed, and any counsels which, like these, are drawn from the word of God will be found most useful.

ALL COMMUNICATIONS

on business matters connected with *Things to Come* should be addressed to The Manager.

Those relating to the subject-matter of the journal should be addressed to The Editor.

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THINGS TO COME

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Notes and Notices.

OUR London Convention has come and gone, and not without much to encourage us. In a smaller hall than Queen's Hall the audiences would have been considered large, but relatively to the vast area they did not seem so great. The interest, however, was well maintained, and the addresses were worthy of the occasion. Eleven meetings were held, and eighteen speakers took part in them.

The EALING Conference followed immediately, on the Thursday and Friday, and the next week came TUNBRIDGE WELLS and PORTSMOUTH. Here the interest was very marked, and the great hall in the former place was well filled. Several of the local ministers and brethren came forward with their support. At PORTSMOUTH too the meetings were largely attended, at the Victoria Hall.

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FUTURE CONFERENCES.

EDINBURGH	April 29—May 3.
KESWICK	July 15–19.
DUNOON	July 30—Aug. 1.
LIVERPOOL	Nov. 19–22.

* * * *

OUR PREMIUM OFFER OF BOOKS

for subscribers of *Things to Come* will expire with our next number, that being the conclusion of our first volume and first year. With our new year fresh arrangements will be made, and will be duly announced.

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THE ANNUAL VOLUME,

with Index complete, will be ready early in June, price 2/-.

Cases for binding will also be supplied at 1/.

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ANGLO-ISRAELISM.

Without any design in the matter, it so happens that several of our articles this month bear on this movement. At first we thought of curtailing them, or holding one over; but when we remembered that the "British-Israel Association" has organized a one day's conference with the "Prophecy Investigation Society" early in May, we decided to let our issue go forward, with the view of helping the brethren who may take part in it.

"THE COMING PRINCE."

We wish to give notice that anyone who at the London or recent conferences purchased a faulty copy of the fifth edition of *The Coming Prince* (the printer having transposed pp. 41 and 51) can obtain a correct copy, free of expense, on sending his copy to the publishers—Messrs. Hodder and Stoughton, 27, Paternoster Row, E.C.

This notice is due in the interest not only of purchasers, but of author and publishers, and also of the convener of the conferences.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

DANIEL THE PROPHET.

BY DR. ROBERT ANDERSON.

(*At the Tunbridge Wells Conference, April*, 1895.)

THE subject of these Conferences, as publicly announced, is threefold: the inspiration of Holy Scripture, the Jews, and the coming of our Lord Jesus Christ. I am this evening going to take up a part of Scripture that will combine each portion of that subject, I mean the book of the prophet Daniel. Of course, within the limits of a half-hour's address, my remarks must be desultory, but it will be my aim to suggest thought to your minds, and perhaps to set at rest some here who are troubled about this wonderful book. It has for long centuries been a favourite ground of attack upon Holy Scripture, and we have come upon a time when a very large number of Christians deem it to be indefensible. And the reason why this book has been such a favourite ground of attack is because that, unlike other portions of Scripture, it is impossible to dispose of it without undermining its authority altogether. When scepticism comes face to face with other Messianic prophecies in the Old Testament, such as the 22nd Psalm, or the 53rd chapter of Isaiah, it is very easy indeed to dismiss them from consideration. You only require to be unspiritual—and most sceptics are unspiritual—and dogmatic, and nothing is more clear than that these Scriptures have a meaning wholly different to that which the Christian assigns to them. But here in this book, written at the period to which it is properly assigned, by the great prophet-prince of the captivity, you have prophecies which for all time make it stand out as a witness for God, and it cannot be silenced.

Now the book is attacked upon two principal grounds. One is the language of it, which we are told stamps it at once as a book of a later day. I do not attempt to go into that this evening; first, because I have no personal right to speak on a subject which is a speciality of scholars; and, secondly, because it would occupy a large share of the time allotted to me. Some of our ablest scholars utterly repudiate the conclusions at which the higher critics have arrived upon this subject. One, a great man who is gone—Dr. Pusey, of Oxford—whose magnificent book still stands as the ablest and best defence of the book of Daniel, says that the language of the book is exactly what you would expect at the age in which the book was written. But there is another very remarkable testimony. One of our ablest philologists—Professor Margoliouth, of Oxford—has given it as his deliberate opinion that the language of the book of Daniel is inconsistent with the theory that it was written at the late date to which the higher critics assign it.

The other ground of attack is what they call historical difficulties; and here again I would say this, and I do not say it in a corner, but publicly, that the position taken up by higher critics is recognized to-day as untenable, and men are withdrawing from the ground which was occupied a while ago. I do not speak of writings such as the recent book of Archdeacon Farrar's, which appeals to "the man in the street." He has steeped his mind in the writings of the German sceptics and rationalists, who do not even agree with each other, taking in all that they have taught, and giving it out in one undigested mass, with no original contribution whatever, except that amazing rhetoric that so charms and delights the uncultured and uneducated. You will thus sometimes find two statements on one page of Archdeacon Farrar's book which are altogether contradictory. All our best scholars recognize that these objections are no longer tenable, except in a modified form; and such men as Professor Driver, of Oxford, who is the author of the book which is now recognized as the standard in higher criticism, puts them forward with reserve, guarding himself by saying that future discoveries of inscriptions may lead us still further to modify our judgment. As an example of these difficulties, the sceptics appeal to the statement in the fifth chapter about Belshazzar. You find it in books of admirable repute, and in Archbishop Usher's chronology, which has been placed upon the marginal columns of our Bibles, that Belshazzar was simply a second name of the last king of Babylon; but this was proved absolutely untrue, and so it was urged that this Belshazzar was a myth, and that the whole statement regarding him is a blunder. Then came the deciphering of the cuneiform inscriptions by Sir Henry Rawlinson, who died a few weeks ago; and in an inscription of Nabonidus, Belshazzar is mentioned as his son, and as holding a position in the government in Babylon. Here, of course, is the solution of the whole difficulty. Nabonidus is absent at the head of the army, his son is left as regent in Babylon. And this explains the statement in the fifth chapter, that Belshazzar promised that anyone who would interpret the mysterious writing should be the third ruler in the kingdom. He could not make him second, because he was in that position himself.

There is another subject—Darius the Mede. Any day it is possible we may find some inscriptions that may clear up this difficulty, which in my judgment is the only historical difficulty in regard to Daniel; but the history of that period is in such a state of hopeless confusion, that it is impossible to attempt now to settle it. Professor Sayce, of Oxford, in a book which has attracted a good deal of notice, quotes an inscription by Cyrus describing his taking Babylon, and this inscription does not name Darius; so Professor Sayce rejects Darius the Mede. In this inscription, however, there are two great gaps, and no one knows whether Darius the Mede was named on one of the lost portions. Another point is, that obviously all that Cyrus said about his capture of Babylon is not to be taken as gospel. It was his obvious interest, it exactly fitted his purposes to represent himself, not as the conqueror of Babylon, but as the friend of the people and their gods. But it is the sweet simplicity of a Sunday-school to accept the inscription of a heathen king as if it were the inspired word of the true God!

It will be impossible for me to take in detail the numerous other questions connected with this book. For example, we are told that the name Nebuchadnezzar is misspelt, there being an "n" where there ought to be an "r" in the middle of it; so also "Abednego" should be "Abednebo," and so on with other names. They tell us that there are Persian words which could not have found their place there until after the Persian supremacy; and the same with Greek words, of which there are two. In regard to these foreign words we are simply reasoning in the dark. There is no book of Scripture, and certainly no book apart from Scripture, that can be compared with Daniel. The books of Jeremiah and Ezekiel are, in a sense, contemporary—the prophet in Jerusalem and the priest-prophet in captivity; but Daniel was a man of higher culture, a ruler, and statesman. There is no reasonable doubt that he was a scholar. How natural then that he should have words at hand that the others had not. The Jewish tradition of the Talmud testifies that the book was edited by the men of the Great Synagogue. There is no reason whatever to doubt the truth of that tradition; and their object in editing the book was to make it suitable for the Jews of Palestine at the time that they were about to place it in their hands, some centuries after it was written. Here is an explanation of all the difficulties. Of course they would alter the spelling of the words according to the orthography of their own time. How natural that if they found strange and uncouth words, just as we should if we were editing Chaucer, they should substitute for them other words more familiar to the people. There is no one of these difficulties that may not be thus explained.

The time allotted to me precludes my going through the Book chapter by chapter. But let us turn to the ninth chapter, as I want to give you the explanation of the great prophecy of the seventy weeks. The beginning of the chapter states that the vision was in the first year of Darius the Mede, after the capture of Babylon. The old man Daniel had been well-nigh threescore years and ten in captivity, and most of that time in a position of great authority and influence in Babylon; but still, to the very last of his old age, his heart was fresh in desires for his people, and in yearnings over God's glory in connection with His people. And now one of the great eras in connection with the captivity was about to run out. But of the era of servitude a year yet remained, and Daniel looked for light in some direction that would give ground of hope that his people were about to be restored to their inheritance, but all was absolutely dark. And then he seems to have come for the first time to understand the meaning of that further judgment of the desolations, so hopelessly muddled by Archdeacon Farrar. You have the era of the servitude which began in the war of Jehoiakim, you have the era of the captivity which began at the commencement of the reign of Jehoiachin his son, and then you have the era of the desolations which dated from the last year of the reign of Zedekiah. He seems for the first time to have realised the meaning of the judgment of the desolations; and he is led to pray an earnest prayer that God would give light as to His purposes for His people. In answer to this prayer God sent the angel messenger with this wonderful message. Archdeacon Farrar would tell you that Gabriel was a myth, invented by the writer of this "novel," as he calls this book of Daniel. It was that same Gabriel who in after years God sent to tell those who were waiting for the redemption of Israel that the time had come.

and that the Saviour was to be born in Bethlehem. He sent Gabriel to him with this message.

And now I want you to look at the 24th verse, and try for a moment to forget everything you have ever heard upon the subject, and just let us approach it as level-headed people, with the intelligence of our knowledge of God's earthly people and God's promises. Could anything be more certain or more clear than the message which God gives His servant that seventy weeks were to be meted out as the period to intervene before Daniel's city and people were to be brought into full Messianic blessing? He speaks of seventy years in his prayer, and the message in answer is, "Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." The term "most Holy" is never used of a person in Scripture, only of a place, the holiest of all in the temple.

Now let me repeat what I said. These words were not fulfilled in the death of Christ, or what we call His first coming. They imply the absolute realisation of full Messianic blessing for his people and city. From the next verse is derived this period of sixty-nine weeks: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Here is a statement than which nothing can be more definite.

I often wish, on an occasion like this, I could get an honest Parsee or Hindoo, who knows absolutely nothing about our prophecies, and ask him a question on a point like this; for while the book of Daniel has suffered but little at the hands of its assailants, it has suffered grievously at the hands of its exponents. I would ask the Parsee this question, Was Jerusalem ever restored or rebuilt? Yes, he would say. Under what circumstances, and at what time? He would reply by a firman or commandment by Artaxerxes in the 20th year of his reign. This is a matter of history; it is not a matter with any question about it. You will find it in the 2nd chapter of Nehemiah.

Well, from the going forth of the commandment was to be seven times 69, or 483 years. And here in this verse the period was described as "unto Messiah the Prince." Nothing can be plainer than that Messiah the Prince should be manifested at the close of this period. The only question arises is to the length of the year in question. It may seem to us strange and unreasonable to raise such a question, but at the period of this prophecy the year in common use was 360 days, not 365. If we can find what the period of the desolations was we can get the period of the weeks. The desolations began on the tenth day of the tenth month in the ninth year of Zedekiah (2 Kings xxv. 1). It was the day on which the armies of Nebuchadnezzar invested Jerusalem —from that day all agricultural pursuits were suspended in the land; and the close of the era is mentioned in the book of Haggai. Look at the last chapter, and the 18th verse: "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you." This was in the second year of Darius, and now we can measure this period of the desolations. We know exactly how the Jewish year was arranged. It was the year beginning with the new moon of the vernal equinox. If then you measure out the days between these two periods, from the 15th March in the year 589 to the 1st April in the year 520, you will find the interval was 25,200 days; and that is exactly, to the very day, seventy years of 360 days. So also in regard to the prophetic period, we have simply to measure out the years from the date of the first day of the Jewish new year in the 20th reign of Artaxerxes, 445 B.C.; and I was so extremely careful to have it right, that I wrote to the Astronomer-Royal to ask him to give me the date, so that there is no manner of question about it. From that day you calculate 483 prophetic years (173,880 days), and what date do you think they will bring you to? They will bring you to that day in the Lord's ministry on earth when He allowed His disciples to proclaim Him as the Messiah, the Son of David, as he entered into Jerusalem in mock triumph, in fulfilment of Zechariah's prophecy. And as He wept over Jerusalem; not as when He wept at the grave of Lazarus, the silent tears falling from His eyes, but with an outburst of grief He said, "If thou hadst known, even thou, *in this day*, the things which belong to thy peace! but now they are hid from thine eyes." (Luke xix. 28–44.) It seemed that though He had been despised and rejected, still up to this time the way of repentance was open; but this day their decision was to be final and irrevocable, and so He uttered these sad and solemn words.

Now here is something which sets up for us the book of Daniel, and raises it above all the doubts that criticism can cast upon it. I do not care where you fix the date of the book; it thus contains a prophecy which reaches down to the days of our blessed Lord, a prophecy which was fulfilled with a definiteness and accuracy which renders it absolutely impossible and preposterous to suppose that it was a mere coincidence. Remember also, as you read the book of Daniel, and consider the doubts that are cast upon it, that it is inseparably connected with the book of the Revelation, that book which we prize, and justly prize, as the end of the Canon of Holy Scripture. All the dropped threads of promise and prophecy are there gathered up, and a sequence and cohesion given to the whole. The apocalypse of the Old Testament and the apocalypse of the New Testament must stand or fall together. I spoke to you of Gabriel, and his appearance in the gospel. Michael, whom you read of in the 12th chapter of Daniel as "the great prince which standeth for the children of thy people," appears again in the 12th chapter of Revelation as making war on behalf of God's people on the earth. But there is something more important even than this. In the 24th chapter of St. Matthew's gospel our Lord Himself refers to the Book of Daniel. It is a book for all time, and His people shall read it in days to come when you and I are passed from the scene; and when they are gathered at Jerusalem they will take it up to learn God's mind about them, and what their course is to be in the difficulties and trials of that awful period. The Lord gives this definite note of warning: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, &c." Our Lord's words adopt that prophecy, and it is from His hands that we receive the book. Let us be careful then not to trifle with doubts and difficulties, which endanger the foundation on which our faith rests. God grant that Christians may realize that this is God's book, not a novel nor a mere history, but that there is a responsibility and a blessing connected with it. Let us rise to the responsibility, and let us see that we do not lose the blessing.

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WHO ARE THE 144,000 IN REVELATION XIV.?

By Pastor F. E. MARSH.

(*Delivered at the Liverpool Conference, November*, 1894.)

> "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

THERE is one thing we need to remember in relation to the book of the Revelation, and that is, that it presupposes an acquaintance with the previous portions of Scripture. We have good ground for saying this, for there are from two hundred to three hundred references and allusions to the Old Testament in the book of Revelation. No one, therefore, who does not understand the Bible can possibly understand the book of Revelation.

If you ask me for a good commentary on the book of Revelation I should recommend the Bible. The best interpreter of the Bible is the Bible. If we would rightly divide the word of truth we must know the truth we have to divide. We cannot possibly divide that of which we are ignorant. Now the book of the Revelation is a mysterious book to one of three classes.

1. It is a mysterious book to those who are ignorant of the Scriptures. The one thing Christ had to say to the Sadducees was, "Ye do err, not knowing the Scriptures." The reason of all erring from the plan of God is ignorance of the Scriptures. We can only know the plan as it is revealed to us in His Word.

2. The book of the Revelation is a mysterious book to those who lack spiritual perception. We must always remember that this is a spiritual book given to a spiritual people, and that it is to be interpreted on spiritual principles by Him who is the spiritual teacher, namely, the Holy Ghost. Unless we carry out the truth we already know, unless we are true to the light we have already received from the word of God, we cannot expect more light, but if we are true to the light given, God will lead us into greater light. So the main thing is to do His will, and we shall know His doctrine.

3. There is another class to whom this book is mysterious, namely, those who are not accustomed to compare Scripture with Scripture. We want more comparative scriptology. We need to be continually coming to the word, and as we read any given portion to study that portion in the light of other Scriptures. The entrance of God's Word giveth light, that enables us to see the truth of other portions of God's truth. Having said so much by way of introduction, I want to take up the passages in the 7th and 14th chapters of Revelation that relate to the 144,000. Prayerfully let us look at them, and then take these things home to our hearts, for all Scripture is profitable if we come to it with a spirit that is subject to the Spirit of God.

I. The *place* where the one hundred and forty and four thousand stand. "And I looked, and, lo, a Lamb stood on Mount Sion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads" (Rev. xiv. 1). The place where they stand is Mount Sion. There is one thing that all students of prophetic Scriptures insist upon, and that is that when God speaks of Israel He means Israel; when He speaks of the Church He means the Church; and when He speaks of the Gentiles He means the Gentiles. The Spirit of God never mixes these three parties. When we read of the Lord Jesus Christ standing on the Mount of Olives, we understand that He means the literal Mount of Olives, not some other place. We cannot possibly spiritualise the Mount of Olives into any spiritual meaning. It simply means the mountain that is known as the Mount of Olives near Jerusalem. When God speaks of the city of Babylon we understand Him to mean the literal city, and not something mystical. When He speaks of the mystical Babylon, He is speaking of Christianity in its corruption. When I read of the Lamb of God standing on Mount Sion, I take it that He means Mount Sion, and not some other mount. There are seven places in the New Testament where Sion is referred to. Twice reference is made to Christ entering into Jerusalem. "Fear not, daughter of Sion, thy King cometh, sitting on an ass's colt" (Matt. xxi. 5; John xii. 15). Twice Sion is mentioned in relation to Christ as the Stone, namely, in Rom. ix. 33; and 1 Peter ii. 6. Once Sion is spoken of in an illustrative sense, that is, as symbol of the grace of God, in contrast to Mount Sinai, which represents Law, as we read in Heb. xii. 22; and the place is named in relation to Christ's future deliverance of Israel, "There shall come out of Sion a Deliverer" (Rom. xi. 26, R.V.).

From these Scriptures I gather that the Lord Jesus Christ shall literally stand upon the mount that is known as Mount Sion in Palestine, and not the throne mentioned in Rev. v. 6; and with Canon Faussett I must conclude "That Christ, having left His position 'in the midst of the throne,' now takes His stand on Mount Sion."

II. The *number* of the firstfruits. In Rev. vii. 4 it is distinctly stated that there are an hundred and forty and four thousand, twelve twelves. The same number is given in chapter xiv. Twelve is nearly always associated with Israel, and Israel in a governmental sense, as one has said, "Twelve is the manifest number of Divine sovereignty, as it was exercised in Israel by the Lord in the midst of them, or as it will be exercised in the world to come." That twelve is related to Israel we have abundant evidence. We read of the twelve patriarchs, of the twelve cakes of shew-bread which illustrated the twelve tribes of Israel. We read of the twelve precious stones in the breast-plate of Israel; we read of the twelve tribes; of the twelve stones taken out of the Jordan which represented the twelve tribes; we read of the twelve apostles; and the twelve thrones on which they are to sit and judge Israel. And there are seven twelves in connection with the new Jerusalem. Seven is the church number, and twelve is Israel's number, and why should there be seven twelves in connection with the new Jerusalem? Because it presents the church in relation to Israel. But in relation to the 144,000 the number is twelve times twelve—144, which symbolises the administration of the Divine purpose in relation to Israel, and through Israel in its fulness. As Faussett says, "Twelve by twelve signifies fixity and completeness; taken a thousandfold in 144,000, a thousand signifies the world perfectly pervaded by the Divine; for it is ten, the world number, raised to the power of three, the number of God." Thus the hundred and forty and four thousand are a pledge of what God is going to do with the rest of Israel, and through them for the world, for we know that their restoration shall be as life from the dead, as we read in Rom. xi. 15.

III. The *names* on the foreheads of the hundred and forty and four thousand. In Rev. xiv. 1, we read "Having His Father's name written in their foreheads," or, as the Revised Version says, "Having His [the Lamb's] name and His Father's written on their foreheads." There are some truths that stand out with greater prominence if viewed from the point of contrast than by definite statement. Thus if we note the sealing of the believer in Christ now, and the hundred and forty and four thousand, we shall see several points of distinct difference. For instance, I have noted seven points of difference between God's sealing of the believer, and God's action in connection with the hundred and forty and four thousand in their sealing.

First. Believers in Christ are sealed by God the Father, as we read in 2 Cor. i. 22, "God who hath sealed us." The 144,000 are sealed by an angel of God, as we are told in Rev. vii. 2, and not by the direct act of God.

Second. The seal in connection with the believer is the indwelling presence of the Holy Spirit, as the Holy Spirit said to the Church at Ephesus, "Ye were sealed with the Holy Spirit" (Eph. i. 13). The seal upon the 144,000 is the name of the Lamb and of His Father on their foreheads (Rev. xiv. 1).

Third. The Person in whom believers are sealed is Christ: "In whom ye were sealed" (Eph. i. 13). Believers are sealed by virtue of what they are in Christ. The 144,000 are a company in the twelve tribes of Israel who are marked, and who are set apart for a given time and for a special purpose (Rev. vii. 5, etc.).

Fourth. The place where believers are sealed is in the heart, as we read in 2 Cor. i. 22: "Who hath sealed us, and given the earnest of the Spirit in our hearts." The 144,000 are sealed in their foreheads (Rev. vii. 3).

Fifth. The time when believers are sealed is when they believed in Christ. "After that ye [or upon believing] believed, ye were sealed" (Eph. i. 13). The sealing was not some after act of God, but when we received Christ, that moment the Father sent the Spirit into our hearts crying, "Abba, Father!" The 144,000 are sealed after they have proved their fitness to be the witnesses of God, for the four angels are stayed in their mission of judgment till the sealing has taken place (Rev. vii. 2, 3).

Sixth. The reason why believers are sealed is because they are sons. The sealing is the pledge of our sonship: "Because ye are sons, God hath sent forth the Spirit of His Son" (Gal. iv. 6); but the 144,000 are not sons, neither are they sealed as such, but they are sealed as "servants of God" (Rev. vii. 3).

Seventh. The evidence of believers being sealed with the Holy Spirit is the fruit of the Holy Spirit in the life. Just as when a seal is pressed upon a soft piece of wax the impression is left, so the evidence that we possess the Spirit of God is that the fruit of the Spirit is seen in our lives. What is the evidence of the 144,000 being sealed? They simply have the name of the Lamb and of His Father, not their father, in their foreheads.

These points of difference lead me to conclude that the hundred and forty and four thousand are altogether distinct from the Church of God, and that they cannot possibly constitute a part of the Church of God, and therefore, their being sealed and taken up to God as the first fruits does not represent the Church at all, but the Godly remnant of Israel who are saved out of the nation, who are described in Ezekiel ix. 4–6, who are marked with the mark of God, because they have nothing in common with the abominations of Israel, and who are preserved in consequence from the judgments that are to come upon the nation.

IV. The *position* which the hundred and forty and four thousand occupy. In chap. xiv. 3 we are told, "And they sung, as it were, a new song before the throne." The hundred and forty and four thousand are singing before the throne and the living creatures. Here again we may learn a good deal by contrast. If we note the difference between the elders and the living creatures (R.V.) of Rev. v. and the 144,000, we shall be better able to come to a conclusion. There is diversity of opinion as to who the four living creatures, and the twenty-four elders represent. But, at least, most of us are agreed in this, that the twenty-four elders, if not the four living creatures, represent the redeemed, for the term elder is not applied to angels but to men. The elders have crowns on their heads; harps in their hands; a song on their lips; and are clothed with white robes (Rev. iv. 4; v. 8, 9, 10); and besides they are seated on thrones, and that Christ himself promised to the overcomer. So that the redeemed, from the clear and positive statement from the lips of Jesus, as well as the description given to us of the twenty-four elders, are associated with Christ in the glory in contrast to these hundred and forty and four thousand who stand before the throne in the presence of the elders. The church is seated *on* the throne with Christ, while the 144,000 stand *before* the throne and before the elders. The latter occupy a different position to the former.

V. The *song* which the hundred and forty and four thousand sing. "They sang a new song" (Rev. xiv. 3). There are two things that are peculiar about this "new song." (1) The song is not given like the new song of the elders. (2) No one was able to learn the song which they sang. The song that the redeemed shall sing, surely we know it? Surely the Church of God knows the song already which she will sing when she is with her Lord in glory? Is it not given to us in contrast to the wail in Revelation i.? Those without Christ shall wail out the bitterness of their sorrow, but we who are redeemed love to sing unto Him who has redeemed us. In contrast with this we are told that no one was able to enter into the song which the hundred and forty and four thousand sang. Dr. Seiss says "They have a song which is peculiarly exclusively their own. Though not connected with the throne, as living ones, nor crowned and seated as the elders, they have a ground and subject of praise which neither the living ones nor the elders have; nor is anyone able to enter into that song except the 144,000. None others ever fulfil just such a mission, as none others are ever sealed with the seal of the living God in the same way as they were sealed, no others have just such an experience in such a world as that through which they come to glory. No other share with them in that particular administration of God . . . Therefore as the angels cannot sing the song of the redeemed, never having been the subjects of redemption, so no other saints can sing the peculiar song of the 144,000."

VI. The *action* of God in relation to the hundred and forty and four thousand. We read in chap. xiv. that they "were redeemed from the earth," and they "were redeemed from among men." It is of peculiar interest to notice the preposition which the Holy Spirit uses here. "Redeemed *from* the earth," and "*from* among men." The preposition signifies to put on one side, to separate from. It is not the preposition which the Holy Spirit invariably uses in relation to the Church, the preposition *ek*, out of. The believer is said to have passed from out of death into life; he is taken right out of the old sphere of separation from God, and placed in a new sphere altogether. The Lord Jesus Christ in His high-priestly prayer uses this preposition again and again, in speaking of those who are "chosen *out of* the world" (John xvii. 6. R.V.). In Col. i. 13 it says the believer is saved out of the power of darkness, not merely from it.

In Revelation v. we find that the elders sing of the company that are redeemed *out of* every kindred and every tongue and every nation. Those spoken of in chap. v. are distinct from the company spoken of in chap. xiv. God's action to those who are sharers of His throne and one with Him in administration is that He has redeemed them out of all people, but the hundred and forty and four thousand are those who are separated from men and the earth and not as the church, who are a heavenly people (Phil. iii. 20).

VII. The *name* given to the hundred and forty and four thousand. "They are virgins" (Rev. xiv. 4). This, of course, simply implies their separation from the beast, all his superstition, false worship, and idolatry. I take it that these virgins are identical with those mentioned in Psalm xlv. and the wise virgins mentioned in Matthew xxv. Remember how Matthew xxv. opens. "Then"—mark the point of time—"*Then* shall the kingdom of heaven be likened unto ten virgins." When? At the time of the terrible tribulation, of which Christ had been speaking in Matthew xxiv. These virgins have kept themselves from the defiling influence of the powers of evil, hence, the appellation bestowed upon them.

VIII. The *time* when the 144,000 appear. They are sealed under the sixth seal, according to Revelation vi., vii., and they are described as singing and standing on Mount Sion, under the seventh trumpet, which was sounded under the seventh seal. The seven seals describe what will take place on the earth during the last of Daniel's seventy weeks. The first three seals unfold the doings of Christ during the first half of the week, and the last four seals picture what will take place on the earth during the last three and half years of the great tribulation.

Dr. Seiss has well said, "The account of the 144,000 is only another side of what is related of the beasts, the counterpart of the same history.

"Over against the wild and savage monster is a gentle and loving Lamb.

"Over against the confessors and worshippers of the beast, is the company of the Lamb's followers.

"Over against the beast's moral system, which is nothing but harlotry, spiritual and literal, the worship of idols, and the trampling under foot of all God's institutes, here is an opposing style and life of conformity, a virgin purity which refuses to be debauched by the prevailing fornication.

"Over and against the slavery of those who sell themselves to the powers of perdition which then have command of the world, here is redemption from the earth, and from man, a ransom out of the thraldom which holds others.

"Over and against the new order of things set up by the Antichrist, these sing 'a new song,' and have a victory and glory never shared by any but them.

"Over against the going of the beasts and their dupes into perdition, there is here going whithersoever the Lamb goeth.

"Over against the doing in the presence of the beasts, the doings here are in the presence of heaven.

"Everything in the mouth of the beasts is false, in the mouth of these nothing is false.

"The beast's number is 666, the bad number intensified; these it is 12 × 12, the sacred number of completeness. And in every item there is distinct allusion to the beast, and the order of things under him, by way of contrast and opposition, proving that the account of the 144,000 is a counterpart of the same history, which cannot properly apply to none but persons who live contemporaneous with the beast."

IX. The *simile* that is used to describe the 144,000. "Firstfruits." It seems to me that the basis of the whole question is found in the word "firstfruits." Where are we told that a part of the Church is a firstfruit of the rest? The term firstfruit occurs eight times in the New Testament, and in six relations. We read of the "Firstfruits of Achaia" (1 Cor. xvi. 15; Rom. xvi. 5); Christ, the Firstfruits of the sleeping ones (1 Cor. xv. 20, 21); the firstfruits of the Spirit (Rom. viii. 23); the Church, the firstfruits of creation (James i. 18); and of the firstfruits of Israel (Rom. xi. 16). And we also read of the 144,000 who are a firstfruits unto God and the Lamb. A firstfruits of what? The Church? Certainly not. What is a firstfruit? A part of the whole harvest. Where is any part of the Church said to be a firstfruit of the other? For any part of the Church to be taken away before the rest would be to mutilate the body of Christ. The one and repeated teaching of the epistles is that the Church is one in association with the Lord Jesus, who is the Head of the body, and what He has all His members enjoy. The firstfruits in Revelation xiv. are identical with the 144,000 in Revelation vii. They are the elect remnant of the twelve tribes of Israel, and the pledge that the whole nation shall be gathered in.

In conclusion let me say that we cannot possibly give a true interpretation of the Church's position now and in the time to come, only as we view her from the standpoint of the epistles. If we view things from the Old Testament we are simply looking for earthly blessings; like the Old Testament saints our sins are forgiven prospectively, that is, God meantime forgives in view of the sacrifice that Christ shall make, and not on the ground for the atonement offered, for the basis upon which God acted before Christ came, was, as we read in Rom. iii. 25, "Whom God set forth to be a Propitiation, through faith, by His blood, to shew His righteousness, because of the passing over of the sins done aforetime." The sins of the believer are not merely passed over, they are absolutely and for ever forgiven, so that we can say, "We have redemption through His blood, even the forgiveness of sins, according to the riches of His grace (Eph. i. 7). Again if we look at the question of sonship from the Old Testament, we find that we have no part in the blessings of the gospel. Those under the law were under a tutor, but we who believe in Christ have the privilege of sons, and all the dignity of the relationship (Gal. iii. 24–26, R.V.). Again, the Holy Spirit was not an abiding presence with Old Testament believers, He came and went, but now He abides, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16). Further we must not view things from the standpoint of the gospels, for they have mainly to do with the King, Who was crucified, but Who is coming back again to set up His kingdom, when He comes with His Church, which He is building meantime. Much less must we look at the things described in the greater part of the book of the Revelation, for there we have pictured what shall take place after the Church is taken away. I repeat, the only safe position to view the Church is from the epistles, for in them we have revealed the Church's present position and future glory. The great mistake that the friends make, who speak of the 144,000 as a part of the Church is, that they do not view things from the right standpoint. They apply Scriptures which relate to the Jew to the Church.

The position of the Church is peculiar, and above any and every other position, because we are members of the body of Christ, and as such, bone of His bone and flesh of His flesh; therefore we have a greater and corresponding responsibility. May we show that we appreciate our privileges by fulfilling our responsibilities.

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"THE LORD IS AT HAND."

By the Rev. JOHN SLOAN, of Glasgow.

(*At the Nottingham Conference, May*, 1894.)

I WANT to give you a few reasons why I believe the Lord's coming to be at hand. The Lord said, "Behold, I come quickly." It is 1,800 years and more since this was said. If we have no special reasons for saying the Lord is at hand, people might very logically say, "1800 years have passed, and He has not come yet. Other 1800 years may pass before He comes." And yet it may be true that He comes quickly. I want to give you some reasons why I believe the coming of the Lord to be very near at hand.

The first passage of scripture I desire to direct your attention to is Exodus xx. 11, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it." Then turn to 2 Peter iii. 8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Then come to Hebrews iv. 9, "There remaineth therefore a rest for the people of God." Or, as it is in the margin, "There remaineth therefore a keeping of Sabbath to the people of God." I do not want to draw a logical conclusion from these as premises, but I want to point out to you that there is a very old tradition, which goes back to a time long before our Lord, which says that the world would last over the six thousand years, and then would come the seventh thousand, which is the millennium. This is, however, only tradition.

We have then this old tradition, we have the passages which I have just read to you from the word of God, and now where are we in time? We cannot tell with absolute accuracy, but we do know that four thousand years elapsed before the Lord Jesus Christ came, and we know that 1894 years elapsed since He came, so that we are within a hundred years, or nearly so, of the six thousand years. If there is any truth in this tradition, and if these passages that I have read to you lend probability to it, then we may say with justice that in all likelihood the Lord's coming is drawing very nigh, and cannot be delayed for another long period. So much for that first reason.

The next passage I desire to call your attention to is Matthew xxiv. 32: "Now learn a parable of the fig tree," etc. Our Lord used the fig tree as a type of the Jewish nation in His day. You will remember that the fig tree was covered with leaves, but there was no fruit upon it, and it is the nature of the fig tree to put forth the fruit first and the leaves afterwards, so that when the fig tree is covered with leaves you may expect the fruit to be ripe. When Christ came to this fig tree and found no fruit upon it He cursed it, so that no man should eat fruit of it hereafter. That was a type of the Jewish nation, because the Jewish nation had all the form of godliness without the power, a great profession of righteousness with little of its fruits. Instead of cursing the nation He cursed the tree, so that He might teach them a lesson without bringing immediate suffering upon them. Hear what the Lord says: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." This Jewish nation is to put forth leaves again. When you see it doing so then know that the end is drawing nigh when they shall be gathered back to their own land.

I want to speak for a short time about the state of the Jews to-day compared to their state about 150 years ago. It is just 150 years since in this country the Jew received any rights whatever as a citizen. Shortly before that, I think it was in Austria, some of the universities were thrown open to them, and this was quickly followed in this country by their receiving their rights as citizens. Before that the Jew was a citizen of no country, he was an exile everywhere, a citizen nowhere.

You have no idea of the sufferings which these poor people came through. There was an edict passed in Spain that they must leave the country, and they had only four months allowed in which to sell their goods and get away. After this edict was passed the Inquisitor persuaded the King to lay heavy penalties upon any one who would give lodging or bread or wine to the Jews. The people would not buy the property which the Jews held when the edict was issued until the last day of the four months, so that they could force the market and compel the Jews to part with their land and houses or anything they possessed for a mere nominal price. On the last day of the four months, when the Jews came down to one of the ports for the purpose of embarking, they found that the King had issued a new edict, and had closed this port against them, and they had to go to another. Before they could get to this other port they came under the penalty of death for not getting out of the country within the four months. Some of those who did escape in ships were landed on uninhabited islands, and in one place wild animals came down upon them, and the poor Jews and Jewesses had to seek refuge in the cold water until the wild beasts went away. Then the captain of a vessel came to them, and tempted about 200 or 300 of the young men to go on board his boat, and when he got them there he took them away and sold them as slaves. These poor Jews received no mercy. Through hundreds of years they have been exposed to cruelty, torture, and insult. It is not much wonder that the Jew hates the Christian.

I ask you to consider the position of the Jew to-day, in the light of the facts I have given you respecting their treatment and their position in the years gone by. Take our own land. What a tremendous impression has been made upon the history of our own country by one who was a Jew—Lord Beaconsfield. Look upon the Continent and see how the Jew has the wealth of Christendom in his hand. Look also at the influence he has through France. The influence of the Jew in Germany is rising in many respects. The Jew has the brain power to a very large extent; he has the money power. Look at their social position. You find many Jews and Jewesses amongst our aristocracy to-day. All this seems to me to be *the putting forth of the leaves and tender branches.*

But there is one feature of new life in the Jewish nation which we cannot pass over—that is the movement amongst the Jews all over the world. Look at the blessed results of sending out these thousands of copies of the New Testament in Hebrew. What a marked effect has been produced by this. They will read the New Testament in Hebrew when they would never think of reading it in any other language; and they are beginning to find out that Jesus of Nazareth is not the despicable character they appear to have thought him. In Jewish papers, published by Jews and not by Christians, they are proud to recognise Christ as one of their race. I recently read such an extract, and it was written by a man who did not profess to be a Christian, but he said Christ was a magnificent Man, and he was glad He was a Jew. Look at the great spiritual movement that is being made amongst them in different parts of the world. In New York, for instance, week by week there are Jews going in crowds to hear what the preachers have to say about Christ. There you have Jews rising from their seats and professing to believe in Christ as their Messiah, doing it at the risk of their temporary welfare, for the Jewish master would send about his business any of his servants who became Christians. God is moving the nation, and everywhere the dry bones are beginning to shake. From that alone I believe the time is very soon coming when Jerusalem shall again be inhabited by her own people.

Lastly let me draw your attention to 1 Timothy iv. 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Then again in 2 Timothy iii. 1, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," etc. Read to the end of the 5th verse. There is a difference between these two passages. The first passage speaks of *the latter times;* the second passage speaks of *the last days.* The first passage speaks of the longer period before Christ's coming; the second of the days immediately preceding it. The first refers to the falling away from the faith the second is more awful. In it there is a loathsomeness, a sensuality and a brutality that is appalling. "Men shall be lovers of themselves, having a form of godliness but denying the power." Living in sensuality and lust with the profession of godliness! That is what we may expect in the last days. Therefore "Let every one that names the name of Christ depart from all iniquity."

"And now, little children, abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming."

Contributed Articles.

"THE NAMES AND ORDER"
OF THE BOOKS OF THE OLD TESTAMENT.

By the Rev. Dr. BULLINGER.

(*Sixth Paper. Continued from page 192.*)

The Five Megilloth.

These five *scrolls* form a constituent part of the Hagiographa, and in the most ancient manuscripts, as well as in the early printed editions, are given in the following order. This order is determined by the order of the Festivals on which they are read annually in the Synagogues; viz.—

1.	The Song of Songs	On the Feast of the Passover.
2.	Ruth	On the Feast of Pentecost.
3.	Lamentations	On the Fast of the ninth of Abib.
4.	Ecclesiastes	On the Feast of Tabernacles.
5.	Esther	On the Feast of Purim.

The Song of Songs—"Sheer Hasheereem"

THE MOST BEAUTIFUL SONG.

In the Septuagint it is called *ᾆσμα ᾀσμάτων* (*asma asmatōn*), and in the Latin Vulgate *Canticum Canticorum*, which all have the same meaning, the Song of Songs. The name *Canticles*, sometimes given to the book, it will be seen, is from the Vulgate.

Sheer Hasheeream is a Hebrew mode of expressing the superlative degree by repeating the noun in the genitive plural, meaning *the finest*, *the most beautiful*, or *the most excellent song*. The same figure (*Enallage*) is seen in such expressions as *Holy of holies* (Exodus xxvi. 33), *King of kings* (Ezek. xxvi. 7), *God of gods* and *Lord of lords* (Deut. x. 17), *Hebrew of the Hebrews* (Phil. iii. 5), the Heaven of heavens. (1 Kings viii. 27.)

Three individuals are the principal persons, and not two as is generally supposed; a shepherd, a shepherdess, and a king. The former is the object of the maiden's affection, and not the king. According to Dr. Ginsburg* "this song records the real history of a humble but virtuous woman, who, after having been espoused to a man of like humble circumstances, had been tempted in a most alluring manner to abandon him, and to transfer her affections to one of the wisest and richest of men, but who successfully resisted all temptations, remained faithful to her espousals, and was ultimately rewarded for her virtue."

If the *interpretation* thus refers to a true story, then it is open to anyone to make an *application* of the narrative.

The Jewish Commentators apply it to Jehovah and Israel. Christian Commentators apply it to Christ and the Church; but in either case the maiden must represent the one beloved; the shepherd, the one who loves her; and the king, the one who would come between with temptations and allurements.

Read at the Passover it might be applied to Israel going forth to the One of whom it is said, "He loved the people," and despising all the riches and treasures of Egypt. The Passover was specially marked by expressions of love, exhibited in various ways.

Ruth—"Ruth"

A FRIEND.

This book is called simply by the name of Ruth, which means *a friend*, especially one brought in and made an intimate companion. It is from the root *rahah*, *to feed* or *nourish*, *to afford sustenance*; then, to *feast upon* or *delight in any one* (Prov. xiii. 20; xxviii. 7; xxix. 3), *to treat as a friend*.

Thus the book tells how Jehovah delighted to take this Moabite *stranger* and bring her into blessing with His chosen people, uniting her so closely in blessing as to make her an ancestress of David the king, and of David's Son and Lord, as shown in the genealogy with which the book closes. It tells also of that redemption on the ground of which Gentiles are able to rejoice with God's people Israel.

Read at the Feast of Pentecost, it surely intimated how at that Feast Jehovah would pour out His Spirit upon all flesh (Joel ii. 28), as recorded in Acts ii. 16–21 (fulfilling Joel ii. 28), and thus bring *Gentiles* into blessing, causing them to "rejoice with His people," as shown in Acts x.–xiii.

Pentecost was not the foundation of the Church, but preliminary to "the day of the Lord," when the "glory" should follow the "sufferings." We know, however, how the offer of Acts iii. 19–26 was rejected. (Acts xiii. 45–52.) And then the "Mystery" or secret of the Church was revealed to Paul about this time, for Acts xiii. was about "fourteen" years before 2 Cor. xii. 2, when he says that he received the "abundance of the revelation."

Lamentations—"Ey-chah"

ALAS! *or*, O HOW!

The English title is from the Latin *Lamentationes.* The Septuagint has Θρῆνοι (*Threenoi*), meaning the same thing.

The Hebrew *Ey-chah* is an exclamation of pain and grief—a howling, wailing cry.*

It is the first word of the book, and fitly describes its character.

The Massorah and the Rabbins point out that the word was used three times of Israel by three prophets.

1. Moses, of Israel in her glory and pride. (Deut. i. 12.)
2. Isaiah, of Israel in her dissipation and sin. (Isa. i. 21.)
3. Jeremiah, of Israel in her desolation. (Lam. i. 1.)

This book is appropriately read on the Fast of the ninth of Abib. For on that day is commemorated five great calamities which befel the nation.

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* *Commentary.* Longmans, London, 1857.

* It is preserved in our word *jackal.*

1. The return of the twelve spies, and the decree of the forty years' wanderings in consequence of the rebellion of the people.

2. The destruction of the first Temple by Nebuchadnezzar.

3. The destruction of the second Temple by the Romans under Titus.

4. The taking of Bether by the Romans under Hadrian, when 580,000 were slain.

3. The ploughing of Zion like a field, in fulfilment of Jer. xxvi. 18, &c.

The five elegies are arranged in a remarkable manner:

The *first two* (chapters i. and ii.) consist of 22 long verses of three lines each, each verse respectively commencing with the successive letters of the alphabet.

The *third* (chap. iii.) consists of 66 verses (3 × 22), each triad of verses commencing with the same letter; *e.g.* the first three lines commence with א (*Aleph*), the next three with ב (*Beth*), and so on through the 22 letters of the alphabet.

The *fourth* (chap. iv.) is arranged in 22 long verses of two lines each, also arranged acrostically.

The *fifth* (chap. v.) Lamentation is resolved into a prayer, and the acrostic arrangement gives way before the outburst of emotion. The only connection with the alphabet is that the number of the verses corresponds with the number of letters (22).

Ecclesiastes—"Coheleth"

THE ASSEMBLER.

Our title Ecclesiastes comes from the Vulgate through the Septuagint. Ἐκκλησιαστής, *one who sits or speaks in the Assembly*—a member of the Ecclesia or Assembly, hence our word Ecclesiastic. Luther called it *Prediger*, hence our alternative title "or the Preacher."

The Hebrew word *Coheleth* occurs *seven* times in the book.

a | Three times at the beginning (i. 1, 2, 12).
    b | Once in the middle (vii. 27).
a | Three times in the end (xii. 8, 9, 10).

Dr. Ginsburg points out in his Commentary on this book that *Coheleth* is not a proper name but an *appellative*, because in xii. 8 it has the article, and in vii. 27 it is construed with a feminine verb.

As to its meaning, it is derived from *Cahal, to call* (from which our English verb *to call* has come). Then it means to call together, assemble. Hence *Coheleth* means Collectress. References to the passages where the verb occurs show that it is *invariably* used for collecting *persons*, especially for religious purposes. The actual signification therefore is "*an assembler of scattered people into the more immediate presence of God; a gatherer of those far off from God.*" Solomon did thus gather the people. (1 Kings viii. 1, 2, 5.)

Well therefore may this book be appropriately read at the feast of Tabernacles, for its burden is that "under the sun" all is vanity. Here, we dwell only in Tabernacles, and wait for the abiding realities to which the "greater than Solomon" will presently *assemble* and *gather* His people.

Esther—"Esther"

A STAR.

The title of this book bears the name of the principal character in it, in the Hebrew and its Versions. Otherwise it begins with the words, "Now it came to pass in the days of."[*] In the Hebrew this sentence consists of two words, *va-yehee beemai*. The first of these words, *va-yehee* (now-it-came-to-pass), sounded in the ears of the old Rabbis like the word *woe*. The Greek (*οὐαί, ouai*) and Latin (*vae*) had a similar sound and character.

There is a tradition from the time of the Great Synagogue that whenever a Scripture commences with these words it always marks impending catastrophe.

Five Scriptures are pointed out as thus commencing, but to these we may add the fact that though events associated with sadness are to be related, yet they are in each case followed by other events which end in blessing.

(1) Genesis xiv. 1. begins with the war between the four kings and the five, and the troubles of Lot; but ends in the blessing of Abraham by the priest of the Most High God.

(2) Ruth i. 1 begins with the famine in the land of Israel; but ends with joy in the marriage of Ruth, who thus became the ancestress of David's Son and David's Lord.

(3) Isaiah vii. 1 begins with war against Jerusalem; but issues in the blessing of the promised Saviour. "Behold, a virgin shall conceive, and bear a son, and shall call His name Emmanuel."

(4) Jeremiah i. 3 begins with the events in the days of Jehoiakim, when was accomplished "the carrying away of Jerusalem captive"; but the promise of restoration is not far off. (See verse 11, &c.)

(5) Esther i. 1 begins with the threatened cutting off of the nation; but ends with their joyful deliverance.

So that the times of trouble are in each case rehearsed in order that the final blessing may stand out all the more gloriously.

To the above examples we may add one from the New Testament, making *six* in all, Luke ii. 1, which needs no comment.

Most Bible Students know that the Divine name is not written in this book. The Talmud[†] suggests the reason by asking, "Where do we get Esther from the Law?" The answer is given, "Deut. xxxi. 18, and I will surely hide my face." In this book it is seen how the people forsook God, how He hid His face from them, and how that though He delivered them, His name is *hidden in the book* in the form of four Acrostics, which are the pivots on which the whole history turns.[‡] (*To be concluded in our next, D.V.*)

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THE RE-ORGANIZATION OF BABYLON THE GREAT.

IN the way in which the subject of the Babylon of the Apocalypse has been covered with traditional teachings, arising out of partial studies of the subject, differing widely in character, it will now need much grace to go back to the pure Word of God, and endeavour to discern the root principles that govern the whole matter, without going outside it—except by way of illustration only.

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[*] The two of the five *Megilloth*, which are *historical*, both begin with these words.

[†] *Kelim*, 139.

[‡] See *The Name of Jehovah in the Book of Esther*, by the same author, price twopence.

The subject is an intensely practical one. We believe it is impossible to know the spiritual character of the peculiar social development of the nineteenth century without understanding what God tells us about Babylon. We also believe that it is really very simple.

If we turn to Revelation xvii., we shall notice that there was something that astonished the apostle John when he beheld Babylon, and that he was only satisfied when it was explained to him how God in His providential workings would bring about the fall of the whole system.

We believe the following to be the explanation: *The permanent establishment of the system of Babylon would mean the total failure of God's promises to Abraham and David, the complete obliteration of the nation of Israel, the setting up of a millennium in the earth after man's own heart, and last, but not least, the extinction of the Lord's name from the earth, though He had promised to place it in Jerusalem for ever, and sanctify it among the nations.*

Having thus succinctly stated our conclusion, we will now venture to offer the proofs, showing our deductions out of the following scriptures: Gen. x.–xii.; Daniel iii. and v.; Zechariah v.; Matthew xxiii.; Revelation xvi. 19 to xix. 4.

The root and origin of Babel, or Babylon, may be thus briefly summed up. Men wanted to make a name for *themselves* and bless *themselves* in the earth, not being satisfied to wait for the fulfilment of God's promise that the Seed of the woman should bruise the serpent's head, or caring to call upon the name of the Lord. They would abolish all enmity, even that between the serpent and the woman. That would give them, they hoped, peace on earth.

Moreover, they were *one* people, and had *one* language. God then scattered them over the face of the earth, and divided them (for Gen. xi. is explanatory of chap. x., and *precedes* it in chronological order), giving certain lands to be the habitations of *various* peoples, according to *various* tongues, families, and nations.

It was a truly beneficent order; for language, race, nation, and fatherland were all united, thus taking away all legitimate cause of dispute between them. When the isles of the Gentiles were distributed entirely among the descendants of Japhet, there will not have been so many "changes in the map of Europe" as those we see now that the face of it has been covered by the mixed hordes that swept over the face of it after the fall of the throne of David; for God had set the bounds of the peoples according to His purpose with the children of Israel. (Deut. xxxii. 8.) No separate Israel, no blessing to the earth, no real rest for it, but wars and desolations. Such is God's decree.

So, in Genesis xii., we learn God's purpose in the distribution. He would make a nation, a family, and a people of the seed of one man (Abram), and plant them in a particular land, and there make them a blessing to *all* the families or kindreds of the earth.

Satan, then, in order to re-establish Babylon, set to work to get Israel rooted up out of the land, and to break up the family relationship by their marrying into other races. And further, when that was done, there was room for him to mix up all the different races of Semites, Hamites, and Japhetites, so that distinction between them became difficult, and languages and dialects became confused and greatly altered—whence ethnology, philology, and etymology are now among the sciences!

Next let us observe the times of Nebuchadnezzar. The throne of David has fallen; the Assyrian has been allowed to remove the bounds of the peoples, carrying them away from one land to another (Isaiah x. 13); the deadly sword-wound has come upon Israel. "Peoples, nations, and tongues" serve Nebuchadnezzar, and when *he* pipes *they* bow to his idol. But there is no reference to "kindreds." The question of blessing the "kindreds" of the earth through a special people and a holy nation is set aside. As for the ten-tribed kingdom, Ephraim, it was not only Lo-Ammi, "not God's people," but "not a people" at all. (Hosea i. 9; Isaiah vii. 8.) So John, in the vision of Revelation xvii., beheld the harlot Babylon ruling over mixed "multitudes" instead of "kindreds," and "over peoples, and nations, and tongues." (*v.* 15.)

But God will be faithful, and divide the earth according to His purpose in Abraham, after the fall of Babylon, as He did after He had scattered the rebels in Genesis x. to xii.; and when the millennium is established, all the "kindreds" of the earth will be blessed.

Yet they must first wail because of the Son of Man descending in clouds (Rev. i. 7), seeing that at the time Babylon falls, the kings of the earth give their kingdom to the Beast, and he has "power over all *kindreds*, and tongues, and nations, and all that dwell upon the earth shall worship him whose names are not written in the Lamb's book of life." (Rev. xiii. 8.)

God will then raise up a tremendous testimony. The decree will have gone forward to measure the temple and the temple worshippers; for, God will remember His covenant with David (read Psalm cxxxii. in this connection); for, the kingdom and city that Nimrod established were to give place (in the mind of God), at the very time of the call of Abram, to the everlasting throne of David's Seed in Jerusalem. The uncleanness of Jerusalem and all the wickedness that the Lord spoke of in Matthew xxiii. will be carried away to the land of Shinar, that there in Babylon, its proper home, may come upon apostate and gentilized Israel all the righteous blood from that of Abel, which first cried out to God for vengeance, down to that of prophets, apostles, and saints in the great day of God's reckoning with the earth. (Compare Matt. xxiii. 34–39; Rev. xviii. 24; and Zech. v. 11.)

When that decree goes forth, from the *families* that attended the temple worship after Jeroboam had set up the calves at Dan and Bethel, God will choose 144,000 Israelites, who shall be unscathed during the judgments, and an innumerable multitude will be raised up to give up their lives rather than worship the Beast, called "out of all nations, and *kindreds*, and peoples, and tongues." (Rev. vii. 1–17.)

The omission of the tribe of Dan from the blessing will recall our articles on the subject in July, 1894, and April, 1895. We will now call our readers' attention to a remarkable passage in Ezekiel, showing how that tribe, which even in

Solomon's day had intermarried with the people of Tyre (2 Chron. ii. 14), in Nebuchadnezzar's had joined themselves to Javan,[*] having separated themselves both from Israel and Judah, trafficking with Tyre, suggesting the origin of the Danaï and the Greeks (Ezek. xxvii. 17–19); and the Book of Maccabees, after detailing the pollution of the temple by Antiochus Epiphanes, the cruellest desecrator the earth has ever seen, goes on to tell us that Jonathan Maccabaeus claimed for his nation kindred with the Spartans, who, by the mouth of Areus, their king, had acknowledged the claim, saying, "It is found in writing, that the Spartans and Jews are brethren, and that they are of the stock of Abraham." (1 Macc. xii. 1–23.) Note, too, the phrase "his father's" in Dan. xi. 37.

The Book of Daniel tells us that in the angelic warfare, the spiritual prince of Javan would for a time prevail against Gabriel; and Revelation xiii. tells us that the world-empire will once more assume the character of the Greek, under the symbol of the leopard; yet, finally, Zechariah ix., after predicting the passage through Palestine of Alexander the Great, admonishes Zion that her *own* King would ride into Jerusalem lowly upon an ass, and the foal of an ass, and having *salvation;* and so far from any king of Javan being the Lord's choice, a time would come when the sons of Zion would be raised up against the sons of Javan in victory.

We ask, then, whether the nineteenth century has not been one long history of the development of the *principles* of Babylon amongst the mixed multitudes whose quarrels have been distracting the earth? Are not "peoples" drawing closer together in the effort to become again "*one* people"? Is not the distinction between Jew and Gentile fast being obliterated? Are not all religions being cast together into the one great melting-pot of "the brotherhood of man"? and is not the holy name of our Lord and God degraded on all sides, and the name of Jesus, at which every knee should bow, being bandied carelessly about, even where reverence is most expected?

And what of the wisdom of the wise, who are claiming that Israel was descended from the Phoenicians? What of the solar mythologists, who believe the accounts in the Book of Judges of Jephthah's daughter and Samson were forgeries based on the silly stories of Iphigenia and Hercules, not reckoning that Dan was "in ships" at that time, and that those myths are, on the contrary, evidence of the Danite origin of the Greeks? Lastly, and by no means least, what is the meaning of a movement like Anglo-Israelism, that *boasts* of the pioneering of Dan among the "multitudes" that invaded the territories of Japheth, the isles of the Gentiles, transgressing the bounds of the peoples, and citing in *proof* of its claims the very chapters in Ezekiel which refer to the awful primeval sin of Satan as Prince of Tyrus? For "Dan shall leap from Bashan," the very hill that, from Psalm lxviii. (R.V.), we learn will, at the time of the end, rear its proud head against God's holy hill of Zion!

To this Rev. xii. and xiii. accord completely—the enmity of the serpent and the woman brought to a crisis. The woman is Zion, and at that time Dan is a serpent in the path, hindering the "salvation" of Jacob (Gen. xlix. 16–18). *Much* more could be said, but our space is limited.

Finally, let us read this lesson. If we mix up the hope of the Lord's coming into the air for us with Matthew xxiv., we postpone the blessed hope till the great mercantile city has been built in the land of Shinar, and the present distribution of the races of men revolutionized, seeing that when "the Son of Man" comes, "all the *kindreds* of the earth will mourn." (Matt. xxiv. 30.)

THE EPISTLE TO THE ROMANS.

CHAPTER v. 12 to viii. 39.

GOD'S gospel concerning His Son, both for Jew and Gentile, is very plainly set forth in this marvellous Epistle. The atoning death of Christ is God's propitiatory. Faith in God's word relating to that redeeming blood is accepted by Him; and when He is believed, the sinner—be he Jew or Gentile—is justified freely by His grace. God justifies the ungodly; and then the thrice-quoted words are true of such an one, "The just shall live by faith."

What does the justified Jew or Gentile believe? He believes God's gospel of wondrous grace which He has declared concerning His Son, that He was delivered over to death for his sins, and raised again for his justification.

Such a one will never come into condemnation, for as God has counted him righteous on the principle of faith, who will be able to condemn?

But the justified sinner learns by sad experience that, although he delights in the law of God after the inward man, there is another "law" in his members—the "old Adam," "the old man," "sin dwelling within him." He believes that God has forgiven all his sins and transgressions; but what of this sinful nature which "wars" and "strives" and produces such sad conflicts within? How is this to be dealt with? How is the justified sinner delivered from this?

God reminds him that when he was baptized he was baptized unto the death of Christ, and that he must reckon himself, his old Adam nature, to be dead with Christ. He must not only believe that Christ died for his sins according to the Scriptures, and that He was raised again, but he must also count himself as dead and risen *with* Christ—who was made sin for him. This path of obedience is set forth in the second portion of the doctrine of the Epistle to the Romans, namely, from chapter v. 12 to viii. 39.

It is not here to reckon our *sins* dead, but "our old man"—"sin" that is still in us.

He that is dead is justified from "sin." For those who believe God, and are obedient to the teaching of Romans vi., there is no condemnation. They are "in Christ" before God, no longer counted as "in Adam."

Christ's spirit is in them—"Christ in them, the hope of glory." They are "one spirit" with the Lord, and they are sealed and indwelt by the Holy Spirit, who bears witness with their spirits that they are the sons of God.

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[*] "Javan" is translated "Greece" in our Bibles in Daniel viii. 21; x. 20; and xi. 2; as well as in Zechariah ix. 13.

They wait, not for the salvation of their *souls*, for that has already been assured by God's grace and calling; they wait for the redemption of the *body*. This redemption of their body will be accomplished in a moment, in the twinkling of an eye, when the Lord comes; and if He comes before they fall asleep they will not pass through death at all, but will be transformed instantaneously by God's mighty power, and they will be fashioned like unto the body of His glory who died for them, and in and with whom they have died by faith.

Those who have believed God, and are in the path of obedience laid down in Romans v. 12–viii. 39, are therefore waiting for the coming of the Lord, without necessarily turning to the Prophetic Scriptures at all.

Instead therefore of asking such questions as, "Who will be taken up to heaven when the Lord comes, as in 1 Thess. iv. 15–18?" would it not be more in accordance with Scripture to ask how many are walking in the path of obedience so plainly set forth in Romans v. 12 to viii. 39?

It is often said at Prophetic Conferences and elsewhere that looking for the coming of the Lord is a very practical thing in the Christian life. True, but why not say that it is obedient as well as very practical to take the position which God sets forth in this portion of the Romans?

It is to be feared that many who study prophecy are not in the subjective attitude indicated in these chapters; for how, if such were the case, could they so very generally omit any allusion to this portion of God's word when they set forth their ever-varying notions of dispensational and prophetic teaching?

It is a faithful saying "that Christ Jesus came into the world to save sinners." But the other faithful saying should also be borne in mind, "If we died with Him, we shall also live with Him."

(To be continued, D.V.)

◆

THE HILL OF TARA, AND THE BRITISH-ISRAEL ASSOCIATION.

THE *Irish Times*, in a recent number, referred to a proposal which has been laid before the British Archæological Association for excavating the hill of Tara in county Meath.

Those of us who are familiar with the theories of British-Israelites have long been aware that they assert that Tea Tephi, a daughter of King Zedekiah, was buried there.

The Chronicles of Erin relate the incidents of the marriage and joint crowning of Eochaidh and Tea Tephi to rule over the Danaans of Ireland. Both were royal personages. Eochaidh, by birth and intermarriage, had the blood both of Zarah and Dan in his veins; while Tea Tephi was the daughter of Zedekiah, last king of Judah.

It is stated (see the *Covenant People* for April, p. 355) that Jeremiah founded the Royal Arch degree of Freemasonry (!) to be the guardian of the ark and sacred treasures in Tephi's tomb at Tara. This tomb is inviolate to this day.

Those of us who have preserved the number of the *British-Israel Prophetic Messenger* which was published August 19th, 1880, can turn to the coloured picture of the hill of Tara—Rath Rioch—on the front page.

Dr. Hanan is collecting funds for these proposed excavations, and so possibly before long this interesting mystery may be partially solved.

Meanwhile we who have the pedigree of this union of the house of the tribe of Dan and a daughter of the kings of Judah, and who believe that this will be forthcoming when "Dan shall judge his people as one of the tribes of Israel"—for the husband of Tea Tephi was of Danite descent—will do well to study carefully the history and prophecies relating to this tribe.

We have already in previous articles introduced this important subject to our readers, and as the matter develops we hope to refer to this subject again. Meanwhile we call attention to the following extract from the *Covenant People* for April, p. 355:

> "The records tell us how Heremon (after Here-mon) reigned and was gathered to his fathers, and all were crowned at Tara on the Lia Phail or sacred stone. In the Apocrypha we find, 'When Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door; and some of those that followed him came to mark the way, but they could not find it, which when Jeremy perceived, he blamed them, saying, As for that place it shall be unknown until the time that God shall gather again His people together, and receive them unto mercy; then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shown unto Moses, and as when Solomon desired that the place [temple] might be honourably sanctified; so shall the whole world be filled with the glory of the Lord.'"

Now with reference to this quotation, it is clear that Dr. Hanan, and British Israelites generally, would have us believe that Jeremiah concealed the ark and the altar of incense in a hollow cave in the hill of Tara. It is a good and safe rule for students always to remember to "verify quotations."

For on turning to the Second Book of the Maccabees, chapter ii. *v.* 4, we read: "It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into *the mountain, where Moses climbed up, and saw the heritage of God.* And when Jeremy came *thither* he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense," &c.

On turning to Deuteronomy xxxiv. *v.* 1, we find that the mountain where Moses climbed up, and saw the heritage of God, was not "Tara and the Croppies' Grave," but "the mountain of Nebo, to the top of Pisgah that is over against Jericho."

Moreover, the quotation from the Apocrypha, instead of helping Anglo-Israelites, would rather show that they are to be "blamed," as Jeremiah blamed those who wanted to search Mount Pisgah.

We think it highly probable that the results of the proposed excavations will prove very interesting, and we suggest that "Dan, the Pioneer of Israel," may have taken with him to

Ireland the "ephod, and the teraphim, and the graven image," which Micah profanely manufactured for the Danites who slaughtered the inhabitants of Laish, and called the name of the city Dan, after the name of Dan their father. (Judges xviii.)*

In our July number we directed the attention of so-called British-Israelites to the idolatries of Dan, and in the following article we add a few thoughts concerning this matter.

That the Danaans called places after the name of their father Dan is certainly a key to their wanderings, and we have to thank Dr. Hanan and his friends for so frequently reminding us that this is one of their numerous "identifications."

◆

THE TRIBE OF DAN.

IN our last issue on p. 195, the words "He did not visit the territory of Dan" should read "He did not present Himself to Israel as Messiah in the territory of Dan."

When the Lord entered the district of Cæsarea Philippi, it was to *withdraw* the offer. There He communed alone with the Father, after which He charged His disciples to tell no man that He was the Messiah; for, after all His labours, none save His disciples had said He was their true King. There, at the very *gate* of the land of Israel, He gave His disciples the *keys* of the kingdom of heaven; viz., the knowledge of His sufferings, and of the glory that should follow. It was a solemn occasion, and the place was in harmony. Dan was the first tribe to disappear in Israel, and was utterly without representation during His Galilean ministry. What *was* there was the temple dedicated to Cæsar! The failure of Israel to know her Messiah was most appropriately recorded in Dan. And it is remarkable that that was the spot which Satan selected to renew his temptation, after he had left the Lord for a season.

The tribe seems to have finally disappeared in Solomon's day; as when Hiram was dissatisfied with the twenty cities in Dan and the neighbourhood which had been given to him, Solomon had to find Israelites to put in them (1 Kings ix. 11–13; 2 Chron. viii. 2), as they had been deserted, and were falling into decay.

There have been in fact three rejections in the tribes of Israel:

JUDAH did not reject the inheritance (the land promised to Abraham), did not reject the royal line of David (according to covenant made with David), but rejected Messiah.

EPHRAIM did not reject the inheritance, but rejected the throne of David, and the Son of Jesse (Messiah) with it. (2 Chron. x. 16–19.)

DAN, rejecting the inheritance, as "profane Esau" had done before, in effect threw over all the promises of God summed up in Messiah, and had no part at *all* in Abraham, in David, or in Messiah. From the days of Joshua they had been steadily deserting Palestine, and giving their own names to their lands. But when it becomes a question of entering Palestine without any Joshua to lead them in, and do it *themselves*, they will be the most powerful tribe of any, and "judge" their whole people in apostasy. God works by *Epanodos*. First He will save Judah, then Ephraim, while finally Dan will, in His great mercy and goodness, in overruling providence, be restored, as proved by the closing chapters of Ezekiel, *after* the descent of the Son of Man in clouds. The Anglo-Israel frenzy and the apostasy of Dan are ominously connected.

Illustrations of Bible-Structure.

THE TWO BEASTS OF REV. XIII.

A | 1–. "And I saw
B | –1–. "a beast rise up out of the SEA,
C | –1–2–. "having seven heads, etc.
D | –2. "And the dragon gave him his power, etc.
E | 3–8. "And I saw one of his heads, etc.
F | 9. "If any one have an ear, etc.
G | 10. "He that leadeth, etc."
A | 11–. "And I beheld
B | –11–. "another beast coming up out of the EARTH,
C | –11. "and he had two horns, etc.,
D | 12–. "and he exerciseth all the power (authority) of the first beast,
E | –12–17. "and causeth the earth, etc.
F | 18–. "Here is wisdom.
G | –18. "Let him that hath understanding, etc."

The following is the key to the above:—

A | 1–. The vision.
B | –1–. Origin of *first* beast—the sea.
C | –1–2–. His description.
D | –2. Source of power: the dragon.
E | 3–8. His character and deeds.
F | 9. Call to hearken.
G | 10. What we are to hear.
A | 11–. The vision.
B | –11–. Origin of the *second* beast.
C | –11. His description.
D | 12–. Source of authority: the first beast.
E | –12–17. His character and deeds.
F | 18–. Call to knowledge.
G | –18. What we are to know.

The above shows the accuracy and harmony of detail in the account of these two beasts; and a careful comparison of 2 Thess. ii. will show that the same two are there spoken of.

2 THESS. ii. 3–12.

H | –3. The man of sin.
I | 4. His character and deeds.
H | 8. The Lawless one.
I | 9–12. His character and deeds.

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* For we read in Judges xviii. 30: "And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the tribe of the Danites *until the day of the captivity of the land.*" Where did they take it? To the hill of Tara? We await Dr. Hanan's excavations.

Selected Gleanings.

ARCHDEACON FARRAR ON DANIEL.

WE are very thankful to find *a fifth* edition of Dr. Robert Anderson's *Coming Prince* so soon called for. In a new preface he deals with the whole subject of the higher criticism of the book of Daniel in a very masterly way.

The whole of the objections are stated and dealt with one by one, and subjected to judicial treatment. The value and completeness of Dr. Anderson's work will be seen when we state that this preface to the fifth edition occupies some fifty pages.

After dealing with the more weighty of these critics, Dr. Anderson turns to the latest work on the subject, just written by Archdeacon Farrar, whose "original contributions to the controversy are limited to the rhetoric which conceals the weakness of fallacious arguments, and the dogmatism with which he sometimes disposes of results accredited by the judgment of authorities of the highest eminence."

After giving two instances Dr. Anderson proceeds:

"Professor Driver's opinions are entitled to the greatest weight within the sphere in which he is so high an authority. But I have ventured to suggest that his eminence as a scholar lends undue weight to his *dicta* on the general topics involved, and that he shares in the proverbial disability of experts in dealing with a mass of apparently conflicting evidence. The tone and manner in which his inquiry is conducted shows a readiness to reconsider his position in the light of any new discoveries hereafter. In contrast with this there are no reserves in Dr. Farrar's denunciations. For him retreat is impossible, no matter what the future may disclose. But to review his book is not my purpose. The only serious counts in the indictment of Daniel have been already noticed. His treatise, however, raises a general question of transcendent importance, and to this I desire in conclusion to refer.

"With him the Book of Daniel is the merest fiction, differing from other fiction of the same kind by reason of the multiplicity of its inaccuracies and errors. Its history is but idle legend. Its miracles are but baseless fables. It is, in every part of it, a work of the imagination. '*Avowed* fiction' (p. 43) he calls it, for it is so obviously a romance that the charge of fraud is due solely to the stupidity of the Christian Church in mistaking the aim and purpose of 'the holy and gifted Jew' (p. 119) who wrote it.

"Such are the results of his criticisms. What action shall we take upon them? Shall we not sadly, but with deliberate purpose, tear the Book of Daniel from its place in the Sacred Canon? By no means. Dr. Farrar exclaims:

"'Its right to a place in the Canon is undisputed and indisputable, and there is scarcely a single book of the Old Testament which can be made more richly profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, completely furnished unto every good work' (p. 4).

"This is not an isolated statement such as charity might attribute to thoughtlessness. On the same page he says: 'No words of mine can exaggerate the value which I attach to this part of the Canonical Scriptures.' It is nothing more than a religious novel, and yet 'there is *scarcely a single book* of the Old Testament' of greater worth!

"The question here is not the authenticity of Daniel, but the character and value of the Holy Scriptures. Christian scholars whose researches lead them to reject any portion of the Canon are wont to urge that, in doing so, they increase the authority, and enhance the value, of the rest. But the Archdeacon of Westminster, in impugning the Book of Daniel takes occasion to degrade and throw contempt upon the Bible as a whole.

"'There are few books,' says Hengstenberg, 'whose Divine authority is so fully established by the testimony of the New Testament, and in particular by our Lord Himself, as the Book of Daniel.' Just as mist and storm may hide the solid rock from sight, so this truth may be obscured by casuistry and rhetoric; but when these have spent themselves it stands out plain and clear. In all this controversy one result of the rejection of the Book of Daniel is entirely overlooked or studiously concealed. If 'the Apocalypse of the Old Testament' be banished from the Canon, the Apocalypse of the New Testament must share in its exclusion. The visions of St. John are so inseparably interwoven with the visions of the great prophet of the exile, that they stand or fall together. This result the *critic* is entitled to disregard. But the homilist may by no means ignore it. And it brings into prominence the fact so habitually forgotten, that the Higher Criticism claims a position which can by no means be accorded to it. Its true place is not on the judgment seat, but in the witness chair. The Christian theologian must take account of much which criticism cannot notice without entirely abandoning its legitimate sphere and functions.

"No one falls back upon this position more freely, when it suits his purpose, than Archdeacon Farrar. He evades the testimony of the twenty-fourth chapter of St. Matthew by refusing to believe that our Lord ever spoke the words attributed to Him. But this undermines Christianity; for, I repeat, Christianity rests upon the Incarnation, and if the Gospels be not inspired, the Incarnation is a myth. What is his answer to this? I quote his words:

"'But our belief in the Incarnation, and in the miracles of Christ, rests on evidence which, after repeated examination, is to us overwhelming. Apart from all questions of personal verification, or the Inward Witness of the Spirit, we can show that this evidence is supported, not only by the existing records, but by myriads of external and independent testimonies.'

"This deserves the closest attention, not merely because of its bearing on the question at issue, but as a fair specimen of the writer's reasoning in this extraordinary contribution to our theological literature. Here is the Christian argument: 'The Nazarene was admittedly the son of Mary. The Jews declared that He was the son of Joseph; the Christian worships Him as the Son of God. The founder of Rome was said to be the divinely-begotten child of a vestal virgin. And in the old Babylonian mysteries a similar parentage was ascribed to the martyred son of Semiramis, gazetted Queen of Heaven. What grounds have we then for distinguishing the miraculous birth at Bethlehem from these and other kindred legends of the ancient world? To point to the resurrection is a transparent begging of the question. To appeal to human testimony is utter folly. At this point we are face to face with that to which no consensus of mere human testimony could lend even an *a priori* probability.'*

"On what then do we base our belief of the great central fact of the Christian system? Here the dilemma is inexorable: to disparage the Gospels, as this writer does, is to admit that the foundation of our faith is but a Galilæan legend. By no means, Dr. Farrar tells us; we have not only 'personal verification, and the Inward Witness of the Spirit, but we have also *myriads* of external and independent witnesses.' No

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* *A Doubter's Doubts*, p. 76.

Christian will ignore the Witness of the Spirit. But the question here, remember, is one of *fact*. The whole Christian system depends upon the truth of the last verse of the first chapter of St. Matthew—I will not quote it. How then can the Holy Spirit impart to me the knowledge of the fact there stated, save by the written Word? I believe the fact because I accept the record as God-breathed Scripture, an authoritative revelation from heaven. But to talk of personal verification, or to appeal to some transcendental instinct, or to tens of thousands of external witnesses, is to divorce words from thoughts, and to pass out of the sphere of intelligent statement and common sense."

Correspondence.

ANGLO-ISRAELISM AND THE TRIBE OF DAN.

To the Editor "Things to Come."

SIR,—In your issue for this month you notice a criticism written by me upon Dr. Bullinger's remarks on the *dodekāphulon*, or twelve-tribed people. You neither mention nor attempt to reply to any one of my arguments, but you indulge in something very like abuse.

As you totally misrepresent my opinions on other matters, I claim as an act of justice that you will publish this letter in your next number; for I have never identified the Anglo-Saxon people with the tribe of Dan, nor do I know of any writers who have done so. My "hope" is not in being a Danite or an Ephraimite. The Christian hope is not involved in a historical identification any more than it is in a prophetical speculation concerning things to come.

I do not teach that our sins are to be added to our forefathers, whatever that may mean!

I do not believe that Israel is to return to Palestine in apostasy, and I do not deny or ridicule "the blessed hope"; but, on the contrary, hold and teach that the end of the age, and the inseparable closing events, are at hand. We have evidence of this which you do not possess, in the identification of Israel, reconciled nationally to God, and in a position to fulfil her destiny, according to the prophets.

I am desirous to believe that you have made these statements in ignorance, and not as a false trail to divert attention from the point at issue. I do not expect you to publish a reply to your other statements, and therefore I do not refer to them. When I do so in another paper, I hope that I shall be careful to understand what your views are, and not to misrepresent you, as you have misrepresented me, and all those who hold with me.

I remain your obedient servant,

DENIS HANAN, D.D.

THE RECTORY, TIPPERARY, *2nd April*, 1895.

[The above letter is in character with what we have previously published of Dr. Hanan's utterances. Thus, not only is to look for the coming of the Lord into the air "effeminately looking for rapture and rest," and being caught up in clouds to meet Him there is "the Church, the Body of Christ, disappearing in nubibus,"* but that which was revealed to the apostle Paul "by the word of the Lord" is "prophetical speculation concerning things to come!"

But what is more instructive in the letter is the writer's desire to evade his responsibility as an Anglo-Israelite for the part the movement is playing in preparing the last end of the apostasy of the tribe of Dan. What escape can Dr. Hanan, and all those who hold with him, find from the logical consequences of what the Word of God tells us of the past history of that tribe, and its future destiny, to which it is our privilege again to refer in this present number? *The tribe of Dan is one of the ten tribes of the "House of Israel," commonly spoken of by them as "the lost ten tribes," and which he says is "reconciled nationally to God."*

If, as it appears, Dr. Hanan dislikes the exposure of the Danite phase of the movement, which we believe the Word of God proves to be the pith and substance of it (from the *spiritual* point of view, which is what alone concerns us), the sooner he publicly withdraws from it the better.

Meantime, that such a prominent Anglo-Israelite should be unaware that the movement with which he has identified himself claims descent for the Anglo-Saxon race from the *ten tribes*, and the tribe of Dan in particular, will come as a surprise to many of his *confrères* in this country, who will remember the views of Bishop Titcomb, and the remarkable pamphlet of Col. Gawler, Keeper of the Crown Jewels, published here in 1880, under the title of *Dan, the Pioneer of Israel*, as well as to probably the whole of the American community, seeing that Prof. Totten only last summer republished that same "valuable little brochure" in the *Our Race* series, "the demand for which [brochure] on that side of the Atlantic," he adds, "has been persistent."

Dr. Hanan writes: "I have never *identified* the Anglo-Saxon people with the tribe of Dan." We did not say he had. The expression we used was "largely made up of" the tribe of Dan. We ask him, Is it not the case that the part played by the tribe of Dan is a very prominent feature in the British-Israel hypothesis?

We shall be interested to see how Prof. Totten takes Dr. Hanan's attitude in the matter.—ED.]

PETER'S EPISTLES.

DEAR SIR,—As every believer should have a clear and intelligent scheme of salvation and of the "Scripture, which is able to make us wise unto salvation through faith in Christ Jesus," I was glad to see the paper in a recent number of *Things to Come* on Acts of the Apostles, &c. (see p. 175-6), which might be briefly illustrated from the words of Scripture. Thus in Acts we have "the fruitful Bough running OVER THE WALL," to the Gentiles, "while the archers shot at it, and sorely wounded it," so vexed were they; but in the epistles of Paul to the Church we have the WALL OF PARTITION (*i.e.*, between Jew and Gentile) DONE AWAY WITH (Eph. ii. 14), no longer any enmity in existence, but *peace*, and that by the cross—both made one in it, the Jew and the Gentile not only rejoicing together, but one with each other—one new man—in God's scheme in the Church, which is "His body."

Now as you were good enough also to put in a paper on Paul's writings, let me add another on Peter's Epistle, to be followed, if the Lord will, by one on James' Epistle, for they have their own spheres.

Peter, who writes to the Dispersion in his 2nd Epistle, reminds them of the "eternal KINGDOM of our Lord and Saviour Jesus Christ. Wherefore I will be sure to put you always in remembrance of these things [mark!], though ye know them, and be established in the truth which is present [*with you*]. But I think it meet to stir you up, putting you in remembrance." And again, in verse 15 he endeavours that on every occasion they should have "*these things*" (mark!) in remembrance. What things? Things of the kingdom; viz., the power and coming of our Lord Jesus Christ, having been eye-witnesses of His majesty. "For He received from God the Father honour and glory, when there was sent such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice we heard sent from heaven, when we were with Him in the holy mount." Now see, this is a kingdom scene he repeats here, in which we have some special teaching by the persons present in it, viz., Moses and Elijah. These represent two companies; and mark! Enoch, the third, is not there, as we might have at first thought. But he, being quite separated off from the others by the flood, may be taken as setting forth or illustrating the raptured saints of this dispensation. (1 Thess. iv.) Then in the Revelation or kingdom days we have the Moses company, viz., saints martyred, or dead and buried and raised; and the Elijah company, viz., ascended (simply) saints as the man-child (often confused with the Enoch company), without death or resurrection, but as it were with the chariot and horses of Israel in triumph. (See Rev. iii. 20.)

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* See the extract from Dr. Hanan's article in our February number, pp. 159, 160.

Thus keeping, in reading the Revelation, these remarkable men before us as typical of the latter day saints, we are helped in considering the scenes then enacted; not to mention our Lord Himself present on the mount, in Whom, as our Enoch, we shall be found—part of His body (previously raptured).

But this part of truth was in Paul's special stewardship, not Peter's, as we saw in a previous paper. Peter dwells on this holy mount, adding, "We have more secure the prophetic word; whereunto ye do well that ye take heed, as unto a candle shining in a dark place, until the day dawn, and the morning star shall arise" (read the passage). But we do not wait for "the morning star." The Magi had the star, but when at the spot they had to ask the scribes, who having the sure word of prophecy knew at once, and told them where the young child would be born.

"Knowing this first, that no prophecy of the Scripture cometh of private interpretation. For prophecy was never sent of the will of man: but men had utterance from God, being moved by the Holy Spirit." They were not private characters. Their lives can not be understood but as public characters, to set forth God's plans and purposes. (*Vide* Joseph, &c.) Peter brings to remembrance prophecy and the kingdom. Not so Paul to the Church. He bids the "Church to wait for God's Son" from heaven. This is not prophecy, but as plain a command as "Believe on the Lord Jesus Christ."

G. WINDHAM.

EZEKIEL XXXVII.-XXXIX.

SIR,—I believe we have in the above three chapters laid out before us, as in a clearly-defined map, Jehovah's purposes concerning His ancient people Israel.

My mind has been especially called to this part of unfulfilled prophecy by the Jewish Signs of the Times, as mentioned in this month's *Things to Come.* When we look at the marvellous spread of the "Chovevi Zion Association" (Lovers of Zion) throughout the civilised world wherever Jews are located, in the last five years, I cannot but think we have arrived at the time of the first shaking of the dry bones. (xxxvii. 7.)

Such aspirations after national existence has never been manifested since the times of Ezra and Nehemiah; nor have there ever been such large numbers of Jews located in Palestine as now since their last dispersion under Titus.

I saw signs of Jehovah's promises when I was in the land thirteen years ago, such as "I will remember the land." (Lev. xxvi. 42; Ezek. xxxvi. 8.) The fulfilment of these promises are tenfold more evident to-day than they were then.

How long it will take between the first shaking of the dry bones (v. 7) and the setting up of God's tabernacle in the midst of His people we are not told, nor is it for us to enquire; one thing we know, God is not slack concerning His promises, and we say with the poet:

"Thou hast abundant time, O Lord,
To carry out Thy plans;
And wisdom in Thy mind is found
Far greater than in man's.

Our need is patience; we must wait
The Lord's appointed hour;
He only knows the proper time
To exercise His power."

It is very evident that Israel will return in unbelief, and will have gained such an amount of prosperity in a short time as shall call forth the covetousness of the great Northern power (Russia, I apprehend), with Persia, Ethiopia, and Libya. (See xxxviii. 1-13; also Zech. xii. 1-6.)

I am willing to admit that in xxxviii. and xxxix. there may be a foreshadowing also of Rev. xx. 7-9, but when we look at the anxious concern among European nations at the present time about Syria, and the many times the North country is spoken of in the prophetic Word as the quarter from whence we are to look for judgment to come upon Israel before their final deliverance, I think we are justified in believing that the above three chapters contain in a condensed space God's dealings with His ancient people in the latter days. First, their national resurrection as dry bones without any spiritual life (or breath) (*v.* 8) in them. Second, their spiritual revival, when God's Spirit will be given them after they have looked upon Him whom they pierced, and found forgiveness. (Zech. xii. 10 to xiii. 1.) Then shall be fulfilled Rom. xi. 26, 27.

I do not touch upon the sealed 144,000 mentioned in Revelation vii. and xiv. Perhaps the remarkable work now going on under Rabinowich and others may be the prelude to this sealing.

A careful study of the word of prophecy, and believing that God means what He says, saves us from two gross fallacies—first the Anglo-Israel theory, and secondly in supposing that when the word Israel occurs in the New Testament it means something different to what it does in the Old.

SAMUEL FIELD.

WORTHING, *20th January*, 1895.

Questions and Answers.

QUESTION No. 34.

Referring to Dr. Erdman's questions and your replies in the April number, may I ask you further whether there is in Scripture any description of the interval between the "rapture" and the beginning of the "seventieth week"?

Yes, we believe there is, and that it will be found in the Apocalypse.

What is called the "rapture" is the Lord's word to the apostle Paul that He will descend into the air, when those "in Christ" will be caught up to meet Him, according to 1 Thess. iv. What is called "the seventieth week" is the last week of years spoken of in Daniel ix.

The two passages are totally disconnected. To attempt to connect them would be to obscure *both* the books from which they are taken.

To understand 1 Thess. iv. *spiritually*, the indispensable condition is to know what "in Christ" means. The expression is peculiar to Paul's epistles. It is not found outside them; no, not in the Old Testament, not in any of the four gospels, not in the Acts, not in the Apocalypse, not in Peter's, not in James', not in John's, not in Jude's epistles, not even in Hebrews. The apostle Paul had a special revelation given to him to preach while the Gospel is among the Gentiles, and if that be not believed and obeyed, according to faith obedience, all attempts to understand prophecy will result in some illusion

The very beginning of doctrine for the believer is Romans v. 12 to viii. 39, which our journal has ever emphasized. If we have written death on "the old man," and believe God that "the old man" is crucified with Christ, we discern within us a fearful and incessant conflict between flesh and spirit, that would be intolerable but for the knowledge of God's gracious purpose to adopt us into sonship in the body, as He has already so adopted us in the spirit (which is "spirit-of-Christ" —*πνεῦμα Χριστου*) in the beloved One. If we believe that word of Romans v. 12 to viii. 39, we shall need no one to *teach* us to wait for the coming of the Lord by any appeals through argument to the intellect, and it will be quite foreign to our thoughts to associate that wonderful hope of the Lord's coming to give us new bodies in which is no sin, with scriptures such as Daniel ix., bearing on the redemption of Israel nationally, the government of the earth, and the future of the earth, and we shall *instinctively* reject any attempts to make us do so.

Further, and as a natural consequence of this obedience, the *subjective* condition thus engendered in us will enable us to discern, as *objective* to ourselves, the prophecies of the coming glories of Christ as Israel's Messiah, including His wondrous reign over the earth (which through His great love we too shall share with Him), in a sharply-defined outline in no other way obtainable, for *God never reveals His purpose to the disobedient.*

With regard to "the seventieth week" we prefer to maintain silence, until occasion arise to explain *fully* the effect our belief, expressed in our article on the subject published in April (that *both* the atonement *and* the deliverance of Israel occur *within* the scope of the Seventy Weeks) must have with regard to popular interpretations of Daniel ix.

In conclusion we repeat, every heresy, every failure to wait for the Lord's coming as a hope ever present to the heart, every serious misinterpretation of the prophetic Word, every obscuration of the Apocalypse, every refusal to understand the Pauline "Mystery," appears to go hand in hand with either the rejection or the mutilation of the chapters in Romans we have named. They are utterly humbling to the flesh.

Question No. 35.

M. W., Dalkey. In 1 Cor. xv. it is the body which is laid in the grave in weakness, in 2 Cor. v. the house from heaven is mentioned. Are there two bodies?

Whether we fall asleep, or are alive and remain to Christ's coming, we shall all be changed, and, in either case, have a glorious body like His own. If we die it is a resurrection body. If we are alive, we shall have our heavenly body at once. We take it that the bodies of each class will be the same, though received necessarily in two different ways.

There is no other way of receiving that body of glory. Not till Christ comes shall any one receive it. So far from the sleeping saints getting it before the living ones, it is distinctly declared that "we which are alive and remain shall not precede those who are asleep." The popular thought is, therefore (as usual), opposite to God's thought. Moses' body was, as you say, exceptional, judging from all that is said about his burial, and the contention about the possession of his body.

Question No. 36.

G. R., Crewkerne. If the coming of the Lord may occur at any moment, how are we to understand 2 Thess. ii. 3-8, &c, ?

What is spoken of in 2 Thess. ii. is the "day of the Lord." (See R.V.) Before that day can come the man of sin must be revealed, as he will be destroyed at the glorious appearing of Christ, which ushers in that day. The saints in Thessalonica had been deceived by some who misrepresented the apostle as having said the day of the Lord had set in. If this were the case, then his promise in the first epistle was proved to be false, for he had promised that they should be "gathered" to the Lord before that day. This gathering was quite independent of "times and seasons" (1 Thess. v. 1), unlike the day of the Lord, which is an *appointed* time. Now in 2 Thess. ii. 1 he writes to them to undeceive them, and he writes *in the interests of* that blessed hope. This is the force of the word rendered "by" in verse 1 (in the R.V. it is rendered "touching").

Question No. 37.

M. P., Enfield. "The law of the Spirit of life in Christ Jesus." Rom. viii. 2. Should not this be translated "the Spirit's law of life in Christ Jesus"?

No. The translation in the Authorized and Revised Versions is correct, with the exception of the capital letter S. The expression occurs nowhere else, and should be, "the law of the spirit-of-life-in Christ Jesus," *i.e.*, the new creation in us, which is "Christ in us, the hope of glory," the new spirit-life which we have in Him sets us free from the law of sin and death. Dead and risen with Christ, His people are, in virtue of the new nature which they possess, set free from the law of sin and death. (See our article on the Psychology of Scripture in a previous number.)

Question No. 38.

Anon. 1 Cor. vii. 6, 10, 12, 25. Does the Apostle speak of his own private judgment? In what way will these verses affect the inspiration of the Scriptures?

The inspiration of the Pauline Epistles is here clearly demonstrated by these allusions to the Apostle's own spiritual judgment.

Question No. 39.

O. C., Eigenham. What is the best proof that the saints will not pass through the Tribulation?

Those who hold this view prefer to use the words "be on the earth" rather than "pass through," and it is well that they do so; for it is written that "all that dwell on the earth" shall either worship the beast and receive his mark, or shall refuse to do so.

Those who refuse will be slain by the anti-Christ, and those who receive it will be destroyed by Christ. (See Rev. xiii. 7, 8, 14, 15; xvi. 2; xix. 20, 21; xx. 4.)

This being so, there are *none* who can be "alive and remain" unto the coming of the Lord. Therefore the Church must be caught up before the Tribulation.

QUESTION No. 40.

J. Mc. D., Glasgow. Is the "last trump" of 1 Cor. xv. 52, identical with the last of the seven trumpets, Rev. xi. ?

We think not. 1 Cor. xv. was written many years before the Apocalypse, and could have been understood by the Corinthian Saints apart from that later revelation. We must not read a subsequent revelation into a previous scripture, which was intended to be perfectly clear without it. We believe that the allusion in 1 Cor. xv. may have been to a well-known custom in the Roman Army.

QUESTION No. 41.

W. B-M., London. The numbers of the Levites by their families are given in Num. iii.

Gershonites	7,500	(*v.* 22)
Kohathites	8,600	(*v.* 28)
Merarites	6,200	(*v.* 34)
making	22,300	in all.

But in verse 39 the number is given as 22,000. How is the apparent discrepancy to be explained?

The word Aaron in *v.* 39 is in the Hebrew text marked with six mysterious dots over the letters for some special reason. We believe it is to show that the word ought not to be in the Text. But Rabbi Sol. Jarchi says it was to signify that Aaron "was not among the number of the Levites," *i.e.* the 22,000 here mentioned.

This number is given merely as the number of those who were to be deducted from the number of the firstborn males of all Israel, 22,273, *v.* 43, so that the 273 in excess were to be redeemed with money. Had the whole 22,300 been taken, the excess would have been on the other side. It is probable, therefore, that the 300 is the number of Aaron and the first-born of the Levites.

QUESTION No. 42.

W. B-M., London. Why the difference in the four names of the faces of the cherubim in Ezek. i. 10, x. 14, and Rev. iv. 7?

In Ezek. i. 10 the names are lion, man, ox, eagle.

In Ezek. x. 14 the ox is not named; but instead it says "the cherub" (with *def. art.*), proving that it is no oversight, but solving the difficulty by showing that it was not merely a cherub's face, but the face of *the* cherub, either to the one well known, or the one facing the speaker.

In Rev. iv. 7 we have "calf" instead of "ox"; but the difference is only in the English, the same word *μόσχος* being used as the lxx. translation in Ezek. i. 10.

QUESTION No. 43.

W. B-M., London. Isa. vi. 10, and Matt. xiii. 15. Why is God unwilling to heal them? Judicial blindness would hardly explain this.

The Lord was *not* unwilling in Matt. xiii. 15. He is merely referring to Isa. vi. 10, where the national judicial blindness was foretold.

The sentence was not actually *pronounced* till Acts xxviii. 25–29.

This blindness in itself was no secret, but how long it was to last, and what should be the signal of its termination, was kept secret until revealed in Rom. xi. 25.

The Signs of the Times.

THE JEWISH NATIONAL MOVEMENT.

"There are twenty-six affiliated Chovevei Zion Societies in Roumania.

* * * *

"The Chovevei Zion and Benei Zion are reported to be in a flourishing condition. The former has recently purchased additional land in Palestine.

* * * *

"The second annual report of the Argentine Colonization Association has lately been issued, and is very interesting reading. Nearly 450,000 acres are now owned by this society, and over $18,000,000 have been expended. The report is hopeful as to the future.

* * * *

"The Zionists are proposing—possibly for the purchase of more land in Palestine—that a contribution of half a shekel be given by every Israelite during the feast of Purim (March 10), which commemorates their deliverance from Haaman in the days of Queen Esther.

* * * *

"As one of the signs of the times, so far as Israel is concerned, it is to be observed that the Jewish newspapers have set apart a portion of their space, for the purpose of reporting the events of national import which are taking place at the present time among the Jewish people.

* * * *

"Another great Russian orator has arrived in England from Russia, and is attracting crowds to his addresses. He too is full of Palestine for the Jews. Indeed, the key-note of his message is this: 'Just as Bulgaria is only that country where Bulgarians dwell, *so Palestine could only become Palestine when it was inhabited by Israel.*' His name is Masslansky.

* * * *

"If there was one Jewish paper that altogether ignored the Zion idea, and sneered at the colonization idea, it was *The Jewish World*, published in London. But how times have changed! However, Zion has become a power which no Jewish paper can afford to ignore, and now week by week appears a column devoted to news and paragraphs on the subject of the 'National Movement.'

* * * *

"There are now 100,000 Jews in the Holy Land, one half of whom have arrived there in the past seven years.

* * * *

"Jerusalem is advocated as the initial meridian, instead of Greenwich, by no less a renowned society than the Academy of Sciences at Bologna.

* * * *

"It is proposed to take the Columbian bell to Jerusalem, that, on the nineteen hundredth anniversary of the birth of Christ, its tones may resound over the hills with which He was so familiar.

* * * *

"A SIGN OF THE TIMES may be observed in the fact that, in assigning topics for the week of prayer, the Council of the Evangelical Alliance suggested for Friday evening, January 11th, 'PRAYER FOR THE JEWISH RACE. That special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that His purposes concerning them may be speedily accomplished.' We say 'AMEN!' but wonder how many followed the suggestions of the committee in this respect."

RELIGIOUS AND SOCIAL SIGNS.

THE DEVIL'S MILLENNIUM.

We have frequently called attention to the fact that not impending war, but the cry of "peace and safety" is what we are to look for in the immediate future. The following from *The Westminster Gazette* (January 22nd, 1894) is instructive:

> "We are twenty years further on towards the world's Edenization than we were twelve months ago. That World's Fair put things on the swift run towards universal betterment. It did more to destroy caste, multiply knowledge, promote international brotherhood, educate taste, advance art, encourage science, make war impossible, lift up nations, weaken despotisms, and advance free principles, than anything that has happened since the Bethlehem star shed light on the Bethlehem caravansary."

It is interesting to watch the progress of man's coming millennium without Christ. Twelve months have gone by since the above was written, and W. T. Stead's estimate of Chicago being Edenized is an eloquent commentary upon it!

THE REUNION OF CHRISTENDOM.

The Daily Chronicle of March 23rd writes as follows on the visit of Lord Halifax to the Pope of Rome:

> "Leo XIII. gave an audience yesterday to Lord Halifax, the President of the English Church Union, and our Rome correspondent informs us that his lordship assured the Pope that a tender and gracious message to Anglicans in his forthcoming Encyclical would have a good effect upon the prospects of reunion. Whether Lord Halifax approached the Pope in a purely individual capacity, as the author of a somewhat portentous plea for 'the reunion of the Western Church,' or as President of a society which numbers more than 3000 Anglican clergy and thirty Anglican bishops on its roll, is wisely left to conjecture. Wisdom also suggests a pause until the Encyclical is circulated, before essaying judgment upon any proposal to undo the English Reformation. There is no doubt, however, that the persistent rumours about the Pope's kindly interest in the theological agonies of High Anglicans are well substantiated. The whole question of the validity of Anglican orders has been submitted to a Congregation; and although full recognition is not to be expected, we know enough of Leo XIII. to feel assured that he will, as Lord Halifax desires, deal tenderly with aspiring Anglo-Catholics."

What a sorrowful repudiation of God's goodness in raising up the Reformers to deliver this country from the Romish Apostasy! "Religious toleration" has taken the place of zeal for the truth of God. The Pope's "kindly interest" in years gone by was exemplified in the tortures of the Inquisition and in the massacre of St. Bartholomew's Day, but now a very different policy prevails, and apparently with far better prospects of success.

RECONCILIATION OF ISLAM AND CHRISTIANITY.

> "Père Hyacinthe Loyson, who is now in Marseilles after a lecturing tour, maintains that Mahomet, like Christ, was to some extent an inspired prophet. The ex-Carmelite is in favour of the union of all forms of religious belief, including Islamism. He maintains that both Napoleon I. and Abd-el-Kader believed that the gospels of Christianity and Islam might walk hand in hand for the bettering of the world. All religions are mere forms of worship of the Creator by the creature. Mahomet was the prophet of the Arabs, and the founder of a great religion which guides the temporal and spiritual destinies of millions. M. Loyson does not profess to have any data about the second coming of the Messiah, but, like Abd-el-Kader, he considers that one of His missions will be the reconciliation of Christendom and Islam."—From the *Daily Chronicle* of March 27th.

If we wish to know the outlines of the International Religion of the future we must turn to the description of the Second Beast of Revelation xiii.

A SECRET CHURCH OF THE "NEW RELIGION."

Light of March 23rd contains the following:

> "A NEW RELIGION AT BRIGHTON.
>
> "The *Sussex Daily News* publishes a letter, over the signature of 'Edward Morley,' descriptive of a 'new religion' which has made its appearance at Brighton.
>
> "'This morning I was privileged to be witness of a most imposing sight, the consecration of a new church, or I should rather say the founding of a new religion, whether Theosophical or Vegetarian or Spiritualist I can hardly say, for it seemed to combine all these in one harmonious whole, with Pantheism, Hinduism, and Buddhism, and a dash of Judaism, with Christian Catholic rites and ceremonial! The church is of a narrow, oblong shape, and forms part of a private house, so that no one would ever suspect its existence. At nine o'clock a.m. it was filled with about one hundred people, or one hundred and twenty, in the nave, while the chancel had about fifty occupants, including the celebrant and others in the inner sanctuary, which was separated by a screen and a sort of blue network curtain, which prevented me from recognising any that were inside it. The service was most impressive, and a fine choir rendered the musical parts with great effect. As I said, the liturgy was very like the Roman Catholic, only that the Consecration was after the Oriental fashion. All in English, but with a goodly number of responses in Greek, Latin, and even some in Hebrew. The founder, I am told, is a clergyman in this town noted for Humanitarian, Vegetarian, and Theosophical views, with strong Catholic Ritualistic leanings
>
> "'At the close of the service the blessing was given (with some relic, I imagine) from the altar. It was an object not unlike that used in Roman churches in Benediction, but much larger, with a double triangle in a circle from which some hundreds of golden rays proceeded, almost too dazzling for the eye. In the centre I noticed what appeared to be a crystal, such as is used by spiritualists and mediums. The altar was ablaze with lamps and tapers, and every head was bowed as a mysterious Trinity was invoked to bless. Holy water was at the door on either side, and every one of the congregation wore a sort of scarf of white muslin, which heightened considerably the imposing effect. A large image of the 'Queen of Heaven' was over the altar. The members are strict vegetarians, I am told, and no one is ever allowed to enter but those of the fraternity.
>
> "'I could not honestly say that I even knew myself where this house is, for I was taken on solemn conditions. A cab called at my house, and, when inside, two attendants blindfolded me, so that I have no idea even of the direction, except that it seemed half an hour's distance. I was taken into the house, and my eyes not unbandaged till I was in the vestry or ante-chamber; and when I was escorted home the same precautions were taken, and the bandage not removed till just before I left the cab.
>
> "'One of their priests said that 'for a period they would have to worship, as it were, in the catacomb, till numbers and strength were increased.' A secret church with passwords and signs in the nineteenth century! I am not likely, I am told, to be privileged again till I heartily embrace their faith, and I am not yet, I must say, prepared to forego my meat and tobacco or to accept all their tenets, which, however, I must say are very rational and intelligible. A copy of *The Perfect Way*, Hartmann's *Religion of the Future*, and Richard Hart's *New Theology*, these are the only sources of information I possess as to their doctrines.'"

Mr. Edward Morley should enquire for the house of "Theosopho and Ellora" when next at Brighton, and then the mystery would be solved.

PASTORS TO THE SHEEP AND GOATS.

HOW TO STARVE THE SHEEP, AND HOW TO ENTERTAIN THE GOATS.

The following account is given in a local paper of the opening of New Congregational Buildings by Dr. Parker.

> "THE NEW CONGREGATIONAL BUILDINGS.
>
> "SERMON BY DR. PARKER.
>
> "The proceedings in connection with the opening of the new buildings at the rear of the Congregational Church, East Finchley, were continued on Tuesday, when the Rev. Joseph Parker, D.D., of the City Temple, preached in the church to a crowded congregation. The Rev. Thomas Hill, pastor of the sister church at North Finchley, conducted the first portion of the service. Dr. Parker took his text from the eleventh verse of the third chapter of Genesis: '*Who told thee that thou wast naked?*' All bad thoughts, he said, came from the devil, the great enemy of mankind. Did the people who worshipped in this sweet little church—that would be full even if it were empty, because of its pillars (laughter)—believe in the existence of a devil? They did not pay seven shillings and sixpence a quarter for so many inches of pew to listen to a man who had the audacity to preach about the devil (laughter). But still the devil existed.
>
> "A concert was given the same evening in the new lecture hall, and every seat in the building was occupied."

The usual description of a thoroughly worldly concert then follows, with the "renderings" of various songs, &c. Dr. Parker's sermon on the devil doubtless produced a solemnizing effect, so an evening concert was a very natural set off. Popular preachers must ingratiate themselves with the goats.

BRITISH-ISRAELISM, AND THE TIME WHEN THEY SHALL SAY, "PEACE AND SAFETY."

In *The Covenant People* for March, on page 303, is the following paragraph:

> "IS IT PEACE?
>
> "We are earnestly desiring the *dénouement* of Israel. We are agitating throughout the empire for a grand federation of the whole; yes, and more than that, for a welding together again of the whole continent of North America into the one empire, so that Ephraim and Manasseh may be in unity again—a unity we declare much to be desired for the peace of the world."

The *dénouement* of the British-Israel delusion will doubtless take place in due course, but "the new covenant with the house of Israel and the house of Judah" will not be made until God's appointed time; namely, after the great day of Jezreel.

MR. STEAD'S CIVIC CHURCHES.

In an article headed "Open the Churches!" in the *New Age* of March 7th, Mr. W. T. Stead expresses himself as follows:

> "There is one thing that needs to be done, and that covers all things. These edifices, which are now locked up to the glory of God, must be

> opened for the Service of Man. In most communities the first thing every active social worker will tell you is, that there is great need of a common hall, of a parish drawing-room, of a social club-house, of a public reading-room, of a public gymnasium, and of covered playgrounds for the children. They will deplore the lack of any place where they can give popular concerts and entertainments, and where the working man can meet under cover to have his snack and hear some good music. They want a building, they will tell you, for a score of different social services, but they cannot afford to build one. They cannot rent one, and so they go without.
>
> "And all the while, in the very heart and centre of the population that is craving for a building in which to have its clamant social needs ministered to by its brethren, there stands a building—commodious, well lighted, well ventilated, capable of being well warmed—empty, idle, useless, the playground of mice and the workshop of spiders. There it stands, dark and silent, locked, bolted, and barred. And when you ask why, in the name of the all-merciful Nazarene, this building cannot be devoted to the service of the least of these His brethren, you are met with a shudder of indignant horror, as if you had uttered some rude blasphemy. 'What! How dare you propose to desecrate, by devoting to the secular needs of the workman, the child, and the servant, the building consecrated to the service of prayer and praise, to the hearing of sermons and the singing of hymns?'
>
> "I would dare, although it involved remodelling the whole interior of my church from ceiling to basement. . . . 'Inasmuch as ye did it to the least of these My brethren, ye did it unto Me.' 'Inasmuch as ye did it not to the least of these My brethren, ye did it not unto Me'—these two sayings of our Lord would be an all-sufficient warrant for any bold innovator who, breaking down a false and cruel tradition, re-dedicated the House of the Lord to the Service of Man, and made the church in every parish a centre as busy and as useful all the days of the week as are the Polytechnic and Oxford House."

Disestablishment and Disendowment may probably be averted if Mr. Stead's ideas as to the Service of Man are carried out. To popular concerts and entertainments the Editor of *Borderland* would doubtless have added "Spiritist Séances" had he trusted a little more to "Julia" and to automatic writing.

Editor's Table.

Coming Eschatological Events. By JAMES CROSS. Simpkin, Marshall & Co.

This book, although written by one who is not in possession of the true keys to the study of Eschatology, contains many interesting passages and useful suggestions; at the same time, it is crowded with much useless matter, and so it must be said of this attempt to build up a true system of the science of the "last things" as was said in Nehemiah iv. 10: "There is much rubbish."

The following passage is a good instance of a grain of truth being mixed up with much rubbish:

> "In identifying the British Empire with the beast of the Apocalypse there is still a feature mentioned by St. John that must not be overlooked. John tells us that the colour of the beast was scarlet or red. (Rev. xvii. 3.)
>
> "Is then scarlet or red the predominant or official colour of the British Empire? Everyone knows, or should know, that it is. A glance at the temporal peers in their vestments in the House of Lords; at the judges in the Crown Courts; and at the army when on parade, &c., ought surely to convince anyone of this, should he be inclined to doubt it. There are also the vehicles and the pillar boxes, &c., of the Post Office; the 'red tape,' real and metaphorical, of the several Government departments," &c.

This is a good specimen of the mixture to be found in this book.

Nuggets of Truth from the Epistles. By WILLIAM G. CARR. Hodder and Stoughton. 2*s*. 6*d*.

This is a book of a very different description. Many of the "nuggets" are precious metal, and well worth preserving. Mr. Carr is evidently aware of the tendency—now, alas! everywhere apparent—to mix up the precious with the vile, and also to introduce a light-mindedness almost approaching to buffoonery in modern popular addresses.

Some of his epigrammatic and antithetical sentences are very original and striking. The inspired book of Proverbs is a book not sufficiently studied in these days. In this we find irony without light-mindedness, and epigrammatic sayings without the blemishes which are ever to be met with in human compositions.

The Great Prophecies of the Centuries. Concerning Israel and the Gentiles. By G. H. PEMBER, M.A. With two coloured charts. Hodder and Stoughton. 7*s*. 6*d*.

This is the most valuable of the books we have to review this month. All students of prophecy should lose no time in securing a copy.

It is a book which contains clearer light than the previously-issued *Great Prophecies*, as Mr. Pember explains in his preface.

There is so much in it with which we thoroughly agree that we are not anxious to emphasize at present the points in which we do not quite see with this earnest and painstaking writer. In a further notice we may refer to some of these. We would now mention only one, in order to suggest to prophetic students generally the need of further investigation as to the true interpretation of the "clay" in the image of Nebuchadnezzar, and of the expression—the "seed of men." (Daniel ii. 43.) We believe that the true interpretation of the "marred" potter's clay will lead to the rewriting of much which is in print on this subject. Jeremiah xviii. and xix. suggest a scriptural interpretation. We propose, however, D.V., to give our own suggestions in a further notice of Mr. Pember's very welcome and helpful book.

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"THE 144,000."

The heading inserted before the Conference addresses clearly indicates that they are only the opinions of the individual speakers.

The address on the 144,000 in our present issue is useful in so far as it counteracts the errors of those who teach that they are the "Church," or any part of the Body of Christ. But, in our judgment, we lose a most important key to interpretation of the Apocalypse if we *identify* the two companies of chapters vii. and xiv.

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ALL COMMUNICATIONS

on business matters to be addressed to THE MANAGER.

Those relating to other matters to THE EDITOR.

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THINGS TO COME

Vol. I] June, 1895 [No. 12

Notes and Notices.

OUR Conferences in Scotland have given great cause for thanksgiving.

Five days were given to ABERDEEN, and five days to EDINBURGH. In the former place we finished up in the large Music Hall, and were greatly encouraged by the result. People came in from all the country round, as they did at a one day's Conference held at MONTROSE on May 1.

At EDINBURGH *all* the meetings were well attended, and many testimonies were given as to blessings received. The Free Assembly Hall, where the meetings were held, was none too large.

We look forward to our

THREE WEEKS AT KESWICK

in July. Full particulars will be found in our advertisement pages. We would call special attention to the Bible-classes which we propose to hold for Ministers and Bible Students. These will be chiefly taken by our American brethren, who are coming over specially for this purpose—

MR. GEORGE C. NEEDHAM, OF NORTHFIELD, MASS.
DR. D. M. STEARNS, OF GERMANTOWN, ~~MASS~~ Pa.

A cablegram just received from Dr. James H. Brookes, of St. Louis, makes us fear that his health will prevent his coming, as he and we had hoped. But other brethren will be there to take part in these meetings, which will close with

THE PUBLIC CONVENTION,

which will take place during the THIRD WEEK, viz., July 15–19.

Those requiring accommodation should apply to Mr. J. H. Williams, The Fitz House, Keswick.

The summer season will close at Dunoon, July 30, 31, and August 1; and the winter Conventions will commence at Liverpool on Nov. 19–22.

* * * *

OUR FIRST ANNUAL VOLUME

is now ready, price 2/- (postage, 4½d). Cases for binding can be supplied separately at 1/- (postage, 3d).

SUBSCRIBERS

whose term expires with this issue should at once renew their subscriptions, by sending 1/6 before next month's copy is issued.

Those resident abroad will receive the next two months' issues, in order to allow them time to renew their subscriptions.

We hope and believe that a large number of friends will feel it laid upon their hearts to help us in our testimony for God and His Christ, and the Word of His Truth.

We hope for a substantial increase of subscribers, many of whom have been waiting to commence a new year.

We have promises of help from various friends, and many articles of interest will appear in

OUR NEW VOLUME.

Mr. G. H. Pember has sent us a valuable paper on "The Scheme of the Apocalypse as deduced from the First Chapter;" and Dr. Bullinger will shortly commence a series of papers on "The Mystery."

We promise our friends that we will do our best to furnish both "milk" and "solid food" from the Word of God.

* * * *

"THE NAMES AND ORDER

of the books of the Old Testament" has been published separately, price 4d., and can be obtained at our office, or of the publishers, Messrs. Eyre & Spottiswoode, Great New Street, E.C.

* * * *

OUR PREMIUM OFFER

has had great success, and by its means nearly 90 volumes have been claimed on account of new subscribers sent in.

For the present, however, our offer is suspended with the New Volume as to entertaining *new* claims for books.

Those who have any names to their credit may complete the number required to obtain any book they desire to have from our last published list.

Conference Addresses.

We cannot hold ourselves responsible for every expression of the respective speakers. Many things with which we may not wholly agree are inserted as being either suggestive or worthy of consideration.

THE COMING OF THE LORD AND OUR GATHERING TO HIM.

By DR. T. NEATBY.

(At the Dundee Conference, June, 1894.)

IF you will turn with me to 2 Thess. ii. 1, 2, you will find clear light upon the difference between the coming of our Lord, for which we are called to wait, and the day of the Lord which this coming introduces. Let me quote it from the R.V., "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present."

Now it is very important that we should keep separate in our mind the two aspects of or stages in our Lord's return. There is, of course, only one second coming of Christ, but it has two very distinct parts. The first part is here called, "The coming of our Lord Jesus Christ and our gathering together unto Him." The second part is the Lord's coming forward, after an interval, to the earth. That there are these two stages is very clearly shown in Scripture. Nor does it require great learning to understand these details, and to enjoy their meaning. A prayerful spirit, entire dependence upon God, and careful study of the Bible, are enough for the least instructed of us to learn the mind and will of God as to these truths. It is the enemy's aim to darken the counsel of God on this most important subject by words of human wisdom.

Let us look for a moment at the Scripture before us. The apostle had in the former epistle instructed these young but faithful believers as to the coming of the Lord, and our gathering to Him. He now beseeches them touching it, as a known and received truth. He had told them that "the Lord Himself shall descend from heaven." They were thus confirmed in waiting for the personal Saviour whom, through grace, they knew. It was for *Himself* they were looking. Mary at the sepulchre had said, "If thou have borne *Him* hence." Christ had such a charm for her that she thought the gardener would know who it was that she spoke of. She wanted "Him," her Saviour, from the power of the devil. So for these waiting ones it was the Lord Himself. If you had met one of these simple believers, and told him that it was for death that we are to wait, he would have said, "I know better, death is the king of terrors, the 'last *enemy*,' I wait for my best, my heavenly *friend*."

God intended it to be thus. To know "Christ Jesus, my Lord," as a personal Saviour, "who loved me and gave Himself for me," produces a holy walk that pleases God. To be daily looking for "Himself" to descend from heaven to take us to Himself weans us from earth, attaches us to a heavenly Christ, and makes us His witnesses whilst waiting for Him. All fear is taken away. "There is no fear in love." As we think of meeting a beloved father or mother, long missed from the circle of which they were once the centre, there is no sort of fear in the bosom. We love their memory, we have proved their love a thousand times, it was pain to part, it will be unmixed joy to meet them once more. And is it not our delight to think of His love, strong as death and stronger! He is coming. Well I know Him. He loved me when His love cost Him everything, He loves me now, He knows me His as the prize of His soul's deepest agony, and He will love me as He sees of the travail of His soul, and is satisfied. Terror, my friends? Where? Why? I know His eyes are "a flame of fire." But I shall be in His image or ever I know it. Then who shall tell the peaceful rest of those eyes as they look down into mine, all the love of that heart that once loved me in circumstances *so* different. My Lord will be more blessed in that day which, indeed, He has made for Himself. My joy will be full as the tender light of those eyes is cast upon me.

"How shall I meet those eyes?
Mine on Himself I cast,
And own myself the Saviour's prize,
Mercy from first to last."

But *His* joy in that day. We must wait to witness it in order to know it. How little our feeble and shallow hearts seem able to take in "the joy of the Lord" when we think of *the hope*. He longs for the moment of receiving those whom the Father gave Him, and He will then be satisfied just in proportion to His loving but patient longing. Now it is said, "The Lord direct your hearts into the love of God and into the patience of Christ." This gives us to see what the present attitude of Christ is "from henceforth expecting," yet patiently waiting. He longs to have you and me with Him. This we may say with all reverence, but without hesitation. . His love for each of His redeemed—for "me" (Gal. ii. 20)—is *perfect*, and love cannot be fully satisfied without *having* its object. His love said in the intimacy of His Father's presence, eleven men overhearing, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory." He is waiting earnestly for the answer. No indifference in the heart of the Lord Jesus. May we wait as He waits. Our love may be very real to the one we love best; it is the merest rushlight compared with the sunlight of His love to the church for which He gave Himself, "That He might sanctify it, cleansing it with the washing of water, by the Word, that He might present it to Himself a glorious church." Oh, how His heart longs for the presence of His blood-bought people! His blessedness will be perfect, His heart fully satisfied, when in that day of heavenly glory He presents them to Himself. How unspeakable His patience, how well for us if our hearts are directed to wait as He waits.

The apostle had spoken of this coming as a constant hope, which might be realized any day. He had said, "We which are alive and remain unto the coming of the Lord." Not a single "sign" is given as heralding this part of the second coming. There are many signs, and great ones, of the Lord's coming *to the earth*, and many events foretold which must take place before His feet stand upon the mount of Olives. But there is no event foretold which *must* take place before His descent into the air to receive the church. The last member of that elect body must be gathered in. May God hasten it! May we give all diligence in gathering out for Christ the co-heirs.

It is the Holy Ghost that says by the apostle, "We which are alive." It is, then, no mistake; for the Spirit of God never makes one. It is "we," and never they, because "We" takes in the whole church, looked upon as formed of the aggregate of saints upon earth at the time. The individuals change, the body remains.

It was evidently the wise and gracious intention of our God, that all this interval during which the Lord should be absent His disciples should be daily waiting for His return. The attitude and condition of soul produced by this hope is of great price to our God. A soul that is *now* looking out for Christ, that knows there are no events to be looked for before He comes for His beloved bride, that He *may* therefore come this very day, and whose affections are already with Him—it is "the ambition" of such a soul to be "well-pleasing to Him." Nothing so sanctifying as this immediate hope! With the hand upon the latch to "open to Him immediately," what separation from this present evil world! What studious doing of His will! What whole-hearted service to His blessed name! On the other hand, it is when "that evil servant shall say in His heart, My lord delayeth his coming," that he smites his fellow-servants, and eats and drinks with the drunken. He does not venture to say, "It is all a mistake; the Lord is not coming at all." He *put off* the thought of his Lord's coming, and then gave the rein to his own will. The loss of the Christian's true hope has been the fruitful root of the terrible declension in the church which we see all around.

Again, the Apostle had told them that the Lord would descend "with a shout." This is an assembling shout, a shout as of one in command calling together his men. "With the voice of the archangel and with the trump of God." This latter is called the last trump in 1 Cor. xv., which seems to be evidently a military term. The last was the marching trumpet. There is no evidence that any one will hear these calls but those to whom they are addressed. I think, judging by the analogy of the two who have been already taken to the Lord's presence without passing through death, that only those who are caught up will hear the summons. When "we which are alive and remain" hear the blessed shout and the marching trumpet, we shall be ready in the readiness of Christ, which grace has given us, for that last and happiest march. The dead in Christ, already raised, will rise with us to meet the Lord in the air, and "so shall we ever be with the Lord."

This is the hope that the Lord places before us and with which, I trust, he fills our hearts. It is to be with the Lord at His coming. Death, while it has no terrors for a believer, is never presented as his hope since the Lord went away. If the believer dies, or, as scripture puts it, "sleeps," he is "absent from the body, present with the Lord." This we know is "far better," but the best of all is to be "for ever with the Lord" in raised or changed bodies. This and nothing short of it is the full purpose of God in redemption. A disembodied saint has only changed his place of waiting. He is with Christ, the waiting One. Christ is not crowned with His many crowns yet. We sometimes speak as though He were; and indeed He is crowned with glory and honour. But the crowning day will be at His coming; He will receive the crowns of all the earth, many crowns indeed. Then we, too, and not till then, shall be crowned. A triple crown is reserved for you and me, a crown of life, a crown of righteousness, and a crown of glory. The crowning day will be the day of glory, and the day of rewards, but better far than our being crowned, will be the beholding of His glory in the Father's house, that eternal rest of love, "Wherefore comfort one another with these words." There is no comfort like it, it is God's way of comforting His way-worn saints. Sin and its wages are alike gone and gone for ever. He Who by being sin has triumphed over it, Who has vanquished it in its strong hold has at length welcomed in His presence above His redeemed Church without even the touch of death or the dishonour of the grave. And He rests in His love as He beholds her fair in His image and lovely in His beauty.

Now it is in view of all this assured hope, of this coming of Christ to gather us to Himself that the Holy Spirit beseeches the saints not to imagine that the "day of the Lord" had come. False teachers had been at work, and the devil had by these been troubling the saints and seeking to rob them of the blessed hope. They had gone so far as to produce a pretended letter, as from the Apostle himself, to support their false teaching. They doubtless pointed to all the sorrows and tribulations by which these Thessalonians were surrounded, as the fulfilment of many a familiar prophesy regarding "the day of the Lord." (See, *e.g.*, Joel ii. 1, 2.)

The Spirit of God had before put their troubles and sorrows in their true light (chap. i. 4–6); they were not the wrath of God that the day of the Lord would bring, but affliction for Christ's sake, "that ye may be counted worthy of the kingdom of God, for which ye also suffer." Now He shews the true relations of the "day of the Lord." Not only would they themselves be away when that day came (1 Thess. iv. 14; v. 8), but that day could not cpme till events of thrilling importance had taken place. Of the first part of the Lord's second coming there were no signs. Of the day of the Lord which the second part of His coming introduces, there are many signs.

We have seen the Church safely housed; gathered together to Him who had prepared their place in the Father's house. The marriage of the Lamb is solemnized. How long this blessed consummation of every hope, both of Christ and His Church, will occupy it would almost be an intrusion to enquire. It cannot be too long, and hurry there will be unknown. The judgment seat of Christ also, with all its solemnities and the awards which Christ will make in view of service, will occupy a part of the interval before Christ and the Church come to the earth. We know from Scripture that the whole path of Christians in their responsibility here below will be manifested there, as well as the grace and righteousness of the Lord with regard to it. But at length all will be ready in heaven.

What then has been taking place upon earth during this interval? The mystery of iniquity for centuries at work will be headed up in that wicked one who will be the embodiment of sin, and who will be destroyed by the brightness of Christ's coming. A sad trinity in evil will have wrought terrible havoc on earth. The devil, cast out of heaven, will have given his power to the last Roman emperor and the Antichrist with all power and signs and lying wonders will deceive them that dwell on the earth. Under their dire influence, the earth will be ripe for judgment. Men will be so blinded by the strong delusion sent upon them as to cry peace and safety. Meanwhile signs are given to the faithful upon earth, who are brought through the tribulation of that day that will cause them to lift up their heads because their redemption draweth nigh. Christ will burst in upon the wicked scene in which His enemies are crying peace and safety, and in which His sufferers are lifting up their heads. For these the Sun of Righteousness arises with healing in His wings. For those, the brightness of His coming will be as a thief in the night. "And the Lord my God shall come, and all the saints with Thee."

"But unto you that fear My name" (the faithful ones in Israel) "shall the Sun of Righteousness arise with healing in His wings."

The Lord keep us for His name whilst we are waiting for Him! May He hold us entirely separate from this present evil world, "looking for that blessed hope"!

DANIEL'S VISION.

By Mr. Liesching.

(*At the Nottingham Conference, May,* 1894.)

NOW, will you turn to the 8th chapter of Daniel, and there see the last representation made to the prophet of those things which were to come to pass. This vision appears to him in the land of Persia. The golden head, which represents Nebuchadnezzar, the lion, which represents the same Babylonian dynasty, disappear now. It is near its consummation, and Daniel is occupied with the three other kingdoms out of the four. He begins now with the second: "And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last."

That is a symbolic representation of the rest of the second great world empire, the one that succeeded the Babylonian. It was the Medo-Persian, and the Persian came up last, and was higher than the other. Then you see (in the 4th verse) the ram pushes "westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran into him in the fury of his power." That is Alexander the Great who came from the west. One horn alone represents him, because he stood alone, and died without any posterity. He overthrew the Persian Empire, in three pitched battles, and took the sovereignty of the known world, or so much of it as he chose to attack. "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." He becomes very great, and when he has become very great, Alexander dies of fever at about the age of thirty, at Babylon, and from him comes out four notable ones. That is a perfect historical fact. Every student of history knows that the kingdom of Alexander the Great was divided amongst the four generals. The kingdom was continued under these four generals until the Roman Empire sprang up and took its place. In prophecy, commas, conjunctions, full stops, often divide centuries. Out of one of those four kingdoms which formed the Grecian Empire comes up a little horn, the eleventh power which is to come up when the old Roman Empire shall be divided into ten kingdoms, corresponding with the ten toes of the male, and the ten horns that we saw on the beast.

Here you have again one little horn coming up, probably from one of the small kingdoms which now lie just outside the Turkish empire, and are still, or till lately were, nominally under its control. That is the probable place where this little horn arises. It may seem strange that such a power should arise in such a small place, but you have only to remember the life and career of Napoleon the Great to see how possible it is. He almost conquered the world, and nearly fulfilled this prophecy, but just stopped short. So too with Antiochus Epiphanes; he nearly fulfilled this prophecy; and yet that it was not fulfilled by Antiochus is clear from our Lord's words in Matthew xxiv. 15. He says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place"; so that in Christ's time this abomination of desolation had not yet been set up, and I venture to say it is not come yet, but I think we are not far from the time when he will be seen. Oh, brethren, bear that in mind, when the awful man, the man of sin, comes in the light of the success which he will secure in this world, Christianity will seem to many a failure, for we are told that the world will run after him. What has this man, this King to do? You get the answer in the 11th verse, "Yea, he magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away." But there is no temple now in Jerusalem, some may say. Yes, but it does not follow that there will never be one again. The temple will be built again. In the 13th verse, one saint asks another how long these things will be, and the reply was, "Unto two thousand and three hundred days." But I will not enter into this subject of dates; it would take us away from the questions which I am anxious to impress upon you. When Daniel had seen this vision, he is very desirous to know its meaning. Look at the 20th and succeeding verses of the 9th chapter. The events now spoken of are to happen at the end of this dispensation. "At the time appointed the end shall be." God knows all that is coming. None of these things can take him by surprise. The ram with the two horns is the kings of Media and Persia. The rough goat is the king of Grecia, and the horn between his eyes is the first king. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. Then a little later, in the 26th verse, we read: "Wherefore shut thou up the vision; for it shall be for many days." In the second epistle of Paul to the Thessalonians, he warns them to let no man deceive them by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, etc. When the hindrance has been removed which has held him back, then the wicked one shall come, whom the Lord shall consume by the spirit of his mouth, "even he whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." It is of the greatest importance that our hope "is built on nothing less than Jesus and His righteousness." If you are not built upon Christ man will lead you astray, and you will believe he is one sent by God, and accept him as your king.

Now turn to the 12th chapter of Revelation. You will see that the dragon was wroth with the woman, and went to make war with the remnant of her seed. In the Bible a woman is a symbol of a religious system, true or false, with this distinction, that when it is true it is simply a woman, when it is false it is a harlot. All prophecy circulates around the shores of the Mediterranean Sea, and as the seer stood upon the shores of the sea he saw a beast rise out of the sea, having seven heads and ten horns; and here my mind goes back to the ten toes on the image in Daniel, and the ten horns, and it looks very like the same thing, does it not? Yes, the identification becomes more complete. "Upon his horns there are ten crowns, and upon his head the name of blasphemy." The beast is the fourth empire, the monster, and it is like a leopard, the Grecian Empire; he has also the marks of the bear, the Medo-Persian Empire. So you see he comprises the four Greek Empires. Who gives him his power? Nebuchadnezzar received his power from God, but this monster receives his power from the devil. "The dragon gave him his power, and his seat, and great authority." The whole history is fraught with the most momentous consequences. And, dear brothers and sisters, to be ignorant of these things is to expose us to great perils.

Now let us turn to a more pleasant subject. Look at the 19th chapter of Revelation. When this beast is apparently just about to consummate all his purposes, what happens? Read the 11th verse, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself." That beast had ten crowns, but on Christ's head are many crowns. "And he was clothed with a vesture dipped in blood: and his name is called The Word of God," etc.

I want, in conclusion, to point out the remarkable condition of the world at this moment. Can you tell me, either in the army or the navy, or the State, in poetry, in art, in science, or in literature, a man that stands head and shoulders above his peers? Bismarck and Gladstone are virtually gone. These were two men who did stand head and shoulders above all others. But the world at this moment does not possess a single man who can take the lead. Never did the world want a man more than it does to-day. Let a man come who will solve those problems that are puzzling the minds of statesmen, the social questions of the day; let a man come who will show a way by which all nations can be bound together in one common bond of brotherhood, based on commercial and social union, and that man will carry the world with him. Hear this quotation from the *Times*: "What is it that all Europe is looking for? It is 'the king of men.' The man who can challenge for his own the shield of Agamemnon, now waiting for the challenge, is the true emperor of the east, and the easiest escape from our present difficulties."

And hear also what Dean Alford says, "In proportion as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished, but its extraordinary power is increased, its reach deepened, its hold rendered more firm. As men become familiar with the achievements and the exercise of talent they learn to despise and disregard its daily examples, and to be more independent of mere men of ability; but they only become the more completely in the power of gigantic intellect, the slaves of pre-eminent and unapproachable talent." (Alford's *Greek Testament*, 2 Thess.) The world is on the tip-toe of expectation for this great one.

Finally, let me remind you that God's purposes cannot be frustrated. He made the world for His glory, made man for His glory, and what He purposed for Adam and Eve must be fulfilled in the human race, when every foe shall be conquered, and Christ alone shall reign.

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THE RESTORATION OF ALL THINGS.

By Pastor D. M. STEARNS, of Philadelphia.

(*At the Dunoon Conference, August*, 1894.)

YOU will find the first text of my topic in the 3rd chapter of Acts, verses 19 to 21. I want to talk to you for a few moments about the restoration of all things, of which God hath spoken by the mouth of His holy prophets. "Repent ye, therefore." This is a quotation from the address of Peter on the day the lame man was healed in the temple. The sermon in the previous chapter was the means of conversion of three thousand: from this sermon there were thousands more. "Repent ye, therefore," he said to the Jews, "and be converted, that your sins may be blotted out," etc. . . . . to end of verse 21.

The repentance of the Jews and their turning to Christ would have brought back the Lord Jesus. Mark the time that these words were spoken—after the resurrection of Christ, after the ascension of Christ, after the descent of the Spirit—and after all these things Peter says "Repent and be converted, that your sins may be blotted out, that so God may send Christ." Why? Had He not sent Christ? Had He not come and done His work, died and risen again, and gone away, and sent the Holy Spirit?

Was not this all He had to do? "Repent," says Peter, "that God may again send Him." Send Him again, is it not plain? "Whom the heavens must receive, *until the restoration of all things*." What is Jesus coming back for? To restore all things. Coming back for a mighty regeneration, a mighty restoration. What is He going to restore? Let us be careful. Half a truth is sometimes an error. "Whom the heavens must receive" there He is at the Father's right hand, and He will stay there until (that is a wonderful word "*until*"; if you take the word *till* or *until* you will have a splendid Bible study) "until the times of restoration of *all things*." Now if we stop there we are in error: people stop there and say, "the Lord will restore all things," even all the dead who have died out of Christ are going to get another chance. We have a book in America called *Millennial Dawn*. I get accused of endorsing it. I say God forbid that I should endorse it; it teaches the most awful perversion of Scripture, yet there are some good things in it, enough to make it take. It tells you that the ungodly dead are coming up for another chance. I don't know but what they will "restore" the devil himself and make something out of him. It will not do to take half the verse and read "restoration of all things," let us take *the whole verse*, "the restoration of all things, which God hath spoken by the mouth of all His holy prophets since the world began." What will Jesus restore? He will restore *all that God has said He will restore*, and that is all—nothing more, nothing less.

I want to call your attention to three things that He will bring about the restoration of—(1) a throne and a King; (2) a Kingdom and a people; and (3) a restoration for the whole earth. A few thoughts upon these three points.

(1) A THRONE AND A KING.

Turn to 2nd Samuel vii. Here is an unconditional promise—you know in the Bible there are some conditional and some unconditional promises, though some people cannot see it. Here is an unconditional promise. When David was getting on in years, God said to him (2nd Samuel vii. 12, 13) . . . . that He would establish his throne and his kingdom for ever. Have you noticed the only throne on earth that was called the Lord's throne? You have it in 2nd Chronicles ix. 8. When the Queen of Sheba came to see the greatness of the Lord manifest through Solomon, she said, "Blessed be the Lord thy God, which delighted in thee to set thee on——" On whose throne was Solomon sitting? You say on David's throne. Ah, yes, but listen; "Blessed be the Lord thy God, which delighted in thee to set thee on HIS THRONE, *to be King for the Lord thy God*." The only throne I have ever heard about that has existed on earth as the Lord's throne, was the throne on which David sat for the Lord, and that throne will be established for ever, and on that throne will the Lord Jesus sit in due time.

Without turning to many passages, turn to one other so familiar and yet so perverted (Luke i. 31), "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of Highest." Now it is all easy thus far. I sat one evening beside a dear brother in the ministry. I said, "Now tell me how you take this passage," and I read that far. I said, "Now that is plain, simple, and literal." "Certainly," he said, "we all know that Jesus was given to Mary, and He was great, and was the Son of the Highest." I said, "You agree with me that that means exactly what it says. Now let us read on, 'And the Lord God shall give unto Him the throne of His Father David.' How is that?" "Well, I take that spiritually," he said. Now is it not the oddest thing on earth, that a man will take a passage and divide it up, and take the half to mean what it says, and the other half not to mean what it says? He said, "I differ from you there. I know how you take it, but I take it spiritually." If this is the way we read the Bible we had better almost throw it away—it means not much of anything, or anything you like, it sings any song; let it sing its own song! Ah! but it sings the same song always. "God shall give unto Him the throne of His father David [David reigned 7 years at Hebron and 33 at Jerusalem]: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Jesus is coming back to restore all things of which the prophets have spoken; and among other things He will restore this kingdom, and the throne of the Lord shall be at Jerusalem.

Please notice yet another passage—Jer. iii. 17. The words are so plain, "At that time they shall call Jerusalem THE THRONE OF THE LORD; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Why the capital of this world is going to be, not London, not Paris, not any city on earth, but Jerusalem; that will be the capital of the earth, and we read that "all the nations will be gathered unto it, to the name of the Lord, to Jerusalem." Read the rest of the story in the following verse.

From these and similar passages I do most heartily believe that Jesus will sit on David's throne at Jerusalem, and shall be King not only of Israel, but King of kings and Lord of lords.

(2) A KINGDOM AND PEOPLE.

Now just a word about the kingdom. Notice these words of the disciples (they are about to lose their Lord; He is going away from them), "When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6.) Some say they were very carnal, very earthly. Well, the Lord did not say so; but some people seem to know more than the Lord. The Lord did not rebuke them for the question. He didn't say the Kingdom is not going to be restored to Israel. He said, "This is not your present concern; your present concern is to be filled with the Spirit, to be My witnesses to the end of the earth."

Let us turn to Jeremiah xxxi. 10, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Now notice the expression, "He that scattered Israel." Has Israel been scattered? Certainly. Will Israel be gathered? The same Lord that scattered Israel shall gather Israel. Yet what do you think a preacher said to me? (He is a good man, preaches the Gospel, has a very large Bible-class on the other side of the Atlantic; I have attended his Bible-classes when he had 1500 people present.) In one of our ministers' meetings we were having a social time, that is, one had a sermon, another had an exegesis, and that day I had a Bible-reading on Romans xi. 25, 26, concerning Israel's present blindness and future salvation. I was trying to show them that God would restore and save Israel, and we must not be conceited (oh, how conceited the Church has grown; it thinks that it has got to convert this world!); and while our brother was speaking, I was thinking of a man who actually went out from Boston to India to convert all the part he went to. He was there several years, and it was not converted. He grew discouraged, got sick, and came home to Boston; but there his eyes were opened to see that he had made a mistake, that he should have gone to preach the Gospel for a testimony, to complete the Church. And this returned missionary, having had his eyes opened to see the truth of the Lord's coming, and what his proper commission was, actually asked the same board to send him out again. They looked at him in surprise, and said, "We sent you out before, but you came back." He said, "I have had my eyes opened, and if you will send me out again I will preach in the power of the Spirit, not to convert all the country, but help to gather out a people for Christ." They sent him, and he is there now preaching as he never preached before, and not discouraged any more.

People will not all get converted in Dunoon, and if we think we are going to convert the whole of Dunoon we will get discouraged; but if we preach for a witness, a people will be gathered out. "Now He that scattered Israel will gather Israel, and put Israel in their own land in due time," and they shall be the missionaries to the world.

The only thing that I can find in the whole Bible that God says He will do with all His heart and all His soul is to put Israel in their own land. And Jeremiah xxxii. 41 is the only verse I have found with that peculiar expression, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." Now notwithstanding this fact, that good brother in America said, "Stearns, the Jews are no more to God than the Indians of our country." "Well," I said, "you will see. I believe what God tells me." And that man to-day is preaching and holding large Bible-classes. He said also, "I would as soon take a candle to help me to see the sun, as take the Old Testament to help me to understand the New." What strange people are in the pulpit! Therefore I said last night, "We cannot believe the preachers, we must believe God." When any man takes you to the word of God believe what God says.

(3) THE WHOLE EARTH.

Notice how God will set up His kingdom in Ezekiel xxi. 27, "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it him." There is the overturning, overturning, overturning, till Jesus comes, and He shall have a kingdom; and as we read in Daniel vii. 27, "It will be a kingdom *under* the whole heavens, or *on* the whole earth, that has yet to be filled with the glory of the Lord."

May these three verses be written in your hearts, Numbers xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Isaiah xi. 9, "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Hab. ii. 14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The first two of these are in close connection with the forgiveness of Israel as a nation. He says, "I have pardoned Israel." Then He adds that the earth shall be filled with the glory of the Lord; so in Isaiah xi. The restoration goes further than the throne, and the kingdom, and the people; the restoration of Christ will accomplish, will reach to, the dominion given to man in the beginning of Genesis i. 26, "God said, Let us make man . . . and let them have dominion over fish, fowl, cattle, and all the earth."

Contributed Articles.

"THE NAMES AND ORDER" OF THE BOOKS OF THE OLD TESTAMENT.

BY THE REV. DR. BULLINGER.

(Concluding Paper. Continued from page 209.)

Daniel—"Daniel."

GOD WILL JUDGE.

THIS book is named after the Prophet who received these revelations of coming judgment. His name, divinely given, agrees with the character of the book. It is the Apocalypse of the Old Testament, as the Apocalypse is the Daniel of the New Testament.

Dani-el means *God is Judge*, or *God will judge*; and Bab-el means *the Judgment of God*.

The part which has specially to do with the Gentiles is written, not in Hebrew, but in Chaldee, *e.g.*, ii. 4–vii. 28, because that portion refers to the course and character of Gentile power.[*]

The Book reveals God's judgment of Israel and Jerusalem in delivering them into the power of the Gentiles; and God's judgment of the Gentiles as given into the hands of "the Son of man." (vii. 9–14, 22.)

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[*] So Ezra iv. 8–vi. 19, and vii. 12–27, where Israel is under Gentile power; and Jer. x. 11, which is a message to the Gentiles.

The title borne by Christ is "the Son of man," for this is His title as Judge.*

Daniel is referred to by Ezekiel (xiv. 14–20), and by Christ. (Matt. xxiv. 15.) The Prophecy is therefore on the authority of Christ Himself, is genuine and authentic, and formed in His day an integral part of the Hebrew Canon.

Ezra-Nehemiah—"Ezra-Nehemiah."

THE PROTECTION AND CONSOLATION OF JEHOVAH.

These two books are always presented as one in the MSS., and the early editions of the printed Hebrew Bible. The Massorah treats them as one, under the single name of Ezra.†

The *Sedarim* or order of sections for public reading are *ten* in number, and run through what we call the two books without a break, the first beginning with Ezra i. 1, and the tenth with Nehemiah x. 1 to end.

Ezra means *He surrounded*, *protected*, or *helped*, while Nehemiah means *comforted by Jehovah*, or *the consolation of Jehovah*. These books record, therefore, the events which show how Jehovah protected and comforted His people in times of trouble and difficulty, delivering them out of the hand of all their enemies.

Chronicles—"Divrai Hay-yahmeem"

THE LORD'S WORDS ON MAN'S WORKS.

The two books of Chronicles (like Samuel, Kings, and Ezra-Nehemiah) form only a single book in the MSS. and early printed Hebrew Bibles. The enumeration of the twenty-five *Sedarim* runs right through the two books without a break.

Unlike other books, it is not named from the first word or words, or from the author, or from the principal subject matter; but it has come down to us with this special title. No one can tell us by whom it was given. It comes with the same authority as the text.

Divrai Hay-yahmeem means literally *words of-the-days*. It is difficult to find an English equivalent which shall exactly represent this expression. "*The course of events*," or "*current events*," or "*annals*," &c. have been suggested, but they fail to represent the idea that these are *words*, and Divine *words concerning those events*: the Divine comment and judgment of those works, rather than the mere historical chronicle of them.

The Greek translators called the book Παραλειπόμενα (*Paraleipomena*), *Things omitted*, because they saw that many things are recorded here which are not contained in the parallel histories of Samuel and Kings.

Jerome discarded this, and called the book *Chronica* or *Liber Chronicorum*, from which we have our English title "Chronicles."

The point of the Book is this—that while the same events are recorded, they are viewed from a different standpoint. In Samuel and Kings we have the *facts* of the history; here we have the Divine *words* and thoughts about those facts. In the former books they are regarded from *Man's* standpoint; here they are viewed from the *Divine* standpoint.

Hence in Samuel (1 Sam. xxxi.) we have the bare history of Saul's death, but in 1 Chronicles (x. 13, 14) we have the Divine "WORDS" on that event. "So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it and enquired not of the LORD: therefore He slew him, and turned the kingdom unto David the son of Jesse." In 1 Samuel it was the true fact that the Philistines slew him; but in 1 Chronicles we are taken behind the history, and it is revealed to us that it was the LORD's doing.

So the actions of the Kings are represented as they stood in connection with the LORD or with His service.

A key to the design of the whole book is furnished by the way in which Hezekiah's reign is presented in the two books of Kings and Chronicles respectively. Hezekiah's reign consisted of two great classes of events—*Religious* and *Secular*; his Reformation of the Worship of Jehovah, and the ordinary historical events.

In Kings, the Religious Reformation is dismissed in *three* verses; while the Secular history has *eighty-eight* verses, or three chapters, devoted to it (2 Kings xviii. 7–30, xix. and xx.).

In Chronicles it is just the opposite. Three chapters (2 Chron. xxix., xxx., and xxxi.) or *eighty-four* verses are devoted to the great Religious Reformation; while one chapter (xxxii.) suffices to record the Secular history.

Other parallels may be similarly traced and worked out.

Thus we have the divine *words* respecting man's works, illustrating to us the important fact that "the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." (1 Sam. xvi. 7.)

(5) THE DIVISIONS OF THE BOOKS.

It is prescribed in the Law that every Israelite should carefully and regularly read its contents (Deut. iv. 9; xxxii. 46; xxxi. 10-12. Josh. i. 8; Psalm i. 2, &c.) From the impossibility to carry this out on the part of those who were engaged in daily labour, or who could not afford to buy the expensive scrolls, there arose the custom of the public reading of the word of God on the Sabbath-day.

There are two separate ways in which the text is divided.

The *first* is one in which the Pentateuch is divided into *fifty-four* sections, so that the Law may be read through in the course of each year. These are called *Parashiyoth* (from *Parash* to separate*) and are generally marked in the MSS. with the letter פ (*Pe*). Of these Genesis contains 12, Exodus 11, Lev. 10, Numb. 10, Deut. 11.

The *second* way is one in which the whole of the Old Testament is divided into *four hundred and fifty two* sections, so that it may be read through on the Sabbath, in three years. These are called *Sedarim* (from *Sadar*, to arrange in order), and are marked in the MSS. with the letter ס (*Samech*). These do not necessarily coincide with the *Parashiyoth*.

Besides these there was the still further division of the

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* See *Things to Come* for November, 1894, p. 96. 29, Paternoster Row.

† See Dr. Ginsburg's *Introduction to the Hebrew Bible*. 25, New Oxford Street, London, W.C.

* Hence the word *Pharisee*.

Prophets, not consecutively, but into *fifty-four* sections, which we may call Special or "*Proper Lessons.*" These might be read instead of the law. They are called *Haphtara* (from *Phatar*, to open, liberate, or free), signifying the *liberating lesson*, *i.e.*, according to Dr. Ginsburg the lesson which liberates from the injunction to read the Pentateuch. See Acts xiii. 15, 27; xv. 21; Luke iv. 17.

These articles have now been reprinted and published separately by Messrs. Eyre and Spottiswoode, Great New Street, London, E.C., price 4d. In the complete edition will be found Tables of these *Paraskiyoth* and *Haphtara*, together with information as to the further divisions into *Sedarim*, *Chapters*, and verses.

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THE INDICTMENT OF BRITISH-ISRAELISM.

IT is written in the sure word of God,

"Dan shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent in the way,
An adder in the path,
That biteth the horse's heels,
So that his rider falleth backward."

This is both future and pre-millennial. The reference is, moreover, plain to all persons whose minds have not been warped in any way. It is the cause of *Israel* that Dan will hinder. Further—and this we emphasize—great cunning and subtlety will be employed in order that the poison may effectively work. The double emblem of the "serpent in the way" and the "adder in the path" prevents any misconception as to the extreme deceptiveness that is to characterise Dan in this matter. Nor can there be a particle of room for doubt in any candid mind that the judgeship of Dan has for its object the hindrance of God's purposes, with regard to the deliverance of *Zion* and the restoration of *the throne of David*.

Oh that Christians had all believed the teaching of Paul's Epistles! One mourns to think how few have ever read them understandingly. How full of bustle are many of our teachers, rushing to and fro, saying to themselves everywhere, Testify, testify, testify! Yet those chapters in Romans, which should have been the foundation of their teaching, remain in so many instances a complete blank.

The conclusion of the Apostle's testimony to the churches, as seen in 2 Thessalonians, is a pithy statement as to the way in which the sin of the earth will come to a head at some period after the rapture of those "in Christ." He speaks of a "mystery of iniquity," or "lawlessness,"[*] and of its final outbreak as the "lie," or *Pseudos*.

The *Pseudos* has to do with the *earth*, and God's purpose with the *earth*, which centres in ZION.

Now, just as Satan used *Jewish* observances to hinder the power of *Christianity* in the days of the Apostle, as Zion has now once more come into God's remembrance, so must we expect him to prepare the way of hindering the *national restoration* by some movement having as a leading feature a veneering of *Christianity*.

Does not British-Israelism meet the exigencies of the case? It has what Dr. Hanan calls "arguments," and with which, he rightly infers, we do not greatly concern ourselves. But that is because they only go to prove historical facts, which, in the main, we not only do not deny, but cast back upon them as the very basis of the indictment against the movement.

First, we do not deny that the tribe of Dan emigrated. It never took the inheritance that God appointed to it by lot; and even the lands it seized in Bashan it finally left as early as the days of Solomon, accompanying the Phœnicians almost everywhere, into which race it (together with some individuals of the other tribes of Galilee) had largely intermarried, planted itself in all parts of Europe, giving the name of Dan to rivers, places, and towns where it made settlements, after the name, not of Abraham, but of Dan its father. Of course, we do *not* admit the exclusive application of this to the United Kingdom. The mischief begun in England may yet spread to the whole of Europe. Denmark, Norway, Sweden, Russia, Spain, Germany, Austria, Turkey, and Greece can all claim Dan, and it is well known that Napoleon claimed Spartan descent.

So, also, as regards Ephraim and the "House of Israel" generally. The best solution that has been offered of the whereabouts of "the ten lost tribes" is that they came over from Asia into Europe, and are "as the sand of the sea." But they are not the *only* lost peoples. Where are the Elamites, Edomites, and Moabites? And why is England to be separated off from Europe in regard to them? If they are among us, they are mixed up and hidden, because the earth is not yet re-divided according to "kindreds," and Ephraim is "not a people."[*]

It is likely, then, that Anglo-Israelism, under another name, will extend to the whole civilized world; for the Beast is nothing less. He rises from the sea; not merely from "the Great Sea," as in Daniel. He takes in chronologically the whole of Satan's opposition to Israel, which began with Egypt under Pharaoh.

The potter's clay of Daniel ii. is *not* democracy. The plain scriptural interpretation of it seems to be that given in Jeremiah xviii. and xix., and in Isaiah xxix., 16; xli. 25; xlv. 9, and lxiv. 8. It is an emblem of *Israel*.

The old view of the historical school of prophecy as to the potter's clay in the image is, then, apparently the right one—right at least as to its *conclusion*. They held that it applied to the mixed hordes that swept over Europe and finally broke up the Roman Empire.

Everything is, therefore, preparing for a Pseudo-Israel, as soon as the Turk falls, and when Asia Minor is open to trade and civilisation. Let Europe but recognise that it is an amalgam of the Roman Empire and the House of Israel, and that America, Canada, and Australia here come into the picture, and it can cry "peace and safety," "Who is like unto the Beast, who is able to make war with him?"

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[*] It was working in his own day; therefore it was not popery, which did not commence to work till some centuries later.

[*] See our article on *The Re-organization of Babylon the Great* in the number for May.

And what is the "head" that had the deadly sword wound? Are we not told in Ezekiel xxi. (R.V.) as plainly as language can tell us,* that it is Pseudo-Israel, the Israel that broke the law and was scattered among the nations—which was national death? These seven we believe, with Prof. Godet, are—Egypt, Israel, Assyria, Babylon, Persia, Greece, and Rome. The one that revives is ISRAEL. All the world will wonder.

And now as to Dan's opposition to Zion, *i.e.* to the throne of David.

Dr. Hanan is one of the prime movers in the Tea-Tephi-Tara affair, which mystery is to be unlocked by excavations in Ireland, for which Dr. H. is providing the funds.

If our readers will turn to the genealogy of Him who was born King of the Jews, in Matthew i., which book (by the way) is named by God not "Matthew," but

> "The Book of the Generations of Jesus Christ, the Son of Abraham, the Son of David,"

they will see that, the last reigning monarch in the list from David to Messiah is Jehoiachin the son of Josiah.

Turning again to 2 Kings xxiv. 17; they will see for what reason, in what way, and by whom, Zedekiah, the son of Josiah, was made king.

Will it be believed, then, that Anglo-Israelites have dared to produce a genealogy showing 101 generations from Heremon of the tribe of Dan and Tea-Tephi, alleged to be daughter of *Zedekiah*, up to our gracious Queen, with a view to proving that the throne of David is in England held in trust for the Lord until His second coming?

A pamphlet called "*Is not Queen Victoria the Royal Seed to King David's House, and are not her subjects the British People, the Lost Ten Tribes?* by William Hopton, can be obtained for the modest sum of twopence. It is published at Messrs. R. Banks and Sons, Racquet Court, Fleet Street, and all interested in the subject should send for a copy, that they may *see with their own eyes* the genealogy referred to, and the interpretation put upon it, and ask themselves this question: "*Is not the British-Israel movement a device of Satan to set up Dan in the inheritance of the Lord Jesus?*"

This genealogy is supported by the writings of Dr. Joseph Wild, Dr. Denis Hanan, and Dr. Alder-Smith.

Dr. Wild actually says of it, "Thus do we see how God has kept His word to David";† Dr. Hanan and Dr. Alder-Smith‡ speak to the like effect; whereas Mr. Hopton's pamphlet is worth quoting in full:

> "In no way could Jeremiah better fulfil his commission to replant, to build up, and to establish the race and sceptre of King David, than by uniting the only living descendant of Zedekiah, and royal seed of King David's house, to a prince of the tribe of Dan." (p. 11.)

In what a lurid light this appears to us who value God's revelation in Zechariah iii.-vii. Satan resisting the purpose of God in Zion, especially with regard to Zerubbabel the son of Shealtiel, the son of Jehoiachin! What intense cunning and persistency! A genealogy from Adam to date! Where is there anything like it?

Those ensnared by British-Israelism must in part disbelieve God, whether Christians or not. How subtle it is! It does not *seem* to be evil, because it does not necessarily touch Christian doctrine: and because it takes up the prophecies, its votaries are accepted as Christians without any further test. But Anglo-Israelites, though they *handle* the Word, never set themselves to *rightly divide* it.

We caution our readers particularly against listening to the *reasonings* of Anglo-Israelites. The proper course is obviously to believe what God has written, and to judge of the movement by what *God* says, and not by what *they* say. It may suit the pride of certain Englishmen and Americans to "be great"; but God has told us that it is not Ephraim or Manasseh that is to be the ruling tribe at the time of the end, but Dan, and that he will compass his ends with the subtlety and venom of the serpent. It is with the Serpent himself, and wicked spirits in heavenly places, that we have to do, not with those who are unconsciously working out his purposes on earth, and do not even know his whole plan.

And we remind British-Israelites that there is One alive *now*, whose right it is, of "the Royal Seed of King David's house," and that God has sworn by His holiness, and He will not lie unto David, that He will establish His throne for ever, as the Faithful Witness in the sky!

In conclusion we thus sum up: The Tribes of the Northern Kingdom are known to have been a great multitude in the domains of the King of Parthia at the time of the siege of Jerusalem under Titus. Those domains reached to the district of the Indus; thence came what are called the Indo-European races, and the obvious inference is that Europe was flooded with Israelites who were beyond the pale of the Covenant, and so mixed up by intermarriage with other races as to lose their ethnological features. Further, the Tribe of Dan had pioneered the way for them, even from the days of Deborah, when it appears to have been in so close alliance with the Phœnicians as to build vessels and anchor them in the ports of Tyre and Sidon.

We believe British-Israelism will never be understood until these facts are recognised.

The great Babylon of the Apocalypse includes, in addition to an Apostate Christendom,

A FALSE ZION,
A PSEUDO-ISRAEL, and
A FALSE "PEACE AND SAFETY."

Such is the evil tendency of British-Israelism.

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* Compare also Messiah and the remnant as the *true* Israel in Luke ii. 34, 35. Israel in Him dies and rises again; but in Revelation xiii. dies and is re-incarnated in the Beast.

† *The Lost Ten Tribes*, page 189.

‡ *British-Israel Truth*, by Dr. Denis Hanan, and Dr. Alder-Smith, page 181.

ROMANS IX. X. XI.

CHRISTIANS, called by grace, rejoice in God through our Lord Jesus Christ. His love is shed abroad in our hearts by the Holy Ghost, who has been given to us.

The Lord Jesus Christ has glorified God by His finished work, and God has given Him to us to be our wisdom, our righteousness, our sanctification, and our redemption. His "unspeakable gift" to us is the gift of His well-beloved Son, whom He delivered unto death and raised again for our justification.

We believe God's love which He thus commends to us sinners who were dead in trespasses and sins, and being justified by faith we have peace with God through our Lord Jesus Christ, through Whom we have now received the reconciliation.

Following the path of faith-obedience, we gladly, as He bids us, reckon ourselves to be dead and risen with Him. Taught by the Holy Spirit, we know that we are "in Christ" before God, and that no one will have any power to condemn us; for we died with Him, and "he that is dead is justified from sin."

We are persuaded that nothing will ever be able to separate us from the love of God and the love of Christ; for none will be able to condemn those whom God has justified, and no one will ever be able to pluck us out of His hand.

Christ is now the object before our hearts as we wait for Him. He is our life and all our desire, "the Lord our righteousness," and we the righteousness of God in Him. It is God's salvation, effectual and eternal, and none can make us afraid.

How gloriously is this complete salvation summed up in the closing verses of chapter viii. !

Now this must be seen, and God fully believed, before we attempt to interpret the three chapters following, the ninth, tenth, and eleventh.

A fresh subject is introduced; namely, God's dispensational dealings with Jews and Gentiles *as such*.

How is God's salvation, freely offered to Jew and Gentile alike, to be reconciled with special promises made to Israel?

Has God cast off His people for ever? No, God does not break His promises. Israel will yet be His people, for there shall come out from Zion the Deliverer, and turn away ungodliness from Jacob.

Israel will be saved nationally, and then the knowledge of the glory of the Lord will cover the earth as the waters cover the sea.

Though Israel has broken God's covenants and forfeited His promises, yet God in sovereign *grace* and *mercy* will save His people, and yet choose Jerusalem. After awful judgments and terrible tribulation it is true, but yet as certainly and surely as He ordered, and still orders, the ordinances in heaven.

Commentators who fail to see the very special nature of these three chapters, and who forget that the Christian position is *conclusively* summed up in the eighth chapter, sometimes well nigh render their books valueless by their grievous failures in the interpretation of these dispensational chapters. There is one key in particular which they often neglect, and that is that the symbol of the olive tree in chapter xi. is not a symbol of the Christian position set forth in chapter viii. To say so, and to apply the words "otherwise thou too shalt be cut off" (xi. 22) to a feeble-minded Christian is not only to fail grievously in dividing the word of God, but it is perilously near making the word of God of none effect by their theology. Israel in its "fig tree" aspect has been cut down; it will never establish its own righteousness, which is of the law. Israel under the law failed most grievously; it produced "nothing but leaves," and by the deeds of the law shall no flesh be justified, for every mouth is closed—both Jewish and Gentile—and all the world is guilty before God. Israel under the first covenant was Israel as the fig tree; but Israel as the object of God's sure promises is as the olive tree.

The branches of the olive tree will be grafted in again into their own olive tree, but only as the objects of God's great mercy and sure faithfulness, for He hath shut up all in unbelief, that He may have mercy upon all. No flesh, Israelitish or Gentile, will ever boast in His presence. Boastful and high-minded Gentiles, wild olive branches, who have not received the love of the truth, nor continued in God's goodness, will be cut off, and the remnant of Israel, who, purified by fire and judgments, will humbly walk with their God, will look upon Him whom they pierced, will mourn for Him as one mourns for an only son, and then, and not till then, will they be grafted back into their own olive tree of God's sure promises.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and unto Him, are all things: to Him be glory for ever. Amen."

Notes for Bible Study.

PSALM CIX.

By the Rev. SYDNEY THELWALL, B.A.,

Vicar of Radford, Leamington.

THAT many persons find difficulties in what are called the Imprecatory or Denunciatory Psalms is well known. How far such difficulties may be unjustifiable is a point into which it is not the purpose of this paper to inquire. Its purpose is this: to take this Psalm, supposed (probably) by many to be the most appalling in its imprecative or denunciative character, and make certain suggestions with regard to it. Let it be premised that these shall be made with great diffidence; and that the writer is quite ready, by the grace of God, to withdraw them, if it be shown that they are anti-Scriptural, and therefore untenable.

It seems to be generally taken for granted that in vv. 6—19 of this Psalm David is imprecating disasters upon his foes—or, at least, upon one particular foe. But, if we look at the earlier verses, we find that the verbs which speak of these foes re all *plural.* Thus: "are opened," "have spoken," "they compassed . . . . and fought," "they are my adversaries," "they have rewarded me." These plural verbs, then, refer to the two "mouths" spoken of in ver. 2: "the mouth of the wicked, and the mouth of the deceitful." But in vv. 6–19 the verbs are all *singular.* Is it, then, unlawful to suppose that, in these verses, we have *the utterances of these mouths?* In fact, may we not, in strict accordance with the construction, deduce the conclusion that these imprecations, at which so many stumble, are the imprecations of David's foes *upon David?* And, if we only turn to 2 Sam. xvi. 5—8, we shall find a passage highly illustrative of the sort of language which "the mouth of the wicked," represented by Shimei, and "the mouth of the deceitful," represented by Ahithophel (see xv. 31), would join in using against him who "gave himself unto prayer."

There are, no doubt, certain objections to be taken to this view. One is: What is to be said of ver. 20? There is this to be said, first: that the words "let" and "be" are in italics—that is, they are supplied, because judged necessary, by our revered translators. Grant that they are rightly supplied; what then? It may be pleaded that, in that case, ver. 20 represents *David's rejoinder* to the imprecations of his foes—foes, be it remembered, who were cursing "the Lord's anointed"; as if he should say, "If such things are to be, let them be the portion 'from the Lord,' who can do nothing unjust, of such as seek not my body's only but also my soul's hurt." So taken, would they be fairly open to objection? Justice is justice, we must remember, after all; and false accusers, such as they were who said such hard things of David, were peculiarly odious in the eyes of the "One Lawgiver." But, secondly, is it quite clear that the words "let and "be" *are* rightly supplied? May we not more safely either leave the ellipsis unsupplied, and render "This the reward . . . !" or supply it by a Future Tense, "This will be"? Certain it is that, when we come to *undoubted* references to retribution, in vv. 28 and 29, the language used is gentle enough: "Let them be ashamed . . . be clothed with shame . . . cover themselves with their own confusion." And in these cases, observe, the verbs are no longer *singular*, but *plural*, all of them.

Another objection is, that that most thoughtful writer, the late Rev. Thomas Boys, seems to have taken ver. 20 as forming the concluding portion of the member which commences with ver. 6, and so to have sanctioned the view commonly taken (as I suppose) of this division of the Psalm. And it is always with hesitation that one differs from Boys.

A third is, that there is no phrase, such as "they say," introduced to show that vv. 6—19 are *quoted* words. But, for answer, refer to Psalm xli. 8. *There*, it will be observed, there is, in the original, no such phrase.

Yet that which is probably, after all, the weightiest objection still remains to be noticed. This is found in St. Peter's language, as recorded in Acts i. 16 and 20. I feel the weight of this difficulty. But I would venture reverently to ask whether the view which has been suggested above—that ver. 20 stands, so to speak, apart from vv. 6—19, and (whether it be a prayer or a prediction) refers to the retributive dealings of God with the malignants who language we are supposing vv. 6—19 to represent—whether this view, I say, be not quite a lawful view to take in connection with these verses of the Acts? St. Peter teaches us that "the Holy Ghost" was the real speaker, though David was His mouthpiece. David, we are supposing, quotes the words "his bishoprick let another take," or "let another take his office," as words uttered imprecatively by foes *against himself;* but in ver. 20 refers all to the retributive hand of God. May we understand that the Holy Ghost so guided David to pen these words that what was meant as an imprecation on himself should turn out to be, in fact, an imprecation or prediction affecting him who betrayed One infinitely greater than David, and became "guide to them that took Jesus"?

These suggestions, as has been said, are offered with great diffidence. But there is one point in connection with this passage of the Acts which may be insisted on without any diffidence at all. Since "the Holy Ghost" spake the Scripture referred to, it follows that, even if it be imprecatively uttered by David, His mouthpiece, *it must be righteous and holy;* and hence we need feel no scruple in reading it, though, without similar Inspiration, we might not feel ourselves at liberty to use such language. Be it, however, borne in mind, that, in the Revelation, not only do we find "the angel of the waters" saying, "Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy"; and "another angel" saying, "Even so, Lord God Almighty, true and righteous *are* Thy judgments": but, in xviii. 20, with reference to Babel's fall, we read, "Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her."

In what has been written thus far, no appeal has been made to the Hebrew Text. But it may be well to add some few words about it, in elucidation of the much-debated question whether the verbs in these verses (6—19) be, after all, Imperatives or Simple Futures. It is, doubtless, quite true, that, in Hebrew, there is, in the Imperative proper, only one person, the second, singular and plural. But it is also true that the other persons, singular and plural, of the Future Tense seem to be continually used as equivalent to an Imperative. The question then arises, Can we lay down a clear *rule* for ascertaining *when* the Future is so used? I think that, to a great degree at any rate, we can. In a language so intensely terse as Hebrew, the *position* of words is specially important. And careful observation has led me to the view that when a verb, in the Future Tense (specially, but not exclusively, if it be in the apocopated form), *stands first* in a sentence or clause, there we may expect it to be equivalent to an Imperative; and under this term I put such senses as we might call optative, precative, and so on. (I prefer to keep the terms Future and Past; though, from the nature of Future and Past, there may be a measure of correctness also in the terms Imperfect and Perfect.) The application of this rule may lead to some modifications in the rendering of certain verses of the Psalm

For instance, vv. 6 and 7 may have to run thus: "Set as judge over him a wicked one: and then Satan will stand at his right hand:* in his being judged, he will go out wicked"—*i.e.*, will be condemned, pronounced, sentenced, as wicked; as Naboth was later, and a greater than Naboth later still—"and his prayer will be turned to sin"—*i.e.*, accounted as such.

This may be; and the results will be found very interesting. But still, the conclusion arrived at will be that the verbs which stand first *must* be rendered imprecatively, *not* as simple predictions; so that the general excellence of the Authorised Version of the Psalm is evidenced, whatever be the right aspect in which to regard the utterances themselves.

Here, then, for the present the writer is content to leave the subject. If the view here suggested be correct, the Psalm will necessarily wear a new character. Some devout souls may read it with unwonted zest. Some students may see with pleasure a weapon wrested from the hands of objectors. And a great end will have been gained if the interpretation shall be found a correct representation of the mind of the Spirit, on the one hand; or, on the other, so clearly disproved that it shall be shown impossible satisfactorily and Scripturally to hold it.†

Selected Gleanings.

HEBREW MOUNTAINEERS OF DAGHESTAN.

IN the *Pall Mall Gazette* of April 10th appeared an interesting article on the 30,000 Jewish mountaineers who dwell on the Caucasus. These hardy people claim to belong to the "Lost Ten Tribes," as descendants of the Israelites whom the Kings of Assyria and Babylon drove out of Palestine after the destruction of the Temple. "These Hebrew mountaineers," says the writer, "have bright, expressive eyes, wide foreheads, strongly accentuated but not curved noses: they are well-proportioned and tall, and, with their erect, proud carriage, bear little or no resembance to the Jews of Europe. The women are tall and slender, without being thin; they have large eyes, black hair, small mouths, and rather long, well-shaped noses; their complexion is a pure cream colour; they have perfect oval faces—in a word, they are most handsome creatures." These people are *eminently Jewish* in their traits, as Western Jews must recognise from the following:—"The social and religious life of these primitive people is based on the *adati*—that is to say, on the habits and customs of ancestors and on oral tradition . . . . In religion and religious ideas they do not seem to differ much from their Western brethren, their superstitious beliefs being easily recognisable and nearly related to the superstitions prevailing amongst Russian Jews, except that we must object to the term 'worship' as applied to demi-gods and genii in relation to our Russian co-religionists, nor do we think that it correctly applies to any Jews. They may be, and are, superstitious, but not necessarily as such, idolatrous worshippers.

"These mountaineers are monotheists, being Israelites, and yet they worship numerous demi-gods and genii, who, they say, exercise considerable influence over the destinies of man. . . . . One is Nim Negir, who takes the traveller by the hand, and leads him to the door of the hospitable Israelite. Another is Ileh Novo, who, according to the belief of the mountaineers, is the prophet Elijah, and who only makes his appearance on Friday nights, when, throughout every village and in every dwelling, due preparation is made for his welcoming. He is expected in the guise of a wayworn and tired traveller, entering at any moment, and taking his seat, unbidden, on the hearth. Lucky will be the man whose guest he is, who offers him wine and invites him to remain: his granary will be filled with grain, he and his family will prosper, and his life will be long in the land." The funeral customs do not seem to vary much from those of Talmudic Jews, if we allow for the author's want of knowledge of Jewish customs. . . . . On general lines, these mountaineer Jews seem much like their less hardy brethren of other parts of the world."

Illustrations of Bible-Structure.

1 COR. XV. 12-58.*

A | 12. The difficulty stated: (as to the *fact*). "How?"
B | 13-32. The difficulty met.
C | 33, 34. Practical application.
A | 35. The difficulty stated: (as to the *manner*). "How?"
B | 36-57. The difficulty met.
C | 58. Practical application.

STRUCTURE OF "B" (verses 13-32). "The difficulty met."

B | a | 13–18. Negative hypothesis and its consequences.
b | 19. Conclusion (positive) as to Christ, in this life.
a | 20–28. Positive assertion and its consequences.
b | 29-32. Conclusion (negative) as to Christ's in this life.

STRUCTURE OF "a" (verses 13–18). "Negative hypothesis."

a c | 13. If no resurrection: Consequence:—then Christ not risen.
d | 14, 15. If Christ not risen: Consequences:—our preaching vain; your faith vain; we false witnesses.
c | 16. If no resurection: Consequence:—then Christ not risen.
d | 17, 18. If Christ not risen: Consequences:—your faith vain: ye yet in your sins: the dead have perished.

STRUCTURE OF "*A*" AND "*B*" (verses 35–57). "The difficulty stated and met."

A | e | 35-. Question. How are the dead raised up?
f | -35. Question. With what body do they come?
B | *f* | 36–49. The answer to "f."
e | 50–57. The answer to "e."

*STRUCTURE OF THE FIRST ELEVEN VERSES.

D | 1-. Declaration of the Apostle.
E | -1, 2. The Gospel which he preached.
D | 3-. Declaration of the Apostle.
E | -3-11. The Gospel which he had received.

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* Contrast the last verse. Observe, too, the persecution of "the poor and needy man," mentioned in ver. 16; the Psalmist's assertion, "I *am* poor and needy," in ver. 22; and the language of that last verse: "He," the Lord, "shall stand"—*i.e.*, *will* stand—at the right hand of the poor"—lit. "needy"—"to save *him* from those that condemn his soul."

† Reprinted, by permission, from *The Clergyman's Magazine* for August, 1894.

Questions and Answers.

Question No. 44.

The answer to Question No. 39 has brought one or two enquiries as to who will be left to reign and to be reigned over during the Millennium, and who are the nations who will be deceived by Satan when loosed after the Millennium (E. L., Highgate, and T. V., Croydon).

There will be the 144,000 of "the children of Israel" preserved through the tribulation; the 144,000 of the redeemed from the earth; and the "woman," *i.e.*, the remnant of Israel, preserved in the "place prepared of God." Then the first resurrection (Rev. xx.), which immediately follows the final conflict (Rev. xix.), tells of "those that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast." (Rev. xii. 6, 14–17.)

As to the nations, the word translated "earth"—γῆ (*gee*)—may be rendered *earth* or *land*, and the context can alone determine which it ought to be. It occurs 252 times, and is rendered *earth* 188 times, *land* 42 times [viz., Matt. ii. 6, 20, 21; iv. 15 (twice); ix. 26; x. 15; xi. 24; xiv. 34; xxvii. 45; Mark iv. 1; vi. 47, 53; xv. 33; Luke iv. 25; v. 3, 11; viii. 27; xiv. 35; xxi. 23; John iii. 22; vi. 21; xxi. 8, 9, 11; Acts vii. 3, 4 (twice), 6, 11, 29, 36, 40; xiii. 17, 19 (twice); xxvii. 39, 43, 44; Heb. viii. 9; xi. 9; Jude 5], *country* twice (Matt. ix. 31; Acts vii. 3), and *world* once (Rev. xiii. 3).

It is a question whether this latter passage would not limit the reference of the word (in Rev. xiii.) to the land of Palestine, or, at any rate, to what is called "the Roman earth."

Question No. 45.

D. S., Worthing. We are taught that Christ will come to the air, and the Church will be caught up to meet Him in the air, and at a subsequent day will come unto the earth with His Church for the Old Testament saints, and complete all His purposes regarding them. Can you give a scripture to *confirm* that He will come at the two separate times? If you can it will decide the very important question at issue.

The word of God has to be "rightly divided," or there must be endless confusion.

It is not a question of giving "a scripture," for the whole of Scripture clearly shows that "the day of the Lord," with all its terrors, concerns Israel and the world, and is therefore the subject of Old Testament prophecy. But the church of God had been kept "secret," "hid in God," and could not therefore have been the subject of Old Testament prophecy. The hope of the Church is distinct from that of Israel or the world, and is specially revealed "by the word of the Lord." (1 Thess. iv.)

We do not hold that the Lord will come at "two separate times." But we hold that He is to descend into the air, and that we are to be caught up to meet Him there. This is spoken of again and again as coming "*for us.*" Many scriptures speak of our coming "with Him." D. S. would not surely confuse these two acts? "For" does not mean "with." We must rightly divide the sense according to the plain meanings of words. D. S. must see that there will be an interval or "pause" in the midst of one of the great acts of His coming. Will he give us a text to show the exact duration of that "pause"?

Question No. 46.

G. R., Crewkerne. Referring to your reply to my question (No. 36, May, 1895), for which I thank you, you say, "he had promised that they should be 'gathered' to the Lord before that day." Will you please quote the passage which contains that promise, as I am in doubt as to which passage you refer, and it is very important to have a clear understanding in this matter?

The promise is contained in the passage of the first epistle written in chap. iv. 13–18. This promise is spoken of in 2 Thess. ii. 1 as "our gathering together unto Him," which is totally distinct from our coming with Him when He shall subsequently be revealed from heaven in power and glory and judgments. (2 Thess. i.) When this "revelation" takes place we shall already have been "gathered together to Him."

Correspondence.

THE EPISTLE OF JAMES.

To the Editor "Things to Come."

Sir,—James writes his Epistle (not as an apostle) to the twelve tribes in Dispersion. He sends them "greeting" (or cheer), not the "'grace' from God our Father," &c., with which Paul opens *all* his Epistles, and mostly closes too with the same grace. James does not write to the *saints* as such, he calls them "my brethren," *i.e.* after the flesh (Jews); he calls them "sinners," "transgressors of the law," and "adulterers." (ii. 9; iv. 8.) He speaks of the synagogue (ii. 2), not of the Church, which is His body. He was inspired (Luther erred in saying he was not), but with a different message from God from that given to Paul, who speaks of "certain came from James" (Gal. ii. 12.) as Judaising teachers.

His words are suited to the "remnant of her seed" (Rev. xx.), the kind of first-fruits of his creatures (or creation, i. 18), and partakers of a divine nature. (2 Peter i. 4.)

G. S. W.

The Signs of the Times.

THE JEWISH NATIONAL MOVEMENT.

The formation of a Maccabaean Society is a significant Sign of the Times. It is remarkable that just at this time the Maccabaean exploits should be specially called to mind.

* * *

The *Jewish World* of April 19th, says: "A perusal of the Chovevi Zion *Quarterly*, and of Colonel Goldsmid's manifesto, the major part of which we publish in another column, will be enough to show that the work of the colonisation of Palestine is making real progress, and the reasons why that progress is necessarily slow. Perhaps it is not a matter for regret that we cannot immediately form a semi-independent State in the Holy Land, or anywhere else. Every true Jew must be in sympathy with the aims of the Chovevi Zion, and even with their views of the way in which those aims are to be worked for. Colonel Goldsmid points out, however, that it is not the object of the society to colonise Palestine with the Jews of England, or of any one country, but with Israelites whencesoever they come. Before the realisation of such a scheme can be a blessing to humanity, or even in the true interests of Israel, there must be a closer *rapprochement* between the Jews of every country; not only in national and religious feeling, but in the elevation of ideal."

* * *

The following cuttings from Jewish papers are all of them significant evidence as to what is going on around us:

"When Ezra invited the Jews of Babylon to strive for the return to Palestine, the worthy pietists replied that it was an interference with the work of Providence. It may be of advantage to 'A. S. T.' to learn that of those forty-two thousand Sabbath-breakers who came with Ezra from Babylon to Palestine sprang Simon the Just, Judas Maccabæus, Hillel and Johann Ben Zakai, and the Talmud, and all that we hold dear in Judaism; while the descendants of those worthy pietists who remained in Babylon were lost to Judaism for ever. Some cavil at the National Idea because it is not congenial to their fashionable view of patriotism, we beg of them to reflect! When European sentiment will adopt the National Idea, *We shall form an Internal question* everywhere.

* * *

"Nationalism is a Mosaic institution, solitary, without exception, throughout antiquity. Empire, Catholic, Cosmopolitan, Communistic, never had any idea of nationality. Judaism only preached individual nationality. With the independence of Greece, some think with the Netherland rise, this Jewish aspiration became the battle cry of modern Europe. Belgium, Roumania, Bulgaria, and others have followed with the same claim.

* * *

"A private meeting of 'Daughters of Zion' was held in Sutherland Avenue, W., and a public meeting was decided upon. Several influential ladies are expected to take a leading part in this National Movement. This makes a new epoch in Zionism. The honour of taking the initiative falls upon the Misses Isaacs, and they will thus earn the gratitude of all Zionists."

* * *

"We have received a mass of congratulatory letters on our suggestion of erecting a university at Jerusalem, many promising aid as soon as an official announcement is made.

* * *

"It has become customary amongst lovers of Zion in Russia to collect at *B'riths* or weddings for the farm labourers in Palestine, to aid them in becoming proprietors as colonists. We are asked to state that an attempt has been made here successfully. We shall be pleased to forward any money collected.

* * *

"We are extremists. Agriculture was unknown and forgotten by us, when suddenly it was raised to a lofty pinnacle. All the Zionists gave their hearty support to the agricultural movement, and now nothing else is supported. Agriculture is certainly the basis of the National Movement, but manufacture and commerce have also their claim upon us.

* * *

"All who love Zion raise your voice for unity. We need it now! The time for earnest work has began! We have the deed of property on our ancestorial lands, the Anglo-Jewish colony is in course of erection. We want you all—not a soul must be missing; re-awaken the Tents of Zion, and where there are apparently none seek for the single lover of Zion the place contains, enter into communication with us or with Dr. Hirsch, and some results will be arrived at. Tours of the leaders into the provincial towns are urgently needed; don't allow the splendid opportunity to pass. It is a day the house of Israel were long waiting for. Tell them in the language it deserves, that Edmund the Rothschild is a chief, an official leader of the National Movement; joy and gladness will follow the train of this advancement."

RELIGIOUS AND POLITICAL SIGNS.

RE-UNION.

Fresh advances have been made towards the devil's millennium by the Pope and the Archbishop of Canterbury in their recent letters. Both exhort to prayer—the former to the Virgin for the recovery of England, her dowry; the latter to God, that through re-union "the conversion of the world" may be advanced.

It is not long since that we witnessed the first steps towards the reconciliation of the Eastern and Western Churches, through the visit of the Uniat Greek Patriarch of Jerusalem and Antioch to Rome, which resulted in the issue of a new Apostolic Constitution. *The Daily Chronicle's* Paris correspondent remarks that "the response may be small at the beginning, but its eventual consequences, it is believed, will be far reaching."

As we stated in our last number, students of prophecy have considered that a re-union of the Eastern and Western Churches will precede the judgments which will fall on apostate Christendom. The above is indeed a sign of the times. We earnestly hope that the number of "Anglicans" who will come to terms with the Pope will be less than many people suppose.

THE PAPACY AND "THE NATIONS."

The following editorial note appeared in the *Echo* of April 26th:

"The Pope, whose weight of eighty-six years seem to detract nothing from his energy, seems determined to continue the application of his Encyclical *Præclara* with ardour. Having turned his attention to the Eastern Churches and the Church of England, the Pontiff is going to endeavour to bring the Orthodox Russians into the Roman fold. He is studying the subject, and has frequent interviews with a Russian Roman Catholic of influence. The Russian Government regards the matter with indifference. Leo XIII., in the world of the Vatican, sees the outer world through a very narrow window, or he would perceive that the nations have outgrown the swaddling bands of Rome. They no longer take their religion and laws from her, but prefer making their own. The Sultan might as well try to convert the West to Islam. The heterogeneous mass of doctrines derived from divers sources which goes under the general name of Christianity is Protean, and adapts itself to the spirit of different peoples and different ages, and the diverse Christian societies are further off than ever from corporate re-union. Indeed, their most earnest members have ceased to desire it. The priest turns to the past as the prophet turns to the future, but the prophet rules the spirit of humanity, and drags it, and the priest with it, in his wake. So the Church must ever follow at the heels of the world, or drop out of the race altogether. Christianity, although it has exhibited wonderful tenacity in conserving ostensibly the beliefs and ideas of the past, is ever changing in the deeper springs that feed its spirit, and the Pope no more controls it than kings control nations."

"The harlot" of Revelation xvii. is more "heterogeneous" than even the *Echo* is aware of, and when the beast and the ten kings resolve to destroy her, will the offices and the editorial staff of the *Echo* altogether escape?

A GERMAN DIPLOMATIST ON THE FAR EAST.

Daily Chronicle, May 2nd, 1895:

"France, too, thinks Herr von Brandt, would be compelled by the Japanese occupation of Formosa to strengthen her forces in Cochin China and Tongking, while on the other hand she might dread in Japan a possible antagonist to any further attempts on her part to extend her possessions in Hinter-India. But nowhere does Herr von Brandt make any allusion to the purely political motives which might induce Germany to support France and Russia in their opposition to the Treaty of Shimonoseki, and, therefore, we are forced to conclude that the Emperor's Government has meanwhile discovered in the prospect opened up by that document some decided danger to the commercial interests of the Fatherland. Yet he hints at the European concert as the best means of counteracting an excessive insistence of the policy of 'East Asia for the East Asians.'"

This is an important statement. It agrees with the conclusion of prophetic students that a ten-kingdom confederacy is to be brought about.

"'*The idea,' he says, 'of the United States of Europe,' is often mocked at; and yet a conjunction of the European Powers for such ends is the best, if not, indeed, the only possible means of safeguarding their common interests—commercial, industrial, and political—in Eastern Asia.*"

The altered conditions of power in the East are *here*, as *above*, shown to necessitate something of the kind.

NEW BIBLES.

The *Daily Telegraph* of April 19th contained the following:

"The Sisterhood of Advanced Women has decided to take a bold step towards the complete emancipation of the sex. It has long groaned under certain implications of servitude contained in a few passages of Scripture, and has therefore determined to abolish these disabilities by publishing a 'Woman's Bible.' It is not only the type that is to be new. New readings of old passages are to be given, and the volume will contain suggestions to show that the verses about women's inferiority really mean the opposite of the ordinary acceptation. The Book of Genesis is now ready. In it Eve is rather praised than otherwise for having eaten the apple. It is pointed out that Satan did not tempt her with an array of silks and satins and gold watches, or even a cycling costume—the things which some people think most seductive to her descendants—but with the offer of knowledge, man being of such a lethargic and grovelling nature that a similar lofty ambition never entered his mind. Besides, if the fruit was not to be eaten Eve should have been informed of the fact at first hand,

> and not through an agent. It will be interesting to note how the lady editors deal with St. Paul when they come to treat of his sayings about the status of woman. Many curious editions of the Bible are in existence already, 'Wicked,' 'Treacle,' 'Vinegar,' and fifty others, but the 'Woman's' promises to be as astonishing as any. The commentary is furnished by 'a committee of English and American women.'"

How many more Bibles are we to have? There is "The Child's Bible," "The Temperance Bible," "The Salvation Army Bible," and now "The Woman's Bible." What next? At first the enemy of the Bible kept it from the people. Then, when the Reformers published translations of it, the Inquisition was invented to stamp it out. Then "corrupted versions" were made by Rome as an antidote to the poison of the faithful versions; then Protestants were deluded into circulating these versions. Now we have a multiplication of different Bibles. Surely the Spirit of God has only one word to use with respect to them all—"ANATHEMA!" (Gal. i. 6–9.)

RELIGIOUS TRAVESTIE.

> "While in Scotland 'General' Booth, in one of his addresses, remarked that he was particularly satisfied with the conduct of the angels who had warned Lot and his family of their danger, and helped them to flee from the doomed city. 'I do like these angels,' he added: 'when I go to heaven and have got over the first surprise at all I shall see there, I'll go and have a cup of tea with them.'"

The introduction of profanity, gross familiarity, and buffoonery into modern religious movements is a sure sign of demoralization and corruption. Salt is good, but if the salt has lost its savour wherewith shall it be salted?

The element of caricature in the debased and perverted religion of Egypt, is not generally recognised by those who have but little idea of the holiness of God.

The ancient Egyptians changed the glory of God into a lie.

Many modern religious movements contain a large element of caricature, and are also rapidly changing the truth of Christianity into the lie.

SOCIALIST PASSION PLAYS.

The Daily Chronicle of March 19 gave the following account of a Socialist Passion Play in Paris:

> "Under the title of 'Le Mauvais Larron,' M. Clovis Hugues has had the original idea of producing a Passion Play at the Socialist Maison du Peuple. The scene is laid upon Calvary, where the Saviour is upon the cross between the two thieves. In the dialogue between the unrepentant thief and the great central figure the former reproaches Christ with the incompleteness of His mission, which, while inculcating goodness and almsgiving, did not boldly preach the right to live. The practice of that right had brought him to a more ignominious cross than that which would be a sign of glory unto all time. The pathetic reply of Christ is that He died as a malefactor for having tried to teach men to love one another. He wished for the happiness of all, but a deaf ear had been turned to His doctrine. From the Golgotha which they shared with Him the eternal light would come. The Redeemer then says to the thieves, 'I bless you both.' 'And I forgive you,' replies the bad thief. The occasion of this representation was the anniversary of the Commune, and it is remarkable that the Socialist poet Deputy's piece was listened to with reverent attention, and loudly applauded."

Thus the devil is using professors to *burlesque* Christianity on the one hand, and Socialists to *degrade* it on the other.

THEOSOPHY AND SPIRITIST SIGNS.

THE MYSTERIOUS RELIGIOUS SERVICES AT BRIGHTON.

In the issue of *Light*, of April 27th, the Editor refers to these as follows:

> "Further information has crept out concerning the rather mysterious private religious services at Brighton. The source of the information says of the Liturgy used, it 'is the most complete and beautiful memorial I have seen in any Church in Christendom. . . . Nothing is unconsidered in this beautiful Liturgy.' An Easter Mass seems to have been singularly impressive, and the writer adds to his description the following remarkable statement: 'There is one strange feature I must not more than touch on. During the intercessions for the departed the curtains of the "inner sanctuary" are drawn, and from out its darkness a materialised form is sometimes seen (we saw it) with uplifted hand to bless. Sometimes there is more than one; but I am going on forbidden ground, for they forbid me, feeling that these mysteries are not for the public gaze, and I only mention the fact. It added most vividly to the solemnity and reality of all, but excited no surprise seemingly in the worshippers. I asked about admitting the public. The reply was, 'Impossible; you see it yourself—we have published our doctrines and our ritual; for the rest they will see it in the Roman Catholic churches and in genuine séances.' This is decidedly piquant. We must try to find out more about it."

Those of us who have read the concentrated essence of blasphemy contained in the *Perfect Way* and in *Palingenesia* by Theosopho, a Minister of the Holies, and Ellora, a Seeress of the Sanctuary, know well what these "private religious services" mean.

The following extract from *Palingenesia* will sufficiently indicate to our readers who are "teleioi," and who know something of the depths of Satan, the true nature of this movement:

> "In all nations of the earth, and in all the earths and heavens, I, the Eternal On, the Father, have manifested myself among the Egyptians as Osiriso, among the Assyrians as Ashuro, to the Indians as Bramo, in Greece as Apollo, to the Romans as Jupiter, to the Syrians as Baal, to the Jews as Jehovah, and to the Christians am I known as Christ, the Word, the Love, the King of Glory. So also have I, the Eternal Am, the Mother, revealed Myself among the Egyptians as Isisa, among the Assyrians as Istara, to the Indians as Maya, in Greece as Aphrodita, to the Romans as Diana, to the Syrians as Astarta, to the Israelites as Elath, and to the Christians am I known as Sophia, the Spirit, the Wisdom, the Queen of heaven." (p. 63.)

It will thus be seen that these mysterious services at Brighton, conducted in the House of Theosopho and Ellora (?), combine with an adaptation of Roman Catholic ritual all the abominations of heathenism, and are really awful blasphemies against the Holy Ghost, as well as against God the Father and the Lord Jesus Christ.

Let all who are daily looking for that blessed hope earnestly pray that it will please God shortly to accomplish the number of His elect and to hasten His kingdom. True and righteous will be God's judgments against all who perpetrate these blasphemies which we have now once again exposed to the view of our readers.

MRS. BESANT'S MAHATMAS.

The *Westminster Gazette*, of May 8th, gives the following extracts, amongst others, from Mrs. Besant's autobiography:

> DIRECT EVIDENCE OF THE EXISTENCE OF MAHATMAS.
>
> "It was in the summer of 1889 that I gained my first direct evidence. I was in Fontainebleau, and was sleeping in a small room by myself; I was waked suddenly, and sat up in bed startled, to find the air of the room thrown into pulsating electrical waves, and then appeared the radiant astral Figure of the Master, visible to my physical eyes. Between that summer and my meeting Mr. Judge in 1891 I had had a considerable number of such first-hand experiences, appealing to sight, hearing, and touch, to say nothing of the exquisite fragrance generally accompanying such manifestations, and the statements made to me on some of these occasions were of such a nature that they were verified by subsequent events."

The *W. G.* comments on the above evidence as follows:

> "That visit to Fontainebleau—memorable for the pulsations and the fragrances—was not paid alone. Mrs. Besant says she was sleeping alone in a small room; but she was not alone in the house. *She was staying with Madame Blavatsky.* (See *Autobiography*, p. 352.) This fact, not mentioned in its proper place in the present pamphlet, will seem to some to explain a good deal. Mrs. Besant's evidence, be it remembered, was proffered as something to prove the truth of H. P. B.'s statements, and to contradict evidence of fraud against that lady by means of manifestations independent of her altogether; and the evidence when examined turns out to be that, when as a novice, Mrs. Besant goes to stay with H. P. B., she hears voices and small odours in the dead of night. Precious evidence truly! But that is not all. H. P. B. subsequently proceeded to exploit these voices and odours—real or imaginary, and however produced—for the further initiation of the novice in the meshes of the Great Mahatma Hoax, and from the exquisite fragrances of Fontainebleau we must now be wafted straight to the 'Mahatmasphere' of Mr. Judge in America—which also has a certain odour in these latter days."

THE RETIRING MAHATMAS!

In some clever notes on Mrs. Besant's Defence at St. James's Hall, on April 27th, in the *Westminster Gazette*, the following hope is expressed:

> "Mrs. Besant must surely have humour enough to see that the day after the exposure of the utter worthlessness of her own first-hand evidence is

not a propitious time for getting the world to take at second-hand her estimate of the first-hand evidence of other people. If she means that we have internal evidence of the direct inspiration of Colonel Olcott and Mr. Sinnett already, we may say at once that we find nothing in the record, mundane or theosophical, of those gentlemen, requiring us to call in Miraculous Wisdom to explain it. Yet such, incredible as it may seem to those who have not 'followed the way' of Theosophistry, was the climax of the argument whereby Mrs. Besant sought to mend the holes in the tattered veil of Isis, and to restore the lines of objective communication with the Mahatmas, broken so fatally by the exposures in these pages! To pursue the matter further would be to insult the intelligence of our readers. But is it too late to hope that Mrs. Besant will still save the wreck of her reputation by frankly cutting herself off from the Great Mahatma Hoax?

We have already frequently reminded our readers that 1 Tim. iv. 1 gives Christians the true origin of Theosophy. Mrs. Besant was deceived, doubtless, but not altogether in the way suggested by the *Westminster Gazette.*

HYPNOTISM.

The following extract from the *Echo* of March 23 will show how hypnotism is being popularized. This revival of mesmeric influence, which is as old as ancient Egypt, points to a coming danger in the misuse of the finer forces of Nature, which can be compassed by evil angels, as well as by public showmen.

"HYPNOTISM AT PADDINGTON. A NOVEL EXPERIMENT.

"The hypnotic experiments recently made by Mr. Morritt entered upon a new stage this afternoon, when he introduced the novelty of a trance on the railway. In a private room at Paddington Station he hypnotised Henry Eames, who has previously been entranced at the Aquarium. It took about three minutes to complete the spell, and in the course of the process the pulsation, as tested by a medical man, was increased from 72 to 76. The operation was witnessed by a gathering of journalists and railway officials, and Mr. Morritt explained that he was going to take Eames down to Cardiff, where he would awaken him six days hence. The subject was carried in a box to a saloon carriage, which was attached to the 1.15 train for Cardiff."

THE BLACK MASS—SATANISM AND MAGIC.

The following review of a book in the *Daily Chronicle* of May 1st, affords another sad instance of the recrudescence of these old world evils:

"*La Satanisme et la Magie* is the title of a work in the press by M. Jules Bois, whose brother 'mystic,' M. Huysmans, has written a preface to the volume. The casting of spells, the Black Mass, and many other strange matters, are treated of by M. Bois, who is well known in Spiritualistic circles in Paris, and has had access to a unique collection of unpublished documents. The subject is handled, for the most part, from an historical point of view, and in such a manner as to interest those who are not 'adepts.' A number of very curious illustrations by M. Henri de Malvost accompany the volume, which is exhaustive, and expected to create a lively sensation."

Revelation xiii. 4 will, it is clear, be fulfilled much more literally than many people suppose.

THE PYRAMIDS OF EGYPT AND THE BOOK OF THE DEAD.

The following extract from a letter in *Light*, of April 27th, will be read with interest by those of our readers who agree with us that the Egyptian religion, as expressed in the "Book of the Dead" and in the symbolism of the Great Pyramid, was a gross perversion and caricature of the ancient Patriarchal Faith:

"'In truth,' I have said (p. 35), 'the Grand Pyramid is the House of a Tomb, but it is not a closed, but an open tomb. It is the tomb not of a man, but a god; not of the dead, but of the risen. It is the tomb of the divine Osiris, whose birth on earth, descent into the underworld, victory over the serpent Apep, resurrection and judgment of the dead, were the most prominent features in the creed of ancient Egypt, and in union with whom the holy departed achieved the path of Illumination, and passed in safety the divine tribunal. Viewed in this light, the practical value of the structure begins to become clear. On that doctrine rested the whole organisation of social life among the ancient Egyptians. . . . Now the Masonic symbolism of the Grand Pyramid affords a simple and practically indestructible means of perpetuating, without betraying, the doctrine of the Egyptian wisdom.'"

Editor's Table.

Green Pastures and Still Waters. By J. DENHAM SMITH. (J. E. Hawkins.)

Those who wish to know the Good Shepherd and hold more real fellowship with Him, could not have a better help than this little book, full as it is of precious spiritual food. It is specially adapted for the sick room.

Songs of Redemption. Compiled by W. BLAIR NEATBY. (Alfred Holness.)

This is a very precious collection of 285 Hymns, for use in public worship. Here, the older hymns, in their original forms, are found occupying a prominent place. The hymns are smaller in number than in most hymn-books, but this is more than made up for by the fact that *all* can be used, and none are carried as dead weights.

Will Jesus Come? By Mr. and Mrs. GEO. C. NEEDHAM. Published by Albert Needham, East Northfield, Mass. 1s.

The Explanatory Note, or Preface, will best explain its object—

"The advanced prophetic student will be disappointed on opening this book, unless, like an aristocratic traveller who sometimes on his journeys sees fit to turn into some wayside cabin for a cup of milk, our instructed reader is content to sit awhile with us in humble places. We have not written for these deeply taught believers, but for that numerous class of fellow-Christians, who, because of the difficulties of prophecy and the disagreement of its interpreters, have never ventured to make the promised advent of our Lord a matter of personal consideration, and consequently have never entered into the joy of this blessed hope. We are persuaded that systems of eschatology have in many instances wrought mischievous results. We desire, as far as consistent with an intelligent presentation of the theme, to avoid the tendency to arrange and systematise the details of prophetic announcement. If to the ripe student it shall sometimes seem that the truths are stated in heterogeneous manner, let it be remembered that so the Scriptures most frequently record future events; giving them partially and disconnectedly, and widely scattered apart."

The Age to Come; or, The Millennium. By WILLIAM FRITH. (Partridge & Co.) 1s.

The purpose of the author is to present, in two parts, the teaching of Holy Scripture in relation to the Age to Come.

The first part contains short chapters on the National Life in the Age to Come; the second part, short chapters on the Church Life in the Age to Come.

This book will prove useful to those who ignorantly believe that the end of this age is the same event as the 'end of the world.'

It is evidently not intended for advanced students, but may safely be placed in the hands of those who hold wrong views or no views at all concerning the Millennial Age.

CONFERENCE FUND.

	£	*s.*	*d.*
Anonymous (Edinburgh Expenses)	10	0	0
Duncan Davidson	2	0	0
E. C. Nicholls	5	0	0
L. Franklin	0	10	0

FREE DISTRIBUTION FUND.

	£	*s.*	*d.*
A. T. Palfreyman (Australia)	0	5	0

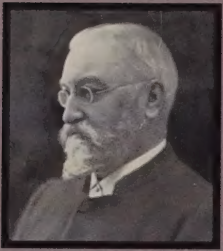
THINGS TO COME

A Journal of Biblical Literature

by **E. W. BULLINGER**

VOL. 1

(1894-1895)



E.W. Bullinger (1837-1913) was born in Canterbury England, and was a direct descendant of the Swiss reformer Johann Heinrich Bullinger. He was well a recognized scholar in the field of biblical languages, and an accomplished musician and composer.

He served as General Secretary of the *Trinitarian Bible Society* for 46 years, and for 19 years as the editor of the monthly magazine, *Things to Come: A Journal of Biblical Literature.*

A prolific author, his major writings still enjoyed by countless students of the Scriptures include: *How to Enjoy the Bible, The Witness of the Stars, Word Studies on the Holy Spirit, Great Cloud of Witnesses, and Number In Scripture.*

He is broadly recognized for three invaluable reference works: *A Critical Lexicon and Concordance to the English and Greek New Testament*; his ground-breaking and exhaustive work on *Figures of Speech Used in the Bible*; and of course his crowning achievement, *The Companion Bible.*

A serious study of his works will uncover a humble spirit, a love of Christ, and a burden for those sincerely seeking the truth.

In the preface to his *Commentary on Revelation*, he wrote:

"Very few care to be thought peculiar ... But this is the very reason why the mists of tradition have been allowed to take the place of independent research.

"Tradition is like the leash which prevents an animal from getting a blade of grass beyond the length of that leash. We thankfully acknowledge that there are a few who have been delivered from that bondage, and have given us the results of their labors ...

"We claim only one thing – an earnest desire to believe God; and to receive what He has said, regardless of the praise of man, or the fear of man; and quite apart from all traditional beliefs or interpretations. "May the Lord own and use and bless our efforts for His own Glory and the good of His people."

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